8523250

Todaro, Dale Allen

AN ANNOTATED TRANSLATION OF THE "TATTVASAMGRAHA" (PART 1) WITH AN EXPLANATION OF THE ROLE OF THE "TATTVASAMGRAHA" LINEAGE IN THE TEACHINGS OF KUKAI

Columbia University PH.D. 1985

University
Microfilms
International 300 N. Zeeb Road, Ann Arbor, MI 48106

An Annotated Translation of the *Tattvasaṃgraha* (Part 1) with an Explanation of the Role of the *Tattvasaṃgraha* Lineage in the Teachings of Kūkai

Dale Allen Todaro

Submitted in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy
in the Graduate School of Arts and Sciences

Columbia University
1985

ABSTRACT

An Annotated Translation of the Tattvasaṃgraha (Part 1) with an Explanation of the Role of the Tattvasaṃgraha Lineage in the Teachings of Kūkai

Dale Allen Todaro

This is the first annotated, English translation of Part 1 of the Buddhist tantric text known in Sanskrit as the Sarva-tathāgata-tattva-saṃgraha-nāma-mahāyāna-sūtra (The Mahāyāna sūtra known as the Compendium of Truth of all the Tathāgatas). The English translation is based on the 1983 romanized edition of the complete Sanskrit text in five parts by Kanjin Horiuchi. Horiuchi based his edition on the two complete Sanskrit manuscripts of this sūtra discovered in Nepal in 1932 and 1956 by G. Tucci and David L. Snellgrove respectively.

This sūtra is studied in the context of its role in the teachings of Kūkai (774-835 A.D.), founder of the Japanese Shingon sect of tantric Buddhism. Kūkai says that the esoteric Buddhist doctrines he transmitted from China are contained in both the Tattvasaṃgraha-sūtra and the Mahāvairocana-sūtra. The Tattvasaṃgraha is also the major Yoga tantra in Tibet and Tibetan and Indian exegeses are used.

Part 1 discusses the commentaries used, the structure, date, place of origin of the text and gives a synopsis of the text. In Japan the major commentaries are by Ennin and Donjaku. Part 2 explains the role of the sūtra in Kūkai's teachings. Two points are made. First, it is well known that this sūtra is the source for the Vajradhātu maṇḍala first introduced from China to Japan by Kūkai. Second, the Tattvasaṃgraha provided the framework for the Vajradhātu

Recitation Manual introduced by Kūkai. This was a ritual meditation manual soon incorporated into the series of *prayoga* practices standardized by the Shingon school. This manual is the major example of *Tattvasaṃgraha* lineage practices in the Shingon school. It explains a praxis leading to enlightenment, the content of which is symbolically depicted in the *Vajradhātu* maṇḍala. Part 3 contains the annotated translation of Part 1 of the *Tattvasaṃgraha*.

TABLE OF CONTENTS

INTRODUCTION 1

PART 1 THE TATTVASAṂGRAHA

CHAPTER I The Text

Sanskrit, Chinese and Tibetan Editions, Commentaries and Important Reference Works 8

Final Comments on the Translation 18

The Title of the Tattvasaṃgraha 19

The Structure of the Tattvasaṃgraha 23

The Date and Place of Origin of the Tattvasaṃgraha 28

The Eighteen Assembly Vajraśekhara 36

CHAPTER II Synopsis of Part 1 40

PART 2

THE ROLE OF THE TATTVASAṂGRAHA LINEAGE IN THE TEACHINGS OF KŪKAI

Chapter I The Role of the Tattvasaṃgraha Lineage in the Practices transmitted by Kūkai 60

A. The Vajradhātu Recitation Manual

The Relationship Between the Vajradhātu Maṇḍala, the Vajradhātu Recitation Manual and the Tattvasaṃgraha in China and Japan 62

The Vajradhātu Recitation Manual 71

Key to Understanding the Relationship Between the Vajradhātu Recitation Manuals and the Vajradhātu Maṇḍala: The Practice of the Vajradhātu Recitation (金剛界念誦次第) 75

B. Other Practices Transmitted by Kūkai and Activities of Kūkai connected with the *Tattvasaṃgraha* lineage 100

CHAPTER II The Role of the *Tattvasaṃgraha* Lineage in the Teachings transmitted by Kūkai 113

PART 3

THE ANNOTATED, ENGLISH TRANSLATION OF PART 1

OF THE *TATTVASAṂGRAHA* SŪTRA

Table of Contents 128

Annotated, English translation 134

BIBLIOGRAPHY 369

APPENDIX I *Tattvasaṃgraha* Lineage Texts in Kūkai's *Sangakuroku* 387

APPENDIX II Kanjin Horiuchi's Romanized, Sanskrit Edition of the *Tattvasaṃgraha*, Part 1 392

APPENDIX III Amoghavajra's Translation of Chapter 1 of the *Tattvasaṃgraha* 470

APPENDIX IV Sego's Translation of Part 1 of the *Tattvasaṃgraha* 488

APPENDIX V Ennin's view of the *Kongōchōkyō* and his Synthesis of Tendai and Shingon: A Summary 518

DIAGRAMS

1 Line Drawing of Vajradhātu Maṇḍala from Hasedera....... iv

2 The Nine Assembly (Genzu) Vajradhātu Maṇḍala 69

3 Lineage of Shingon Sect Patriarchs (abbreviated)....... 80

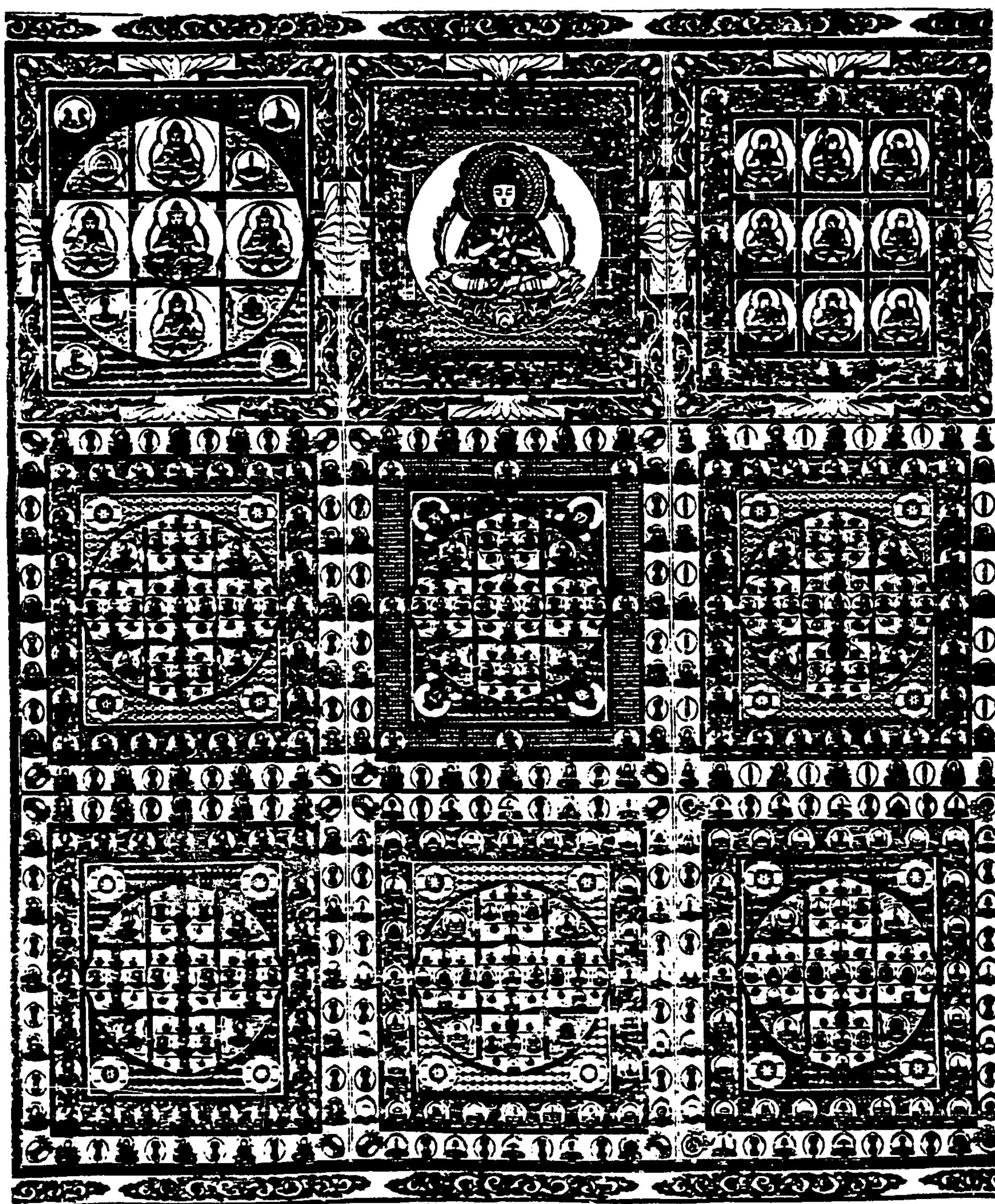


DIAGRAM 1

Line Drawing of Vajradhātu Maṇḍala from Hasedera[1]

[1]Shinkō Mochizuki, ed., Bukkyō Daijiten, Vol. 2 (Kyōto: Bukkyō Daijiten Hakkōsho, 1932), opposite p. 1316. (This reduction is approximately one quarter the size of the drawing in the text.)

INTRODUCTION

This thesis has two principle foci. First, the first annotated, English translation of Part 1 of the scripture called in Sanskrit Sarva-tathāgata-tattva-saṃgraha-nāma-mahāyāna-sūtra (hereafter abbreviated as Tattvasaṃgraha). In Japanese this text is usually referred to in abbreviation as the Kongōchōkyō. Japanese scholars also use the Sanskrit title Vajraśekhara-sūtra for this work. This designation is based on the title Kūkai gives for this sūtra written in the Siddham script.[1] Second, an explanation of the role of the Tattvasaṃgraha lineage of texts in the teachings of Kūkai.

It has been written often that Kūkai (774-835), founder of the Japanese Shingon school of Tantric or esoteric Buddhism, relied principally on two sūtras in formulating the doctrines of the Shingon school.[2] These were the Mahāvairocana-abhisaṃbodhi-vikurvita-adhiṣṭhāna-vaipulya-sūtra[3] and the Tattvasaṃgraha-sūtra.[4]

---

[1] See Shunkyō Katsumata, ed., Kōbō Daishi Chosaku Zenshū (hereafter abbreviated as KCZ), Vol. II (Tōkyō: Sankibō busshorin, 1965), p. 264. Kūkai bases his title in part on T. 18, No. 865(金剛頂經).

[2] Bokushō Kanayama, Shingon Mikkyō no Kyōgaku (Kyōto: Rinsen shoten, 1973), pp. 232-73; Yūkei Matsunaga, Mikkyō no Rekishi (Kyōto: Heirakuji shoten, 1974), p. 189; Sir Charles Eliot, Japanese Buddhism (London: Edward Arnold & Co., 1935), p. 338; Daigan Matsunaga and Alicia Matsunaga, Foundations of Japanese Buddhism, Vol. I, The Aristocratic Age (Los Angeles and Tōkyō: Buddhist Books International, 1978), p. 181.

[3] Taishō Shinshū Daizōkyō (hereafter abbreviated as T.), ed. and comp., Junjirō Takakusu and Kaigyoku Watanabe, Vol. 18, No. 848 (Tōkyō: Taishō Issaikyō Kankōkai, 1927). This sūtra was orally translated by Śubhakarasiṃha and recorded in Chinese by I-hsing in 725 A.D. It was brought to Japan during the Nara period (710-94) by the Japanese Genbō (玄昉) who was in China from 716 to 735 A.D. See Mikkyō Jiten, (hereafter abbreviated as MJ) ed. and comp., Ryūken Sawa (Kyōto: Hōzōkan, 1975), pp. 473-74. (大毘盧遮那成佛神變加持經)

[4] T. 18, No. 865. Translated by Amoghavajra in 753 into Chinese. It was first Kūkai in 806 A.D. and then Ennin (794-884, Tendai sect),

"Though Kūkai makes reference to a variety of Buddhist literature representing a wide range of schools of thought, his ideas are fundamentally based upon two sūtras and śāstras. These are the Mahāvairocana and Tattvasaṃgraha sūtras and the Bodhicitta śāstra[1] and the Commentary on the Awakening of Mahāyāna Faith[2]."[3]

Kūkai himself writes:

"The esoteric Shingon doctrine, the secret treasury given in the two sūtras, is unfolded by the Dharmakāya Mahāvairocana Buddha for the sake of his own enjoyment."[4]

Due to the importance of these two sūtras it would seem natural that there would exist translations, numerous commentaries and historical studies on both these scriptures. However, only the Mahāvairocana[5] has been studied. Why has the Tattvasaṃgraha been neglected?

Several reasons can be given for this. First, Kūkai obtained only Chapter 1 of the text and he, as founder of the Shingon school, left no major commentary. Moreover, the only two major commentaries on the text in Japan by Ennin (794-884) and Donjaku (1674-1742) often do not interpret the text but instead give more information about it from other texts. Ennin, a Tendai monk, wrote the first major commentary (T. 61, No. 2223) but this only treats part of Chapter 1. Donjaku, a

---

Engyō (799-852, Shingon), Eun (798-869, Shingon) and Shūei (809-884, Shingon) who introduced Amoghavajra's three chüan translation of Part 1, chapter 1 of the Tattvasaṃgraha. MJ, p. 241.

[1]T. 32, No. 1665

[2]T. 32, No. 1666. Yoshito S. Hakeda, The Awakening of Faith attributed to Aśvaghosha (New York and London: Columbia University Press, 1967).

[3]Minoru Kiyota, Shingon Buddhism: Theory and Practice (Los Angeles and Tōkyō: Buddhist Books International, 1978), p. 28.

[4]Yoshito S. Hakeda, Kūkai: Major Works Translated, with an Account of his Life and a Study of his Thought (New York and London: Columbia University Press, 1972), p. 224.

[5]E.g., see the bibliography in Étude sur le Mahāvairocana-sūtra

Shingi-Shingon monk, analyses (T. 61, No. 2225) only Chapter 1. In contrast, Śubhakarasiṃha's (637-735)[1] commentary on the entire Mahāvairocana significantly interprets this sūtra which has greater literary and intrinsic value and his interpretation is revered and relied upon for clarifying praxis and orthodox Shingon doctrine. In addition, while it cannot be denied the Tattvasaṃgraha played an important role in providing a source for the doctrines of the Shingon school, it must not be overlooked that an entire lineage of Tattvasaṃgraha texts has exerted a significant influence on the Shingon school. This is clearly evident in Kūkai's writings when he refers to or quotes the "Vajraśekhara," this a general term for any number of texts in the Tattvasaṃgraha lineage.[2] In other words, regardless of the specific Tattvasaṃgraha lineage text Kūkai quotes, for him they all belong to one school of thought and practice. Consequently, a study of the Tattvasaṃgraha can involve the arduous task of a study of over sixty texts which has not yet been undertaken.

To be explicit Kūkai gives in his Shingonshū shogaku kyōritsuron mokuroku[3] a list of the sūtras, commentaries, etc. he required his disciples to study. This list contains 424 fascicles of texts. Kūkai lists sixty-two as Tattvasaṃgraha lineage texts. Amoghavajra (705-774) translated all of these texts except ten. (See Appendix I for the

---

by Ryūjun Tajima (Paris: Maisonneuve, 1936), pp. 142-46 and Yūkei Matsunaga, ed., "Nihonjin no Mikkyō Kenkyū, Mikkyō Bunken Mokuroku," in Gendai Mikkyō Kōza, Vol. 8 (Tōkyō: Daitō shuppansha, 1976), pp. 270-76.

[1]T. 39, No. 1796. See Wilhelm Muller, Shingon Mysticism, Śubhakarasiṃha and I-hsing's Commentary to the Mahāvairocana-sūtra, Chapter One, an annotated translation (Ann Arbor, Michigan: University Microfilms International, 1976), order number BLK76-22210.

[2]Hakeda, Kūkai: Major Works, p. 222 (T. 18, No. 865), p. 223 (T. 19, No. 957), p. 241 (T. 19, No. 1003), p. 242 (T. 18, No. 880).

[3]KCZ, Vol. II, pp. 168-82. Abbreviated Sangakuroku. Dated 823 A.D.

list of the _Tattvasaṃgraha_ lineage texts.)[1] For this reason Kūkai is said to have principally inherited the esoteric Buddhism transmitted by Amoghavajra.[2] This list is clear evidence of the importance Kūkai attached to the _Tattvasaṃgraha_ lineage as a whole in contrast to that of the _Mahāvairocana_ lineage. Thus, at once, it should be recognized that saying Kūkai relied on the _Tattvasaṃgraha-sūtra_ in establishing the doctrines of the Shingon school is to be imprecise and invites misunderstanding. It is the _Tattvasaṃgraha_ lineage of texts along with the _Mahāvairocana-sūtra_ and its commentary which Kūkai relied upon and transmitted in establishing the Shingon school. Moreover, without a study of this lineage as a whole it can be difficult to understand the _Tattvasaṃgraha_. This is evident in the fact that both Ennin and Donjaku relied on T. 18, Nos. 870 and 871, both _Tattvasaṃgraha_ lineage texts, in "explaining" the _Tattvasaṃgraha_.[3]

In addition to the above position of the _Tattvasaṃgraha_ within the Shingon school, this scripture belongs to a Buddhist tantric tradition which, as it developed in India, Tibet, China and Japan, placed emphasis on ritual meditation. In particular, Buddhist tantras like the _Tattvasaṃgraha_ articulate in some manner the practice of the three mysteries of the body (mudrās), speech (mantras) and mind (visualization).[4] The _Tattvasaṃgraha_ is not concerned primarily with explain-

---

[1]See T. 52, No. 2120, p. 839ff. for one list of Amoghavajra's translations.

[2]Yūkei Matsunaga, _Mikkyō no Sōjōsha Sono Kōdō to Shisō_ (Tōkyō: Hyoronsha, 1973), p. 187.

[3]T. No. 870: 略述金剛頂瑜伽分別聖位修證法門; No. 871: 金剛頂瑜伽略述三十七尊心要.

[4]Alex Wayman, _The Buddhist Tantras Light on Indo-Tibetan Esotericism_ (New York: Samuel Weiser, 1973), pp. 36-42.

ing Buddhist tantric doctrine but in describing in outline how to draw various maṇḍalas, initiation into these maṇḍalas and the powers resulting from these initiations. Such matters traditionally have been transmitted orally and only then can be understood in detail. The practice of the three mysteries, initiation into maṇḍalas, etc.[1] ideally have as their ultimate goal the enlightenment of the practitioner who then in turn works out of compassion for the benefit of mankind. Even though the Tattvasaṃgraha does not typically develop Buddhist tantric doctrine, it does, however, give evidence of an assumed philosophical position in its structure and content. This becomes evident in the commentaries which make this philosophical position clear.

Bearing in mind all the above factors this thesis has as its first goal the first annotated translation of Part 1 of the Tattvasaṃgraha for the following reasons: 1) The Tattvasaṃgraha is known to be the basis for the Vajradhātu maṇḍala which often is so prominently displayed in Shingon temples. In particular Chapters 1 through 5 of Part 1 and Chapters 6 and 7 of Part 2 are the basis for eight out of the nine assemblies in the Vajradhātu maṇḍala. For this thesis only Part 1 will be translated because this is a single unit in the scripture corresponding to the Tathāgata family. Moreover, because the maṇḍalas described in Chapters 6 and 7 have the same structure as the maṇḍala described in Chapter 1 for the purposes of this thesis it is not necessary to translate Chapters 6 and 7. If this were an art history thesis, of course, translation of these chapters would be necessary to clarify the names of the deities, their places in the maṇḍala, etc. For our pur-

---

[1]Ibid., "Preparation of Disciples; the Meaning of Initiation," pp. 54-70.

poses it is enough to know that the first 7 Chapters are the major source for the Vajradhātu maṇḍala. The latter is an iconographic representation of the teachings and practices of the Tattvasaṃgraha lineage transmitted in the Shingon tradition and these will be made clear below. 2) The Tattvasaṃgraha will be shown below to be the source for the framework of the Vajradhātu Recitation Manuals transmitted in the Shingon school. Although the Tattvasaṃgraha was not used specifically in the meditation practices in the Shingon school it provided the framework for the Vajradhātu Recitation Manuals which are the major example of Tattvasaṃgraha lineage practices transmitted by Kūkai. (For 1) and 2) see Part 2 below.) These Vajradhātu Recitation Manuals are based specifically on the Chin kang ting ching lien hua pu hsin nien sung i kuei (T. 18, No. 873) translated by Amoghavajra and which is listed by Kūkai in his Sangakuroku. Although this text has been thoroughly studied[1] it will be necessary in the future to research in depth the role of all Tattvasaṃgraha lineage texts Kūkai lists in his Sangakuroku. Most of these are ritual manuals which provided a basis for various rites in the Shingon school.[2] 3) The Tattvasaṃgraha is the first text Kūkai listsin his Sangakuroku, and regarding it as the basic text of the Tattvasaṃgraha lineage, Kūkai takes the opportunity in his brief commentary on the title of the sūtra to present a summary of the fundamental teachings of the Tattvasaṃgraha lineage which he was initiated into. In the Tibetan tradition as well the Tattvasaṃgraha is considered

---

[1]E.g., Keikō Yoshida, Kontai Ryōbu Shingon Geki (Kyōto: Heirakuji shoten, 1978).

[2]For some of these rites see Shōjaku and Shōe, Himitsu Giki Zuimonki, Vol. I of the Shingonshū Zensho(hereafter abbreviated SZ)(Tōkyo: Shingonshū Zensho Kankōkai, 1933-37); Shinjō, Himitsu Giki Denju Kuketsu, Vol. II of SZ.

to be the fundamental Yoga tantra.[1]

The second goal of this thesis will be to explain the role of the Tattvasaṃgraha lineage of texts in the teachings of Kūkai. Because not all texts of the Tattvasaṃgraha lineage have been examined for this thesis the role of all of these in Kūkai's teachings and practices cannot be completely explained. This would require many years of research. Rather the role of this lineage will be partially explained by an examination of Kūkai's major writings. Attention will be focused on Kūkai's references to, quotations from and interpretations of known Tattvasaṃgraha lineage texts. Of course the major teachings of Kūkai are well known.[2] The purpose of the proposed research is to clarify which practices and teachings of Kūkai can be traced to the Tattvasaṃgraha lineage on the basis of textual evidence and how Kūkai may or may not have changed specific teachings of this lineage.

Part 1 below discusses the editions of the Tattvasaṃgraha and the commentaries used in this thesis, the date of the sūtra, etc. Part 2 discusses the role of the Tattvasaṃgraha and its lineage in both the teachings and practices established by Kūkai. In this part the relationship between the Tattvasaṃgraha, the Vajradhātu maṇḍala and the Vajradhātu Recitation Manuals will be summarized as now understood by Japanese scholars. Moreover, the key to understanding the relationship between the Vajradhātu maṇḍala and the Vajradhātu Recitation Manuals will be explained. Part 3 is devoted to the first annotated, English translation of Part 1 of the Tattvasaṃgraha.

---

[1]F. D. Lessing and Alex Wayman, Introduction to the Buddhist Tantric Systems, translated from Mkas Grub Rje's Rgyud sde spyihi rnam par gźag pa rgyas par brjod (Delhi: Motilal Banarsidass, 1978), p. (215).

[2]Hakeda, Kūkai: Major Works, pp. 61-100.

PART 1

The TATTVASAṂGRAHA

Chapter I The Text

Sanskrit, Chinese and Tibetan Editions, Commentaries and Important Reference Works

The following editions of the Tattvasaṃgraha and commentaries were consulted for the English translation. Complete Sanskrit editions of the Tattvasaṃgraha were first discovered only within the last fifty-three years. Giuseppe Tucci first discovered a complete Sanskrit manuscript written in Devanagari in Nepal in 1932. David L. Snellgrove also discovered another complete manuscript written in Brahmi in Nepal in 1956 which was published in an edited and romanized edition by Isshi Yamada in 1981 as noted below.[1] It should be noted that Amoghavajra's translation of the Tattvasaṃgraha which Kūkai introduced to Japan corresponds to just Chapter 1 of Part 1 of the complete text. The first complete Chinese translation of the Tattvasaṃgraha was made by Sego (active in the late tenth and early eleventh centuries) by 1015 A.D. or possibly the late tenth century[2] but this translation never influenced the Shingon school. Kūkai never obtained any part of the original Sanskrit text or a copy thereof nor did he introduce to Japan the entire text. Because Part 1, Chapters 1 through 5

---

[1]Kanjin Horiuchi has argued that Tucci's manuscript is based on the manuscript in Brahmi (dated ca. 1000 A.D. by Snellgrove) discovered by Snellgrove. See "Shiftan no Kongōchōkyō Bonpon ni tsuite, Snellgrove hon (Hodgeshi Shashinhon) o miru," Mikkyō Bunka, No. 106, 1973, pp. 96-68. The first photographic reproduction of Snellgrove's manuscript made public was published by Sakai Shinten, Bonponshoe no Kongōchōkyō S hon (Kōyasan: Henjō Koin Rekisei Zensho Kankōkai, 1979).

[2]T. 18, p. 445; Cf. Buddhist Text Information, No. 35, 1983, p. 5 and Kōzen Takeuchi, "Sōdai Honyaku Kyōten no Tokuchō ni tsuite," Mikkyō Bunka, No. 113, 1975, pp. 27-94 (Fu Sōdai Honyaku Kyōten Hennen Mokuroku). Jap. Sego:施護 ; Sanskrit? (Dānapāla ?). Born in Oḍḍiyāna, India.

is a single unit in the Sanskrit text corresponding to the Tathāgata family (Skt. Kula) I will translate all of Part 1, found in Chinese only in Sego's translation and which has no complete Japanese translation. The manuscripts of the Tattvasaṃgraha are written in Classical Sanskrit.

SANSKRIT EDITIONS

A) Kanjin Horiuchi, ed., Shoe Kongōchōkyō no Kenkyū, Bonpon Kōteihen Bonzōkan Taishō, Vol. 1, Part 1, Chapters 1 through 5 (Kōyasan University: Mikkyō Bunka Kenkyūjo, 1983), pp. 1-314. The complete text is edited in two volumes. This work is based on a comparison of both manuscripts of the Tattvasaṃgraha and is a revision of Horiuchi's earlier edition published in Mikkyō Bunka (Vol. 90ff.) and Kōyasan Daigaku Ronsō (Vol. III) which was based only on Tucci's manuscript. A modern Japanese rendition of Amoghavajra's three chüan translation, based on Horiuchi's revised work, was recently published.[1] It should be noted that Horiuchi follows the commentaries of Ānandagarbha and Śākyamitra noted below in his analysis of the text. With this work Horiuchi has now established an authoritative edition of the Tattvasaṃgraha and it is his edition which served as the basis for the present English translation. The romanized edition of Part 1 is given in Appendix II.

B) Isshi Yamada, ed., Sarva-tathāgata-tattva-saṅgraha-nāma-mahāyāna-sūtra, Part 1, Vol. 262 of the Śata-piṭaka Series, Indo-Asian Literatures (New Delhi, 1981), pp. 3-151. This edited and romanized ver-

---

[1]Ryōbu Daikyō, Vol. II (Tōkyō: Shingonshū Buzanha Shūmujo, Kōbō Daishi Sengohyakugojunen Goonki Kinen Jigyōiinkai, 1983), pp. 273-360. Amoghavajra's translation was remarkably faithful to the original Sanskrit text.

sion of the Tattvasaṃgraha is based only on the manuscript discovered by Snellgrove in Nepal.[1] This manuscript and that discovered by Tucci are identical in content. Yamada's edition is valuable in giving in the footnotes every variation from the Sanskrit in Amoghavajra's, Sego's and the Tibetan translations. Both Yamada and Horiuchi note the equivalent sections in the Tibetan and Chinese translations of the original Sanskrit text.[2]

CHINESE TRANSLATIONS

A) Chin kang ting i ch'ieh ju lai chen shih she ta hsien cheng ta chiao wang ching, T. 18, No. 865, pp. 207a-223b, three chüan, translated by Amoghavajra in 754 A.D.[3] This corresponds faithfully to Chapter 1 of Part 1 of both Sanskrit editions.[4]

B) I ch'ieh ju lai shen shih she ta ch'eng hsien cheng san mei ta chiao wang ching, T. 18, No. 882, translated by Sego (Danapala?) by the late tenth or early eleventh century in thirty chüan. This is also a faithful and complete translation of the Sanskrit text and was introduced to Japan by the Japanese Tendai monk Jōjin (成尋) in 1081 A.D. Part 1 in Sego's translation corresponds to pages 341-369 (according to Sego's division, chüan no. one to chüan no. eight out of a thirty chüan text, pp. 341-445).

---

[1]See David L. Snellgrove, Sarva-tathāgata-tattva-saṅgraha Facsimile Reproduction of a 10th Century Manuscript from Nepal, No. 269 in the Śata-piṭaka Series (New Delhi, 1981).

[2]Motilal Banarsidass plans to publish in late 1984 another edition of the Tattvasaṃgraha in Devanagari by Lokesh Chandra. Only if necessary will reference be made to this new edition if it becomes available before this thesis is completed.

[3]T. 55, No. 2157, p. 881.

[4]Translated into Japanese by Kōjun Tomita in Kokuyaku Issaikyō, (hereafter abbreviated KIK), Mikkyōbu II (Tōkyō: Daitō shuppansha, 1931),

C) Chin kang ting yü ch'ieh chung lia ch'u nien sung ching, T. 18, No. 866, translated by Vajrabodhi (A.D. 671-741) in 723 in four chüan.[1] This text was probably brought to Japan in the Nara period (710-94) by the Japanese Genbō.[2] It is not properly speaking a translation of the Tattvasaṃgraha but a somewhat unorganized and partial outline of major practices in the Tattvasaṃgraha lineage. In contrast to the Tattvasaṃgraha translated by Amoghavajra this text explains in greater detail how to make and enter the central assembly of the Vajradhātu maṇḍala, how to perform a homa or burnt offering, etc. This text and Amoghavajra's translation are the first two texts Kūkai lists in his Sangakuroku and so this indicates the importance he attached to both of them. This text begins by saying "I...will briefly explain the teachings of the highest secrecy of the Sarva-tathāgata-tattva-saṃgraha." Because there are many sections with the identical wording of the Sanskrit text, Part 1, Chapter 1, and Amoghavajra's translation, and because Ennin and Donjaku quote these sections along with their quotations from Amoghavajra in their section by section analysis of the first chapter, this text cannot be ignored (e.g., the long description of the thirty-seven deities in the central assembly of the Vajradhātu maṇḍala). Horiuchi has identified all passages in this text corresponding to specific passages in the Sanskrit.

In his commentary listed below (beginning on p. 38a, 1.7-20) on the thirty-seven deities of the central assembly of the Vajradhatu maṇḍala Ennin gives two variant translations of this section of the Tattva-

---

pp. 152-206.

[1]T. 55, No. 2157, p. 875a, 1.6.

[2]Ryōkō Kushida, "Narachō no Himikkyō Kō," Mikkyō Ronsō, No. 8,

samgraha in addition to Amoghavajra's which he refers to as the old sūtra and the different text. Donjaku tells us in his commentary given below (p. 213b, 1.6ff.) the old sūtra refers to the four chüan translation (i.e., T. 18, No.866) while the different text refers to the six volume work. The latter (not found in the Taishō canon) is the six volume translation of T. 18, No. 866 which, according to Annen,[1] was revised to form the present day four chüan text. A copy of the six volume work was only recently discovered in Japan by Shūjō Shikii in September, 1981. The exact relationship between the four and six chüan texts and the Tattvasamgraha is currently being investigated in Japan.[2]

TIBETAN TRANSLATION

Because this writer cannot read Tibetan the following Tibetan translation was not consulted for this thesis.

A) De bshin gśegs pa thams cad kyi de kho na ñid bsdus pa shes bya ba theg pa chen poḥi mdo, translated by Sraddhākaravarman and Rin chen bzañ po (A.D. 958-1055) in the early eleventh century. Peking edition, Bkaḥ Ḥgyur Mdo Ña (VIII), 1h1-162ba: Tibetan Tripiṭaka, No. 112, Vol. 4, pp. 217-83; Snar-thañ edition, Bkaḥ Ḥgyur Mdo Ja (VII) ,

---

1936, pp. 41-94; Text translated into Japanese by Ryūjō Kamibayashi, KIK, Mikkyōbu I (1937), p. 213ff.

[1]Mikkyō Daijiten (hereafter abbreviated MDJ) (Kyōto: Hōzōkan, 1983), p. 713.

[2]See Ryōshū Misaki, "Kongōchō yuga churyaku shutsu nenjukyō ni tsuite no Ikkōsatsu," Tendai Gakuhō, No. 24, 1982, pp. 29-42; Jakuun Kiyoda, "Kongōchō ryaku shutsu nenjukyō ni tsuite, Rokkanhon to shikan-hon to no Hikaku," Indo Bukkyōgaku Kenkyū, Vol 30, No. 1, 1981, pp. 87-92; Ibid., "Kongōchō ryaku shutsu kyō no Bonkan Taishō ni tsuite," Eizangkuin Kenkyū Kiyō, No. 5, 1982, pp. 59-86; Ibid., "Kongōchōkyōsho no Inyōsho ni tsuite," Tendai Gakuhō, No. 23, 1981, pp. 24-29; Yukio Hatta, "Mandara no Sekai," Gendai Mikkyō Kōza, Vol. 5 (Tōkyō: Daitō, 1977), pp. 137-46. The six volume work will soon be published.

213a4-440. Sde dge Edition, Bkaḥ Ḥgyur Mdo Ña (VIII), 1b1-142a7: Tohoku Catalogue (Sendai: 1934), No. 479. Chapter 1 of this translation was translated into Japanese.[1]

JAPANESE COMMENTARIES ON THE TATTVASAṂGRAHA

1) Kūkai, Kongōchōgyō kaidai, T. 61, No. 2221, pp. 1-5; Kōbō Daishi Zenshū (hereafter abbreviated KBZ), Vol. I (VIII volumes; Kōyasan: Mikkyō Bunka Kenkyūjo, 1965-67), pp. 690-712; KCZ, Vol. 2, pp. 255-278.

2) Ibid., Kongōchōgyō ō kyō kaidai, T. 61, No. 2222, pp. 5-7; KBZ, Vol. I, pp. 713-721; KCZ, Vol. 2, pp. 279-290.

Both these short commentaries discuss only the title of the Tattvasaṃgraha as translated by Amoghavajra (T. 18, No. 865).

SUBCOMMENTARIES on Kūkai's first commentary

3) Gōhō (1306-1362), Kongōchōgyō kaidai konsha hizōyōbunshū, SZ, Vol. 22, No. 77, ten chüan.

4) Yūkai (1345-1416), Kongōchōgyō kaidaishō, Vol. 16 of the Nihon Daizōkyō (hereafter abbreviated NDZ) (51 Vols., Tōkyō: Nihon Daizōkyō Hensankai, 1914-21), pp. 6-128.

Yūkai says (p. 95a) there are sixteen different ways of interpreting a scripture's title in the Shingon sect. Actually there are eight which are applied in pairs. Kūkai uses many of these in his commentary. These are as follows: 1) eliminating passions and manifesting virtues; 2) the shallow and profound; 3) a letter's attributes and a letter's meaning; 4) one letter uniting many and many letters returning to one; 5) one letter explaining many and many letters explaining one; 6) one letter completing many and many letters completing one; 7) one letter destroying many and many letters destroying one; 8) sequential order and

---

[1]Eihan Sakano, Kongōchōkyō ni Kansuru Kenkyū (Tōkyō: Kokusho Kankōkai, 1976), pp. 107-213. This translation was read.

reverse order. (See MDJ, p. 897.)

5) Ennin (793-864), *Kongōchō daikyō ōkyōso*, T. 61, No. 2223, pp. 7-114. This has been translated into Japanese by Kyōjun Shimizutani in KIK, *Kyōshobu*, Vol. 16 (1938), pp. 35-350 (Vol. 17 in the 1981 edtion by Daitō shuppansha). This commentary on Amoghavajra's translation by the Tendai monk Ennin was the only sizable commentary available in Japan until Donjaku's (1674-1742) commentary listed below and thus traditionally has been consulted by both Shingon and Tendai scholars. This commentary, however, only covers part of the translation (in Amoghavajra's translation, up to p. 217b, 1.15; in Horiuchi's edition, p. 115, section 209). Between 839 and 847 Ennin studied and traveled in China. His commentary probably reflects either the oral tradition transmitted to him by Yüan ching (元政) of the Ta hsing chan (大興善) temple who initiated Ennin into the *Vajradhātu* maṇḍala or the oral tradition of Ch'üan ya (全雅) of the K'ai yüan (開元) temple who initiated Ennin into the rites of the various deities shown in the *Vajradhātu* maṇḍala.[1] (See also Appendix V, p. 518ff.)

6) Raison (active in the eleventh century;頼尊), *Kongōchōkyō kesshaku*, T. 61, No. 2224, pp. 114-117. This is a brief commentary on the enigmatic list of terms at the beginning of the *Tattvasaṃgraha* (Horiuchi's editon, section 11) which basically repeats what Ennin says.

7) Donjaku (1674-1742;曇寂), *Kongōchō daikyō ō kyō shiki*, T. 61, No. 2225. This is the most complete Japanese commentary covering all of Chapter 1 , Part 1, or all of Amoghavajra's translation (in Horiuchi's editon, up to p. 215, sections 317-8). Donjaku copies

---

[1]Edwin O Reischauer, *Ennin's Diary The Record of a Pilgrimage to China in Search of the Law* (New York: Ronald Press Co., 1955), pp. 79-80, 294; MDJ, appendix entitled Mikkyōhō ryū keifu, p. 2.

verbatim Ennin's commentary and then adds further commentary of his own. There are no commentaries available in Chinese or Japanese on Chapters 2 through 5 of Part 1.

8) Jiun (1718-1804; 慈雲), Kyō ō kyō shaku, Jiun Sonja Zenshū, Vol. VIII, compiled by Hōshū Hase (Osaka: Kokiji, 1925), pp. 54-61. Jiun attempted to restore part of the Sanskrit text on the basis of Amoghavajra's translation (Jiun Sonja Zenshū, Vol. IX, Pt. II, p. 364ff.)

INDIAN COMMENTARIES IN TIBETAN[1]

1) Buddhaguhya (middle eighth century A.D.), Tantrārthāvatāra, Tohoku Catalogue No. 2501. This is not a verse by verse analysis of the Tattvasaṃgraha but rather a general commentary on the key doctrines, terms and practices associated with the sūtra.

2) Padmavajra (second half of the eighth century), Tantrārtha-avatāra vyākyāra, Tohoku Catalogue No. 2502. This is an extensive sub-commentary on Buddhaguhya's commentary. Both the above are extensively analysed and translated into Japanese by Takeo (Taidō) Kitamura.[2]

3) Sarvarahasya Tantra, Tohoku Catalogue No. 481. Translated into English by Alex Wayman.[3] Wayman writes "The history of this tantra

---

[1]See F. D. Lessing and Alex Wayman, Buddhist Tantric Systems, pp. 24-25, n. 13, pp. (214)-217. Whenever commentaries in Tibetan are available in English and Japanese translations these have been consulted. There are numerous works preserved in Tibetan classified as Yoga tantras. See Alex Wayman, The Buddhist Tantras, p. 236.

[2]"Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū," Mikkyōgaku, Part I, No. 7, 1970, pp. 1-22; Part II, No. 8, 1971, pp. 1-34, Part III, No. 9, 1972, pp. 1-41; Part IV, No. 10, 1973, pp. 15-69, Part V, No. 11, 1974, pp. 1-86; Part VI, No. 12, 1975, pp. 1-66.

[3]Indo Koten Kenkyū Acta Indologica VI Shimpishisōronshū Mysticism (Naritasan: Shinshoji, 1984), pp. 521-569. This was also early translated into Japanese by Shoun Toganoo in Mikkyō Bunka, Nos. 24-25, 1953, pp. 3-67.

is obscure; it may well have been composed along with the Tattva-samgraha in the eighth century A.D. if not earlier." This is an "explanatory tantra" on the side of means of the Yogatantra.

4) Śākyamitra, Kosalālamkara, Tohoku Catalogue No. 2503.

5) Ānandagarbha, Tattvāloka, Tohoku Catalogue No. 2510.

The two above authors may be tentatively placed in the tenth century. These two works are often referred to by Horiuchi in his revised edition of the Tattvasamgraha and by Kitamura in his articles mentioned above.

TIBETAN COMMENTARY

A) Introduction to the Buddhist Tantric Systems, translated from Mkas Grub Rje's Rgyud sde spyiḥi rnam par gźag pa rgyas par brjad with original text and annotation, F. D. Lessing and Alex Wayman (Delhi: Motilal Banarsidass, 1978); Tohoku Catalogue No. 5489. Mkas grub rje lived from 1384 to 1438. Chapter six concerns the Yoga tantras of which the Tattvasamgraha is considered the fundamental text in the Tibetan tradition.

SOME IMPORTANT, SECONDARY REFERENCE WORKS

1) Chin kang ting ching ta yü ch'ieh pi mi hsia ti fa men i chüeh, T. 39, No. 1798. This is supposedly Vajrabodhi's oral commentary on his translation above (T. 18, No. 866) as recorded by Amoghavajra. Only the first chüan of an original three chüan work remains. This was brought from China to Japan by both Kūkai and Enchin (814-891).

2) Chin kang ting ching yü ch'ieh shih pa hue chih kuei, T. 18, No. 869, translated by Amoghavajra. This text gives the first outline of the supposed eighteen assemblies of the Tattvasamgraha.

3) Tu pu t'o lo ni mu, T. 18, No. 903, translated by Amoghavajra

(KIK, Mikkyōbu, II). This gives a summary of key doctrines and practices in the Tattvasaṃgraha as well as an outline of the maṇḍalas described in the sūtra.

4) Liao shu chin kang yü ch'ieh fen pieh wei hsiu cheng fa men, T. 18, No. 870, translated by Amoghavajra (KIK, Mikkyōbu, II).

5) Chin kang ting yü ch'ieh lian shu san shih ch'i tsun hsin yao, T. 18, No. 871, translated by Amoghavajra (KIK, Mikkyōbu, IV).

6) Chin kang ting yü ch'ieh san shih ch'i tsun ch'u sheng i, T. 18, No. 872, translated by Amoghavajra (KIK, Mikkyōbu, III).

7) Gōhō (1306-62;杲寶), Kongōchō shūkōgai, T. 77, No. 2451.

Several excellent introductions to the Tattvasaṃgraha have recently been published and these are considered essential reading for this thesis. David L. Snellgrove[1] has given a thorough, chapter by chapter description of the entire Tattvasaṃgraha. His discussion includes translated excerpts, several charts classifying by family the numerous deities found in the different maṇḍalas described in the text and a comparison and clarification of the different part and chapter divisions in the Tibetan and Sanskrit editions. Matsunaga has given[2] fine introductions to basically Chapter One and several important, related topics from the perspective of the Chinese and Japanese traditions of the Tattvasaṃgraha. Matsunaga's explanations are largely based on the authoritative studies of

---

[1]Snellgrove, Facsimile Reproduction, pp. 5-67. Snellgroves contention (p. 38) that sexual rites are involved in Chapter Five is not supported by any of the commentaries.

[2]Yūkei Matsunaga, Mikkyō Kyōten Seiritsu Shiron (Kyōto: Hōzōkan, 1981), pp. 187-198; "Mikkyō Kyōten Kaisetsu," in Gendai Mikkyō Kōza, Vol. II (Tōkyō: Daitō shuppansha, 1981), pp. 123-165. See also Shoun Toganoo, "Kongōchōkyō Gaisetsu," in Nihon Shūkyō Daikōza, Vol. VII (Tōkyō: Tōhōshoin, 1930), pp. 1-50 and Ryūjun Tajima, Les Deux Grands Maṇḍalas et la Doctrine de l'esoterisme Shingon (Presses Universitaires de France, 1959).

Munetada Suzuki.[1] The pioneering work in English on Kūkai and the Shingon school of Hakeda and the more recent work by Minoru Kiyota are also essential background texts for this thesis.[2]

FINAL COMMENTS ON THE TRANSLATION

Because the Japanese commentators never obtained a Sanskrit manuscript of the Tattvasaṃgraha their commentaries refer only to the Chinese translations. Kūkai and Ennin refer to Amoghavajra's translation while Donjaku, having available to him Sego's later translation as well, refers to the two translations by Amoghavajra and Sego. By and large the Chinese translations are faithful to the Sanskrit text although on occasion certain words, names or phrases are not always translated. Because Yamada's edition of the Tattvasaṃgraha lists in the footnotes every instance where either the Chinese or Tibetan translations differ from the Sanskrit the reader is referred to his work if a comparison between the various editions is sought. For the benefit of the reader of Chinese both translations by Amoghavajra and Sego are included in Appendix III and IV respectively.

In the body of the annotated translation only when the Japanese commentators refer to some word(s) or passage(s) in either Chinese translation which is not found in the Sanskrit will the Chinese be supplied. Thus, for example, because Kūkai comments on Amoghavajra's Chinese translation of the title which contains some words not in the Sanskrit, the Chinese will be provided. If there is no difference between the Sanskrit and either of the Chinese translations annotated

---

[1]Suzuki Munetada Shosakushū, Vol. V, Kihon Daijō Himitsu Bukkyō (Tōkyō: Gannando shoten, 1978); Munetada Suzuki, "Kongōchōkyō no Jitsuzai Keitai," Shūkyō Kenkyū, Nos. 112-13, 1942, pp. 227-253.

[2]Hakeda, Kūkai: Major Works; Kiyota, Shingon Buddhism.

neither the Sanskrit nor the Chinese is supplied in the translation and the reader in these instances if referred to the Appendixes for the original Sanskrit and Chinese translations. Major differences between the two Chinese translations will only be referred to. For the benefit of the reader in the Appendixes the corresponding pages of the English translation in the body of the thesis will be given.

In the translation a hyphenated line separates the commentaries from the translation. Then a solid line separates the end of the commentaries from the beginning of the next section translated.

The Title of the Tattvasaṃgraha

1) Horiuchi's edition: Sarva-tathāgata-tattva-saṃgrahaṃ nāma mahāyāna-sūtram; Part 1: Sarva-tathāgata-mahāyānābhisamayo nāma mahā-kalpa-rājaḥ; Chapter 1: Vajradhātu-mahā-maṇḍala-vidhi-vistaraḥ.

2) Yamada's edition: Sarva-tathāgata-tattva-saṅgraha; Part 1: Sarva-tathāgata-mahāyānābhisamaya nāma mahā-kalpa-rāja; Chapter 1: Sarva-tathāgata-mahāyānābhisamayān mahā-kalpa-rājād Vajradhātu-mahā-maṇḍala-vidhi-vistaraḥ.

3) Amoghavajra's translation, T. No. 865: Chin kang ting i ch'ieh ju lai chen shih she ta ch'eng hsien cheng ta chieh wang ching; Chapter 1: Chin kang chiai ta man t'u lo k'uang ta i kuei p'in (Sanskrit: Vajra-śekhara-sarva-tathāgata-tattva-saṃgraha-mahāyānābhisamaya-mahā-kalpa-rāja-sūtra; Vajradhātu-mahā-maṇḍala-vidhi-vistaraḥ.)

4) T. No. 869, p. 284c, translated by Amoghavajra: I ch'ieh ju lai shen shih che wang chieh (Skt.: Sarva-tathāgata-tattva-saṃgraha-rāja-kalpa.)

5) Sego's translation; T. No. 882: Fo shou i ch'ieh ju lai shen

shih she ta ch'eng hsien cheng san mei ta chieh wang ching; Chapter 1: Ching kang chiai ta man t'u lo kiuang ta i kuei. (Skt.: Buddha-bhāsita-sarva-tathāgata-tattva-saṃgraha-mahāyānābhisamaya-samaya-mahā-kalpa-rāja-sūtra; Vajradhātu-mahā-maṇḍala-vidhi-vistaraḥ.)

6) Kūkai, T. 61, No. 2221, p. 2b, 1.11. Kūkai gives the title in Siddham[1] which is rendered by Katsumata as (KCZ, Vol. II, pp. 264-5) Vajra-uṣṇīṣa-sarva-tathāgata-samaye mahāyaṃdabhisaṃbodhi-mahāhaṃ-rāja-sūtrem. On the basis of T. 99, p. 288a, Katsumata corrects this as follows: Vajra-śekhara-sarva-tathāgata-satya-saṃgraha-mahāyāna-pratyu-panna-abhisambuddha-mahā-tantra-rāja-sūtram.

7) Ibid., T. No. 2221, p. la, 1.23: Title: Kongōchō yuga issai nyorai shinjitsu shō daijō genshō daikyō ō kyō. Part 1 (Ibid., 1.27ff.): Issai nyorai shinjitsu shō daijō genshō daikyō ō (Skt.: Vajra-uṣṇīṣa-yuga-sarva-tathāgata-tattva-saṃgraha-mahāyānābhisamaya-mahā-kalpa-rāja-sūtra; Part 1: Sarva-tathāgata-tattva-saṃgraha-mahāyānābhisamaya-mahā-kalpa-rājaḥ).

8) Ibid., T. 61, No. 2222, p. 6a, 1.28ff. Same as Amoghavajra's translation.

9) T. 18, No. 866, translated by Vajrabodhi, p. 223c, 1.23: Chin kang ting ya yü ch'ieh wang chieh (Skt.: Vajraśekhara-mahā-yuga-rāja-kalpa).

10) Sraddhakaravarman and Rin chen bzan po, Tohoku Catalogue No. 479: De-bshin-gśegs-pa thams-cad-kyi de-kho-na-ñid bsdus-pa shes-bya-ba theg-pa chen-pohi mdo (Skt.: Sarva-tathāgata-tattva-saṃgraha-nāma-mahāyana-sūtra).

11) English translation of the title given by Horiuchi: The

---

[1]See also Yūkai's commentary for the transliteration of the Siddham. Kūkai's Chinese translation of the Siddham is as follows:

Mahāyāna sūtra known as the Compendium of Truth of all the Tathāgatas; Part 1: The King of Great Practices known as the Mahāyāna Realization of all the Tathāgatas; Chapter 1: Description of the Rites of the Vajradhātu Mahā-maṇḍala.

The titles of both manuscripts of the Tattvasaṃgraha are found at the end of Part 1, Chapter 5, at the end of Part 2, Chapter 14 and elsewhere. [1] The titles of Part 1 and Chapter 1 are found at the end of Chapter 1 and the titles of the remaining chapters (Nos. 2-5) of Part 1 are also found at the end of each chapter in both manuscripts. (The title of Part 1 is repeated at the beginning of each chapter heading of Part 1 as in Yamada's edition.)

Sakano notes that in the Siddham title Kūkai gives in his Kongōchōgyō kaidai he leaves out the two words tattva and saṃgraha.[2] Kūkai also adds samaye. In T. 61, No. 2222, he also adds the word yuga.

Kūkai (T. 61, p. 1a, 1.24ff.), Donjaku (T. 61, No. 2225, p. 128a) and Yūkai in his commentary (p. 25) all state that Chin kang ting yü ch'ieh, based on T. 18, No. 869, was a title used to indicate the entire supposed eighteen assembly text, notwithstanding each chapter has its own distinct title. The word yuga (yü ch'ieh) given by Kūkai in T. No. 61 is also found in the title of each of the eighteen sections given by Amoghavajra in T. 18, No. 869. Many works translated by Amoghavajra and Vajrabodhi belonging to the Tattvasaṃgraha lineage

---

金剛頂一切如来如去如和大乗現證大教王経.

[1]The following discussion is based in part on Jakuun Kiyoda, "Kongōchōkyō no bonmyō ni tsuite," Indo Bukkyōgaku Kenkyū, Vol. 2, No. 2, 1954, pp. 630-32.

[2]Eihan Sakano, Kongōchōkyō ni Kansuru Kenkyū, p. 362. Yūkai argues in his commentary (p. 56) Kūkai deleted tattva because its meaning was incorporated in the word Tathāgata. See below, p. 135 .

contain the word yuga (T. Nos. 866, 871, 872, 876, 879, etc.) and so Kūkai follows this usage. This word also indicates works dealing with ritual meditation.[1]

From the above the following observations can be made: 1) Kongōchōkyō (Vajraśekhara sūtra), the common Japanese, abbreviated designation for this sūtra, obviously comes from Amoghavajra's translation of the title although Kūkai mistakenly has uṣṇiṣa for śekhara (See #6). 2) The words in the title Chin kang ting and Chin kang ting yü ch'ieh are found only in the translations by Amoghavajra and Vajrabodhi. According to Kūkai Chin kang (Vajra) refers to the thirty-seven Vajrasattvas discussed in the sūtra. 3) Only Sego gives Fo shou (Buddha bhāsita) in his title, probably in accord with the old Chinese tradition of ascribing all sūtras to Buddha. 4) By deleting Vajraśekhara yuga and Buddha bhāsita from the titles given by Amoghavajra and Sego we arrive at the Sanskrit title, i.e., Sarva-tathāgata-tattva-saṃgraha-nāma-mahāyāna-sūtra, except for the words abhisamaya-mahā-kalpa-rājaḥ. These obviously refer to Part 1. That is, the title and part headings have been combined in the Chinese translations. Kūkai also combines these headings (compare the above, 1, 2, 3, 5, 6). The Chapter headings given by Sego and Amoghavajra are accurate translations of the Sanskrit headings. 5) The Tibetan translation gives the correct title of the Sanskrit text. The additional heading mūla-tantra given by Horiuchi is based on the Tibetan classification of this sūtra. The Tattvasaṃgraha was also considered an "outer" Yoga tantra.

> "...Candrakīrti in his commentary on Chapter XVII cites the 'Mūla-tantra,' which Tson-kha-pa identifies as the

---

[1]Yūkei Matsunaga, "Mikkyō Kyōten Kaisetsu," Gendai Mikkyō Kōza, Vol. 2, pp. 155-57.

> Mūla-tantra of the Yoga-tantra, namely the Tattvasaṃgraha... According to The Blue Annals, Book VII ('The Preaching of the Tantras'), there was a distinction of 'Outer' Yoga-tantra and 'Inner' Yoga-tantra, with the 'inner' variety becoming separately called 'Anuttarayoga-tantra.' One can therefore understand Candrakīrti's citation as indicating his adherence to this terminology, since the Tattvasaṃgraha is the Mūla-tantra of the 'outer' Yoga-tantra."[1]

The Structure of the Tattvasaṃgraha

Both manuscripts of the Tattvasaṃgraha as discovered by Tucci and Snellgrove contain twenty-six chapters which, although unnumbered, are named at the end of each chapter. The complete Chinese translation of the Tattvasaṃgraha made by Sego (T. 18, No. 882) also has twenty-six chapters. In addition, the manuscripts of the Tattvasaṃgraha divide all twenty-six chapters into five parts which are clearly named. The titles of these five parts and the chapters contained in each part are as follows:[2]

1 Sarva-tathāgata-mahāyānābhisamayo nāma mahā-kalpa-rājaḥ (The King of Great Practices known as the Mahāyāna Realization of all the Tathāgatas); Chapters 1-5.

2 Sarva-tathāgata-vajra-samayo nāma mahā-kalpa-rājaḥ (The King of Great Practices known as the Thunderbolt Pledge of all the Tathāgatas); Chapters 6-14.

3 Sarva-tathāgata-dharma-samayo nāma mahā-kalpa-rājaḥ (The King of Great Practices known as the Law Pledge of all the Tathāgatas) Chapters 15-18.

---

[1]Alex Wayman, Yoga of the Guhyasamājatantra The Arcane Lore of Forty Verses A Buddhist Tantra Commentary (Delhi: Motilal Banarsidass, 1977), p. 87.

[2]See Snellgrove, Facsimile Reproduction, pp. 6-14, for an analysis of the section divisions of the Tibetan translation and a comparison of this with the Sanskrit divisions.

4 Sarva-tathāgata-karma-samayo nāma mahā-kalpa-rājaḥ (The King of Great Practices known as the Action Pledge of all the Tathāgatas); Chapters 19-22.

5 Sarva-tathāgata-tattva-saṃgraha nāma mahāyāna-sūtra (The Mahāyāna sūtra known as the Compendium of Truth of all the Tathāgatas), Chapters 23-26. This title is the same as the title for the entire sūtra as well.

The Chin kang ting ching yü ch'ieh shih pa hue chih kuei (T. 18, No. 869) translated by Amoghavajra states this sūtra is divided into just four parts and this analysis is also accepted by Kūkai (T. 61, No. 2221, p. 1b, 1.3). In this regard part five is the only part to be named sūtra in distinction to the first four parts named kalpa-rājaḥ (in Sego's translation as well) and is clearly described as a continuation (uttaratantra) in the Tibetan translation.[1] The first four parts, as suggested by the term kalpa, prescribe ritual and give rules for various ceremonial acts. These initial four parts are correlated with the four families (kulas) known as Tathāgata, Thunderbolt (Vajra), Law/Lotus (Dharma/Padma) and Action/Gem (Karma/Ratna) respectively.[2] The last part known as a sūtra

> "...assumes a knowledge of the actual rituals and represents a 'thread of discourse' conducted by Buddha (still understood as Vairocana) and the Bodhisattvas who lead the various Buddha families. They each in turn pronounce on the benefits to be won by the many different performances as performed within the family circle of each."[3]

Although Amoghavajra does not describe a fifth part it appears certain

---

[1]F. D. Lessing and A. Wayman, Buddhist Tantric Systems, p. 216.

[2]Taido Kitamura, "Kōbō Daishi no Shiman ono ono furisetsu ni tsuite," Mikkyōgaku Kenkyū, No. 6, 1975, pp. 1-10.

[3]Snellgrove, Facsimile Reproduction, p. 9.

this was composed by the eighth century because Buddhaguhya quotes from this part in his commentary entitled the Tantrārthāvatāra.

In each of the first four parts four maṇḍalas are described in accordance with the above family division. At the end of each part, in addition, a catur-mudrā (four seal) and eka-mudrā (single seal) maṇḍala are described giving six maṇḍalas in all.[1] This six maṇḍala structure is described by Amoghavajra in the above work (T. 18, No. 869). In each of the first four maṇḍalas (except for Part 2[2]) the same basic set of thirty-seven divinities is given, namely, Vairocana and the four Buddhas of the four directions (East - Akṣobhya; South - Ratnasaṃbhava; West - Lokeśvararāja; North - Amoghasiddhi), four pāramitā goddesses, sixteen Mahā-bodhisattvas or Vajrasattvas,[3] eight goddesses of offering (pūjā; four inner and four outer), and four attracting (saṃgraha) deities, i.e., doorkeepers. Although four Buddha families are discussed throughout the text, these are set within a five Buddha pattern as evident by the five Buddhas given in the maṇḍalas (the five families are based in part on the five skandhas).

> "The fact that the Fundamental Tantra only describes four, although there are five Families, is explained by Buddhaguhya as a merger of action (karma) and agent (karaka) since it has the Ratna Family in the sense of the agent that accomplishes the wishes of the living beings

---

[1]See Minoru Kiyota, Shingon Buddhism, pp. 93-104, for a description of these six maṇḍalas.

[2]Snellgrove, Facsimile Reproduction, p. 11 and p. 47ff.

[3]Although Tattvasaṃgraha lineage texts refer to these sixteen Vajrasattvas indiscriminately as both Bodhisattvas and Mahā-bodhisattvas (E.g., T. 18, No. 871, p. 292b, c), and the Japanese tradition refers to these regularly as Bodhisattvas, the Tattvasaṃgraha itself never calls them Bodhisattvas but Mahā-bodhisattvas. Moreover, these are knowledge beings (jñāna-sattva; T. 18, No. 869, p. 284c, 1.22) which in this case, according to the Tibetan commentaries, are considered corporeal manifestations of Vairocana. See F. D.

> and has the Karma Family in the sense of the action that does so."[1]

The four Buddha families are correlated with four types of maṇḍalas (Mahā - Great; Samaya - Symbolic; Dharma - Law; Karma - Action)[2] and four knowledge seals (jñāna-mudrā) similarly named.[3] The above thirty-seven deities each are endowed with these maṇḍalas and knowledge seals which are mutually interpenetrating[4] and the practitioner who realizes these also realizes the four types of Dharmakāyas, i.e., Svabhāva, Saṃbhogakāya, Nirmāṇakāya and Niṣyandakāya (See below, p. 114).

Both Isshi Yamada and Kanjin Horiuchi follow the above five part, twenty-six chapter division of the Tattvasaṃgraha in their editions of the sūtra. Horiuchi also gives a detailed sub-division breakdown of the entire text. In the translation of Part 1 in this thesis generally it is Horiuchi's sub-divisions which will be followed because of their practical advantage. Although these sub-divisions are not given in the manuscripts they are obvious from the explanations of the commentaries and the different topics discussed in each section.

The commentaries on the Tattvasaṃgraha by Ennin (p. 17c, 1.20ff.) and Donjaku (p. 162a-c) distinguish an introduction (Jap. Josetsubun - 序説分), the body of the text (Jap. Shōsetsubun -正説分) and the

---

Lessing and A. Wayman, Buddhist Tantric Systems, pp. 162-63.

[1]F. D. Lessing and A. Wayman, Buddhist Tantric Systems, p. 217. Cf. T. 18, No. 864, p. 287c and T. 18, No. 903, p. 898c. Snellgrove thinks this explanation is a subsequent justification. See Snellgrove, Facsimile Reproduction, p. 12. See also Yūkei Matsunaga, Mikkyō Kyōten Seiritsushiron, pp. 121-131 and Kanjin Horiuchi, "Shichi shibutsu ni tsuite," Mikkyō Bunka, Vol. 144, 1983, pp. 40-63.

[2]On the four maṇḍalas see Hakeda, Kūkai: Major Works, pp. 90-91.

[3]On the four knowledge seals see F. D. Lessing and A. Wayman, Buddhist Tantric Systems, pp. 229-249.

[4]KCZ, Vol. 2, p. 266.

conclusion (Jap. Ruzūbun - 流通分). They both agree Amoghavajra's translation lacks the conclusion. They further divide the introduction into two parts: a "preface" (Jap. Tsūjo - 通序) and "formal introduction" (Jap. Betsujo - 別序).[1]

Ennin maintains the "preface" runs from the beginning of the text down to "evaṃ pramukhair nava-navatibhir bodhisattva-koṭibhiḥ."[2] The "formal introduction" then continues down to "sarvāgryo Bhuneśvarah."[3] Then from the word "Bhagavat"[4] the body of the text begins.[5] Donjaku agrees with this division. Jiun says only that the introduction runs down to "Sarva-tathāgata-hṛdayeṣu vijahāra,"[5] just one sentence more than where Ennin says it ends.

The Indian commentaries also distinguish an introduction divided into a "preface" and "formal introduction."[6] According to Śākyamitra[7] the formal introduction begins with the words "Atha Bhagavān Mahāvairocanaḥ"[8] and ends with the same passage as indicated by Jiun above. Buddhaguhya and Ānandagarbha also follow this interpretation.[9]

---

[1]Sakano notes this analysis of a sūtra was in vogue among Buddhist commentators by the sixth century A.D. in China. Eihan Sakano, Kongōchōkyō ni Kansuru Kenkyū, p. 68ff.

[2]Hoiuchi's edition (hereafter abbreviated H.) p. 2, section 5; Amoghavajra's translation (hereafter abbreviated A.) p. 207a, 1.22.

[3]H., p. 15, section 16; A. p. 207c, 1.7.

[4]H., p. 22, section 17; A. p. 207c, 1.8.

[5]H., p. 22, section 17; Kyō ō kyō shaku, in Jiun Sonja Zenshū, Vol. 8, p. 54.

[6]Horiuchi's edition follows the Tibetan interpretation.

[7]Kanjin Horiuchi, "Kongōchōkyō no Betsujo ni tsuite," Indo Bukkyōgaku Kenkyū, Vol. 15, No. 1, 1966, p. 44.

[8]H. p. 9, section 7; A. p. 207a, 1.26.

[9]Takeo Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō

The Indian commentaries make this division because they recognize a distinction between the Mahā-kṛpo Vairocana appearing in the "preface" and the Mahāvairocana appearing in the "formal introduction." In the formal introduction the intrinsic nature (svabhāva) of Mahāvairocana is manifested as a Knowledge body (jñānakāya) whereas Vairocana, because he is described as existing in the Akaniṣṭha heaven, is a Saṃbhogakāya.

Although Kūkai was aware of and used the above threefold analysis of a sūtra[1] he does not make use of it in his commentaries on the title of the Tattvasaṃgraha.

A full summary of the Chapters and subdivisions of Part 1 of the Tattvasaṃgraha is given below (p. 128) just before the translation as a Table of Contents.

The Date and Place of Origin of the Tattvasaṃgraha

Jñānamitra's Ārya-prajñāpāramitā-naya-śatapañcāśatikā-tikā states that the Tattvasaṃgraha appeared first in the reign of King Indrabhūti[2] who is dated from the end of the seventh to the first half of the eighth century.[3] Buddhaguhya, who belongs to the middle of the eighth century A.D.,[4] was aware of all five parts of the Tattvasaṃgraha in his

---

no Kenkyū, I," Mikkyōgaku, No. 7, 1971, pp. 11-12.

[1]T. 61, No. 2237, p. 612c, 1.14ff.

[2]Shoun Toganoo, "Himitsu Bukkyōshi," in Gendai Bukkyō Meicho Zenshū, Vol. 9, Bukkyō Ippan, I., ed. by Hajime Nakamura, et. al. (Tōkyō: Ryūbunkan, 1962), pp. 36, 40.

[3]Alex Wayman, Yoga of the Guhyasamājatantra, p. 96.

[4]F. D. Lessing and A. Wayman, Buddhist Tantric Systems, p. 25.

Tantrārthāvatāra and he quotes from part five.[1] The Chin kang ting ching yü ch'ieh shih pa hue chih kuei (T. 18, No. 869) translated by Amoghavajra states the Tattvasaṃgraha is divided into just four parts however. Amoghavajra's faithful translation of Part 1, Chapter 1, of the Tattvasaṃgraha, which generally describes the central assembly of the nine assembly Vajradhātu maṇḍala, is dated 754 A.D.[2] Moreover, the major part of the texts transmitted and translated by Amoghavajra, which are mostly Tattvasaṃgraha lineage texts, are thought to have been composed in India between 713 and 742 A.D. Amoghavajra traveled to South India and Ceylon in 741 A.D. and returned to China in 746 A.D., bringing these with him.[3] The Chen yuan hsin ting shih chiao mu lu[4] says that when Vajrabodhi (671-741) was thirty-one he went to South India and studied the Tattvasaṃgraha for seven years. This would have been in 701 A.D.[5] The Chin kang ting yü ch'ieh chung lioh chu nien sung ching (T. 18, No. 866) was translated by Vajrabodhi in 723 A.D.[6] Although this is not a translation of the Tattvasaṃgraha it includes an almost identical discussion of the thirty-seven deities of Chapter 1 as found in Amoghavajra's translation and the original Sanskrit text.

---

[1]Takeo Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, I," Mikkyōgaku, No. 7, 1970, pp. 6, 14-15; Ibid., II, Mikkyōgaku, No. 8, 1971, pp. 3, 6, 11, 19, etc.

[2]T. 55, No. 2157, p. 881; MDJ, p. 1897. 貞元新定釋教目錄.

[3]Yūkei Matsunaga, Mikkyō no Sōjōsha Sono Kōdō to Shisō, Tōyōjin no Kōdō to Shisō, Vol. 3 (Tōkyō: Hyoronsha, 1973), pp. 178-79.

[4]T. 55, No. 2157, p. 875b.

[5]Yūkei Matsunaga, Mikkyō no Sōjōsha, pp. 146-47.

[6]T. 55, No. 2157, p. 875a.

It also discusses the second and third assemblies based on Chapters 2 and 3 (T. 18, pp. 240-43) and describes in greater detail than Amoghavajra's translation how to draw the central assembly.

The central assembly in basic to all Vajradhātu maṇḍalas. Its structure is repeated in six out of the nine assemblies in the Vajradhātu maṇḍalas in Japan. The ninth century Vajradhātu maṇḍalas in Japan showing nine assemblies are known to be based on Part 1, Chapters 4 to 5 (the basis for assemblies 1 to 6) and Part 2, Chapters 6 to 7 (the basis for assemblies 8 and 9), of the Tattvasaṃgraha (see below, p. 66).

The weight of the above evidence points to the late seventh century[1] or possibly the beginning of the eighth as the date for the composition of Part 1. On the basis of Buddhaguhya's quotations from Part 5 and Amoghavajra's mention of four parts of the Tattvasaṃgraha it is apparent the entire text was completed by the middle of the eighth century as well.[2] Toganoo quotes a letter from Amoghavajra to the Emperor Tai-tsung in which he laments that he has not translated the entire Tattvasaṃgraha due to his old age.[3]

All five parts of the Tattvasaṃgraha were translated into Chinese for the first time by Sego possibly by the late tenth century A.D. and these, we should be reminded, were translated into Tibetan in the early eleventh century by Sraddhakaravarman and Rin chen bzan po.

---

[1]Cf. Gemmyō Ono, "Kongōchōkyō no Seiritsu ni tsuite," Ono Gemmyō Bukkyō Geijutsu Chosakushū, Vol. 4 (Tōkyō: Kaimyō Shoin, 1977), pp. 488-506.

[2]Yūkei Matsunaga, Mikkyō no Sōjōsha, p. 143.

[3]Shoun Toganoo, "Kongōchōkyō Gaisetsu," Nihon Shūkyō Daikōza, Vol. 7 (Tōkyō: Tōhō Shoin, 1930), p. 7; Cf. KCZ, Vol. II, p. 72.

That Part 1 was completed by the early eighth century is corroborated further by the iconographical work entitled Ritasōgyara-gobushinkan[1] (or simply Gobushinkan). Japanese scholars agree the Gobushinkan was drawn by Śubhakarasiṃha[2] (637-735 A.D.) who entered Chang-an in 716 A.D. This depicts a six assembly Vajradhātu maṇḍala whose structure is outlined in all of Part 1 of the Tattvasaṃgraha. In contrast to the typical Japanese Vajradhātu maṇḍalas this agrees with the Indian commentaries in designating animal mounts[3] for the five central Tathāgatas.[4] Animal mounts are also prescribed in Vajrabodhi's translation.[5]

Explicit instructions for drawing the various assemblies of the Vajradhātu maṇḍalas are not found in the original Sanskrit text of the Tattvasaṃgraha. However, the structure it describes is followed in the maṇḍalas. This makes it possible to date the text on the basis of Vajrabodhi's translation and the Gobushinkan. As is the case with the majority of tantras, the author of the Tattvasaṃgraha is unknown.

Based on the Chinese accounts of the activities of Vajrabodhi and Amoghavajra[6] most Japanese scholars who have studied the Tattvasaṃgraha

---

[1]T. 87, No. 2975. See Hatta Yukio, Gobushinkan no Kenkyū.

[2]Hisatoyo Ishida, Mandara no Kenkyū, (Tōkyō: Tōkyō Bijutsu, 1975), p. 244.

[3]Yūkei Matsunaga, "Kongōkai Mandara ni tsuite, Rē Shuhen Jiin no Chōsha Hokoku," Mikkyōgaku Kenkyū, No. 10, 1978, pp. 83-100.

[4]The position of the five Tathāgatas in the center of the maṇḍala can be traced back to T. 20, No. 1092 (p. 346b), translated by Bodhiruci in the first half of the sixth century in China. See Yūkei Matsunaga, "Ryōbu Mandara no Shifu, Gobutsu o Chūshin to shite," Mikkyō Bunka, No. 87, 1969, pp. 27-36.

[5]T. 18, No. 866, p. 227b.

[6]T. 50, No. 2061, pp. 711b-714; T. 55, No. 2157, pp. 875-76, 879. See Chou Yi-liang, "Tantrism in China," HJAS, VIII, 1945, pp. 241ff.

are of the opinion that it was composed in South or Southeast India.[1] Vajrabodhi may have been born in South India and studied the Tattvasaṃgraha there. It is particularly significant that Amoghavajra, perhaps fulfilling the wishes of his master Vajrabodhi, traveled to South India and Ceylon ca. 741 A.D. in order to obtain more texts of the Tattvasaṃgraha lineage.[2] Whether or not Amoghavajra brought back to China 500 texts as it is recorded it is clear from the list of works thought to have been translated by him one of the main goals of his going to India was to transmit Buddhist tantras, most of them in the Tattvasaṃgraha lineage.[3] The Chin kang ting ching ta yü ch'ieh pi me hsin ti fa men i chüeh[4] also states that the Tattvasaṃgraha was composed in South India and that Vajrabodhi brought to China an abbreviated version, i.e., this is presumably T. 18, No. 866. Another text of the Tattvasaṃgraha lineage is said also to have been taught at Dhanyakaṭaka, an old name of Amarāvatī.[5] Kūkai, quoting from the Laṅkāvatāra sūtra, also claims the secret doctrine came from South India.[6]

On the basis of the above evidence it seems reasonably certain that the Tattvasaṃgraha was composed in South India. For lack of

---

[1]Shoun Toganoo, "Himitsu Bukkyōshi," p. 36; Ryūjo Kanabayashi, "Kongōchō yuga churyakushutsu nenju kyō kaidai," Kokuyaku Issaikyō Mikkyōbu, I (Tōkyō: Daitō shuppansha, 1937), pp. 213-15; Yūkei Matsunaga, Mikkyō Kyōten Seiritsu, p. 196; Kyōjun Shimizudani, "Dainichi-Kongōchō Ryōbu Daikyō no Seisaku Chihō narabi sono Sakusha kō," in Bukkyōgaku Shomondai (Tōkyō: Iwanami shoten, 1935), pp. 713-45; Cf. Chou Yi-liang, "Tantrism in China," Harvard Journal of Asiatic Studies, Vol. 8, 1944-45, pp. 272-307.

[2]Yūkei Matsunaga, Mikkyō no Sōjōsha, pp. 169-79; T. 50, p. 713a.

[3]T. 52, No. 2120, p. 839ff. [4]T. 39, No. 1798, p. 808a,b.

[5]Shoun Toganoo, "Himitsu Bukkyōshi," p. 36.

[6]KCZ, Vol. I, p. 28, Vol. II, pp. 91-92.

greater detail in the above records, however, it would be imprudent to speculate further where it may have been composed in South India.

Although our knowledge of Buddhism in South India during the period of the compositon of the Tattvasaṃgraha is sketchy, it should be pointed out that political conditions were not adverse towards Buddhism in the seventh and eighth centuries A.D. The Pallava Kings who had real hegemony over Southeast India from the mid sixth until the late eighth centuries were known patronizers of the arts and men of learning. Vajrabodhi himself was preceptor to the Pallava King Narasiṃhavarman Rājasiṃha II of the late seventh and early eighth centuries whose capital at Kañchī (near present day Madras) was known earlier as a center of Buddhism from Hsüan-tsang's travelogue.[1] Hsüan-tsang, traveling in India from 629 to 645 A.D., recorded that in Mahākōsala (the territory later ruled by the Pallava Kings) Mahāyāna Buddhism was flourishing.[2] The Bhaumakara Dynasty which ruled in present day Orissa in the eighth century is known to have patronized Buddhism.[3] Speculation has long been made also on the affiliation of the Tattvasaṃgraha lineage with the Tantric tradition of the eighth century Śrī-vijaya Kingdom in the Malay archipelego and the mid-eighth century monument Barabuḍur in Java.[4] The Śailendra rulers who established their

---

[1]R. C. Majumdar, ed., The History and Culture of the Indian People The Classical Age (Bombay: Bharatiya Vidya Bhavan, 1962), pp. 621, 258, 261. T. 51, No. 2087, Chüan #10.

[2]R. D Banerjee, History of Orissa from the Earliest Times to the British Period, Vol. I (Delhi: Bharatiya Publishing House, 1980), p. 142.

[3]Biswarup Das, The Bhaumakaras Buddhist Kings of Orissa and Their Times (New Delhi: Oriental Publishers and Distributors, 1978), pp. 144-145.

[4]Benjamin Rowland, The Art and Architecture of India Buddhist/Hindu/Jain, The Pelican History of Art (New York: Penguin Books, 1977),

empire in the Malay peninsula, Sumatra and Java in the mid-eighth century seem to have migrated from Kalinga in Southeast India and were connected with the Śailodbhavas who ruled Orissa before the Karas from the late sixth until the mid-eighth century. Inscriptions of both the Śailodbhavas and Pallavas have been discovered in the Malay peninsula.[1]

It is known that a strong Bhakti movement did develop in South India from the sixth century until the end of the eighth century. Even so, the strength of Buddhism in the south is apparent because the Bhakti literature from this period "is replete with the sense of a great danger to the orthodox paths from the spread of the heretical creeds of Buddhism and Jainism."[2]

Because of Jñānamitra's reference above to the appearance of the Tattvasaṃgraha in the reign of King Indrabhūti who ruled in Oḍḍiyāna in extreme northwest India Toganoo early speculated that this text soon found its way from south India to that region.[3] In this regard, because Vajradhātu maṇḍalas are based on the Tattvasaṃgraha, reference should be made to those known to exist in Tibet and elsewhere. Toganoo[4]

---

pp. 449-460; Alex Wayman, "Reflections on the Theory of Barabuḍur as a Maṇḍala," in Luis O. Gomez and Hiram W. Woodward, Jr., editors, Barabudur: History and Significance of a Buddhist Monument (Berkeley: Asian Humanitics Press, 1982), pp. 139-149.

[1]R. D. Banerjee, History of Orissa, p. 131; K. A. Nilakanta Sastri, South Indian and Southeast Asia Studies in their History and Culture (Mysore: Geetha Book House, 1978), p. 231.

[2]K. A. Nilakanta Sastri, Development of Religion in South India, (Calcutta: Orient Longmans, 1963), p. 39.

[3]Shoun Toganoo, "Kongōchōkyō no Gaisetsu," pp. 5-6.

[4]Shoun Toganoo, Mandara no Kenkyū (Kōyasan: Mikkyō Bunka Kenkyūjo, 1958), p. 201 and plate no. 76.

detected a picture of a Vajradhātu lineage maṇḍala in A. H. Francke's Antiquities of Indian Tibet, I.[1] This maṇḍala is in the Alchi temple in Tibet which, according to Tibetan chronicles, was built during the life of the famous Rin chen bzan po (958-1055). A recent expedition to this temple has confirmed Toganoo's find and over-all ten maṇḍalas of the Tattvasaṃgraha lineage were discovered in this temple. Differing from the Japanese Vajradhātu maṇḍalas, these include four types of Jōjinne (成身会) or central assembly maṇḍalas, five types resembling the Catur-mudrā maṇḍalas and one type resembling the Rishue (理趣会) or seventh assembly maṇḍala in the nine assembly maṇḍalas of Japan.[2] G. Tucci earlier mentioned some of these maṇḍalas and others in Tibet in this lineage.[3] K. W. Lim has also described a complex of bronzes at Nganjuk in Java which conform to the Vajradhātu maṇḍala described by Ānandagarbha in his Tattvāloka.[4] Yoritomo recently discovered Vajradhātu lineage maṇḍalas similar to those shown in the Gobushinkan and eighty-one deity Vajradhātu maṇḍalas (see below, p. 63) in Orissa. These are sculptured in stone and, like the Nganjuk bronzes, are known as rittai (立体) or Karma maṇḍalas,

---

[1]Archaeological Survey of India, Vol. 38, New Imperial Series, Part I (Calcutta: Superintendent, Government printing, 1914), plate No. 39 opposite p. 92.

[2]Yūkei Matsunaga, Mikkyō Kyōten Seiritsu, pp. 176-77; Yūkei Matsunaga and Kei Kato, photographter, Mandara Nishi Chibetto no Bukkyō Bijutsu (Maṇḍala Buddhist Art of West Tibet), Two vols. (Mainichi shinbunsha, 1981), color photograph vol., pp. 016-042, 047-049; commentary vol. printed in blue and yellow, pp. 043-045, 055, 057-078, 097-098, 117-124.

[3]Indo-Tibetica, Vol. III, Part I, Roma, 1935, p. 39ff. and Vol. IV, Part I, Roma, 1941, pp. 100, 110ff., 119 (charts opposite pg. 120 entitled Chapter 32 and 33).

[4]"Studies in Later Buddhist Iconography, I, The Vajradhātu-maṇḍala of Nganjuk," Bÿdragen Tot de Taal Land-en Volkenkunde, Deel 120,

representing the actions of the deities.[1]

The Eighteen Assembly Vajraśekhara

Based on the Tu pu t'o lo ni mu[2] and the Chin kang ting ching yü ch'ieh shih pa hue chih kuei[3], both translated by Amoghavajra, the Tattvasaṃgraha is described as being the first scripture of the 100,000 śloka Ching kang ting yü ch'ieh (Vajraśekhara-yoga), a title for a collection of texts consisting of sermons delivered at eighteen different assemblies. The Tattvasaṃgraha is said to contain four parts, these corresponding to the Great (Mahā) maṇḍala, Symbolic (Samaya) maṇḍala, Law (Dharma) maṇḍala and Action (Karma) maṇḍala, respectively. T. 18, No. 869 (pp. 284-87) is the only text briefly describing the contents of these eighteen assemblies. Kūkai in his Kongōchōgyō kaidai (T. 61, No. 2221, p. laff.) and Kyō ō kyō kaidai (T. 61, No. 2222, p. 6c) accepts the existence of this eighteen assembly scripture in four parts and copies verbatim Amoghavajra's description of it. A Tibetan source also mentions an eighteen assembly scripture which appeared for the first time during the reign of King Indrabhūti.[4]

According to T. 18, No. 869, the sixth assembly of the Vajraśekhara is the Naya-sūtra (T. 8, No. 244; Jap. Rishukyō) while the fifteenth assembly is the Guhyasamāja tantra (T. 18, No. 885). However, based on the description of T. 18, No. 869, it is clear the present day Naya-sūtra and Guhyasamāja tantra have been expanded. The

---

('S-Gravenhage: Martinus Nÿboff, 1964), pp. (327)-341.

[1]Motohiro Yoritomo, "Indo ni Genzai suru Ryōkaikei Mikkyō Bijutsu," Ars Buddhica, No. 150, 1983, p. 139ff.

[2]T. 18, No. 903, p. 898c. [3]T. 18, No. 869, p. 284c, 1.16ff.

[4]Shoun Toganoo, "Himitsu Bukkyōshi," p. 36.

description of T. No. 869 hints at earlier and shorter versions of these scriptures. Texts corresponding to the second, third, fourth, thirteenth and sixteenth assemblies have also been identified,[1] yet their contents again are not identical with the description of T. No. 869.[2]

Notwithstanding the above references, an eighteen assembly text has never been found. Because all available texts apparently belonging to it have been expanded or altered, and based on the usage of the term Vajraśekhara-yoga in T. No. 869 and T. No. 903, it is clear the latter referred collectively to a whole lineage of texts essentially dealing with ritual meditation.[3] Based on this usage Donjaku lists texts belonging to this lineage.[4] Rather than referring to a single text, the eighteen assembly scripture more likely referred to a single tradition which was incorporating a wide range of ritual meditation manuals which were being written and/or expanded. That this collection comprised specifically 100,000 ślokas, however, is no longer accepted.[5]

---

[1]T. 18, Nos. 908 and 909; Tohoku Catalogue No. 480; T. 18, Nos. 883 and 887, respectively. Shinten Sakai, "Kongōchōyuga Goma Giki no Issetsu ni tsuite," Mikkyō Bunka, Vol. 19, 1952, pp. 1-12; Ibid., "Kongōchōkyō no Daisane ni tsuite," Mikkyō Kenkyū, Vol. 71, 1939, pp. 117-147; Ibid., "Kongōchō Gōzanze Kaigiki Hō-ō-kyō Chu Kanjizai Bosatsu Shinshingon Issai Nyorai Renge Daimandarahin ni tsuite," Mikkyō Bunka, Vol. 12, 1950, pp. 16-22; Ibid., "Kongōchōkyō no Daijūsane ni tsuite," Mikkyō Bunka, Vol. 32, 1956, pp. 34-41.

[2]Yūkei Matsunaga, Mikkyō Kyōten Seiritsu Shiron, p. 187ff.

[3]This is evident from the appendage of the term yoga to the titles of the texts in T. 18, No. 869.

[4]T. 61, No. 2225, pp. 124c-125a. He identifies, T. 18, Nos. 866, 867, 873, 876; T. 20, Nos. 1122, 1125, 1145, etc.

[5]Yūkei Matsunaga, Mikkyō no Rekishi, pp. 63-68. Ryūzui Nakai had asserted a single text existed: "Kongōchōkyō no Seiritsu Nendai,"

The first mention of a full version of the Vajraśekhara comprising 100,000 ślokas and an abbreviated version is found in Chin kang ting ching ta yü ch'ieh pi me hsin ti fa men i chüeh.[1] Kaiun of the ninth century first records that the shorter version consisted of 4,000 ślokas.[2] Again, the Tai tsung...chih chi[3] mentions the 100,000 śloka text of the Vajraśekhara and Vajrabodhi also mentions a 100,000 śloka text.[4] Also, in a memorial Amoghavajra laments he hasn't translated the 100,000 śloka text due to his old age.[5]

Regardless of these numerous references the designation 100,000 śloka text is not believed to be an accurate count of the number of ślokas in the "eighteen assembly" text but, instead, as with the Mahāvairocana sūtra, is thought to symbolize the high value attached to the scripture.[6] This viewpoint is in line with Kūkai's insistence that the full text of the Vajraśekhara is the Dharmakāya's perpetual Law Maṇḍala, i.e., constant teaching, whereas the transmitted text comprises eighteen assemblies.[7]

Shukyōgaku Kiyō, 1931, pp. 176-183.

[1]T. 39, No. 1798, p. 808a-b.

[2]T. 51, No. 2001, p. 784b. Sego tells us after his translation of the entire Sanskrit text that it consists of 4,000 ślokas; T. 18, No. 882, p. 445b, 1.2. As T. 18, No. 869, p. 287b,c, says this sūtra in eighteen assemblies has 4,000 ślokas or 5,000 or 7,000 or 100,000, this would lend credence to the fact that texts were being assembled along with the Tattvasaṃgraha and referred to collectively as the Vajraśekhara-yoga.

[3]T. 52, No. 2120, p. 846b. [4]T. 18, No. 866, p. 233c, 1.12.

[5]Shoun Toganoo, "Kongōchōkyō Gaisetsu," p. 7. Cf. KCZ, Vol. 2, p. 72.

[6]Eihan Sakano, Kongōchōkyō ni Kansuru Kenkyū, p. 15; Munetada Suzuki, Himitsu Bukkyōshi, p. 116; Seigai Omura, Mikkyō Hattatsushi (Tōkyō: Kokusho kankōkai, 1973), p. 486.

[7]Rishukyō kaidai, KCZ, Vol. 2, p. 294 or T. 61, No. 2236, p. 611a,

In this regard, Ryōkai (亮海, 1698-1755) says[1] the legend[2] that Nāgārjuna discovered the Mahāvairocana and Tattvasaṃgraha sūtras in a small iron stupa in southern India means that he discovered the source of his own mind at which time the Shingon teachings appeared. The legendary full editions of both texts in 100,000 ślokas he interprets to mean the constant preaching of the Dharmakāya while the known "abbreviated" versions are what is explained at one place and time.

1.22ff.; Cf. Kūkai's Dainichikyō kaidai, KCZ, Vol. 2, p. 186; T. 61, p. 123b, 1.13ff. and T. 39, No. 1798, p. 808a-b.

[1] Jūjūshinron Kanchū, Chizan Zensho, Vol. 7 (Tōkyō: Chizan Zensho Kankōkai, 1967), p. 339bff.

[2] T. 39, No. 1798, p. 808a-b.

Chapter II Synopsis of Part 1

David L. Snellgrove has written a general synopsis of the entire *Tattvasaṃgraha* which the reader is referred to.[1] The present synopsis is limited to Part 1 translated for this thesis and includes references to Kūkai's analysis of its contents as found in his writings. The topics introduced here will anticipate the account of the role of the *Tattvasaṃgraha* lineage in the teachings of Kūkai discussed in Part 2.

Preface

The preface begins in the conventional manner of Buddhist Mahāyāna sūtras with a description of the presiding Buddha, here identified as *Mahā-kṛpo-Vairocana*. The listener of this sūtra is identified as Vajrasattva by the commentaries which in the Shingon tradition is another name for *bodhicitta* or the mind or thought of enlightenment. Vairocana is described as consisting of the four knowledges and Buddhas and he is seated in his palace in the *Akaniṣṭha* heaven surrounded by myriads of Bodhisattvas.

Formal Introduction

Now begins a description of Mahāvairocana in the *Vajradhātu* maṇḍala. Mahāvairocana is identified as a knowledge being (*jñānasattva*).

---

[1]Snellgrove, *Facsimile Reproduction*, pp. 15-38. See pp. 26-29 for lists of the names of the deities in the various maṇḍalas in the sutra.

[2]MDJ, p. 686.

The initial verses are equated with the four pāramitās immediately surrounding Mahāvairocana. Kūkai calls these the four Buddha mothers[1] because they are Bodhisattvas who nurture all Buddhas and raise the Tathāgatas of the three times . He also says they arise from the Dharmadhātu knowledge. There follows a description of the sixteen Mahā-bodhisattvas of the Law maṇḍala surrounding the four Buddhas Akṣobhya (East), Ratnasaṃbhava (South), Lokeśvararāja (West) and Amoghasiddhi (North). Four bodhisattvas surround each of the four Buddhas in the four cardinal directions.

From the viewpoint of traditional Shingon theory these four pāramitās are offered to Mahāvairocana by the four Buddhas.[2] Prominent among texts of the Tattvasaṃgraha lineage which formulate this position is the Bodhicitta Śāstra, allegedly composed by the tantric master Nāgārjuna. The Bodhicitta Śāstra is found in the Jikkanjō[3] along with six other works by Kūkai. Since the Tokugawa period (1600-1867) this compilation has been required reading for all Shingon monks. The following quotation shows that the pāramitās emerge from the Buddhas.

> "The moon disc has sixteen divisions. These are symbolized by the sixteen Mahā-bodhisattvas in the Yuga (i.e., the Tattvasaṃgraha sūtra) from Vajrasattva down to Vajrasandhi. Among the thirty-seven deities the Buddha ranks in the five directions each express one knowledge. Akṣobhya Buddha in the eastern quarter, by perfecting the great, perfect mirror-like knowledge, is also called thunderbolt knowledge. Ratnasaṃbhava Buddha in the southern quarter, by perfecting the equality knowledge, is also called consecration knowledge. Amitābha Buddha in the western quarter, by perfecting the discriminative knowledge, is also called lotus knowledge and also, knowledge that turns the wheel of the teaching. Amoghasiddhi Buddha in the northern

---

[1]KCZ, Vol. 2, pp. 431, 614. [2]M. Kiyota, Shingon Buddhism, p. 96.

[3](5th ed., revised; Kōyasan University Press, 1978), pp. 205-19. The earliest edition is dated 1732. T. 32, No. 1665. MJ, p. 307. Note in the quotation (and the Shingon school) Amitābha is used interchangeably with Lokeśvararāja.

> quarter, by perfecting procedure-of-duty knowledge, is also called action knowledge. Vairocana Buddha in the central quarter, by perfecting the Dharmadhātu knowledge, is the foundation. From the above four Buddha knowledges emerge the four pāramitā bodhisattvas. These four bodhisattvas are Vajra, Ratna, Dharma and Karma. These are the mothers which raise and nurture all noble ones in the three times."[1]

The sixteen Mahā-bodhisattvas are the iconographic representation of the practice of the four knowledges. According to Kūkai, the samādhis of each are to be cultivated.[2] Continuing with the explanation of the Bodhicitta Śāstra, these sixteen are as indicated.

> "...Now, from the intrinsic nature of the Dharmadhātu which has been sealed, there arise the four Buddhas. Each of the Tathāgatas in the four quarters is united with four Bodhisattvas. Akṣobhya Buddha in the eastern quarter is united with four Bodhisattvas: 1) Vajrasattva; 2) Vajrarāja; 3) Vajrarāga and 4) Vajrasādhu...Ratnasaṃbhava Buddha in the southern quarter is united with four Bodhisattvas: 5) Vajraratna; 6) Vajrateja; 7) Vajraketu; 8) and Vajrahāsa... Amitābha Buddha in the western quarter is united with four Bodhisattvas: 9) Vajradharma; 10) Vajratīkṣṇa; 11) Vajrahetu and 12) Vajrabhāsa...Amoghasiddhi Buddha in the northern quarter is united with four Bodhisattvas: 13) Vajrakarma; 14) Vajrarakṣa; 15) Vajrayakṣa and 16) Vajrasandhi."[3]

After the above sixteen Mahā-bodhisattvas of the Law maṇḍala are described the self-nature of Mahāvairocana is described as the sixteen Mahā-bodhisattvas of the Great maṇḍala and those of the Symbolic maṇḍala. The introduction closes with an often cryptic description of Mahāvairocana as the self-nature of the Dharmadhātu.

Kūkai says the bodhicitta is the pure Dharmakāya of all Buddhas as well as the impure mind of living beings.[4] This Dharmakāya is represented in the Vajradhātu maṇḍala. Identifying this Dharmakāya with

---

[1]Jikkanjō, p. 213; T. 32, No. 1665, p. 573c, 1.2ff.

[2]Hakeda, Kūkai: Major Works, p. 226. [3]T. 32, p. 574a, 1.4ff.

[4]KCZ, Vol. 2, p. 149.

Vairocana, Kūkai says it consists of five knowledges or the thirty-seven deities.[1] The four maṇḍalas[2], representing respectively Vairocana's physical extension (Great), his unity with all living beings (Symbolic), the constant teaching of Vairocana (Law) and his action (Karma), are all different aspects of the Dharmakāya. By the practice of the Vajradhātu recitation it is taught in the Shingon tradition that the devotee awakens the latent bodhicitta having these aspects. That is, by the conscious attempt to act in harmony with this dormant bodhicitta through the practice of the three mysteries[3] and the Vajradhātu recitation enlightenment is experienced.

Because the deities in the Vajradhātu maṇḍala arise from Vairocana, even meditation on just one of these deities can lead to enlightenment because any deity is ultimately an extension of Vairocana.[4]

Chapter 1 Description of the Rite of the Vajradhātu Mahā-Maṇḍala

Section 1

1) The Five Stages of Realization (pañcābhisaṃbodhi).

Now that the character of Mahāvairocana has been described in the introduction, Chapter 1 begins with a discussion of how to attain the enlightenment represented by Mahāvairocana. This is the practice of the five stages of realization.[5]

The leading Bodhisattva Samantabhadra defined as the mind of enlightenment resides in the hearts of all Tathāgatas in the Akaniṣṭha heaven. The latter approach the Bodhisattva Sarvārthasiddhi with Saṃbhoga type bodies to teach the five stages. Having achieved en-

---

[1]KCZ, Vol. 2, pp. 98, 119, 540. [2]Ibid., pp. 438, 439, 622.

[3]Ibid., pp. 632-33, 656. [4]Hakeda, Kūkai: Major Works, p. 99.

[5]This practice in an altered form is an integral part of the Vajradhātu recitation system transmitted by Kūkai.

lightenment through the five stages of realization the Bodhisattva Sarvārthasiddhi is consecrated with the name Vajradhātu. His realization is then described in terms of the four transformed categories of perception (vijñāna).[1] Having been empowered by all the Tathāgatas the Vajradhātu Tathāgata then proceeds to Mount Sumeru where as a four-faced Vairocana he reveals the Tattvasaṃgraha.

Section 2 Samādhi of Vairocana Tathāgata
1) Manifestation of the sixteen Mahā-bodhisattvas

After the samādhi of Vairocana is described as consisting of the five Tathāgatas and knowledges, the epiphany of the sixteen Vajrasattvas, etc. of the Vajradhātu Mahā-maṇḍala begins. Vairocana enters a particular samādhi based on the pledge of a Mahā-bodhisattva and then issues from his heart the deity in question as a mantra. These mantra names as given above for the sixteen Vajrasattvas are regularly used in the Shingon school to identify these deities. All these deities represent different aspects of the enlightenment of Vairocana.

The pattern of the manifestation of all sixteen Vajrasattvas is the same. First Vairocana enters a samādhi which has its origin in the pledge of a certain Mahā-bodhisattva. Once in samādhi Vairocana issues from his heart a mantra described as the heart of all Tathāgatas. Then either Bhagavat Vajrapāṇi, Vajradhara or Samantabhadra issue from the hearts of all Tathāgatas and further enter the heart of Vairocana. Then the Bhagavat (who is really the manifested form of the mind of enlightenment) issues the Vajrasattva's symbolic object (a vajra, hook, etc.) from the hearts of all Tathāgatas and places it in Vairocana's hand. From the object there are manifested countless Tathāgatas who engage in supernatural activities. These Tathāgatas

---

[1]Hakeda, Kūkai: Major Works, pp. 84-85.

coalesce into the above Mahā-bodhisattva whose pledge is the basis for the samādhi. This Vajrasattva then utters a verse in praise of his nature. Immediately afterwords this Vajrasattva leaves the heart of Vairocana, takes his place in the maṇḍala and requests instruction. Vairocana then enters a samādhi for the sake of teaching the Vajrasattva a specific function which is an aspect of Vairocana's enlightenment and the Vajrasattva's intrinsic nature. Vairocana then consecrates him and confers an initiate's name.

It should be remembered that all deities manifested in the maṇḍala are conceived of as manifestations of either Samantabhadra, Vajradhara or Vajrapāṇi, the latter predominating in Chapter 1 . This is one way the sūtra has of reminding the reader that, despite the various deities manifested, they all have their origin in the mind of enlightenment (bodhicitta) which is often indicated by the above names.[1]

2) Manifestation of the four pāramitās

In this section four pāramitās of feminine gender are created by the four principle Tathāgatas to make all Bodhisattvas successful in their implementation of the knowledges of the Tathāgatas. Akṣobhya creates Vajra pāramitā, Ratnasaṃbhava creates Ratna pāramitā, Lokeś-vararāja creates Dharma pāramitā and Amoghasiddhi creates Karma pāra-mitā. These take their place around Vairocana in the very center

---

[1]MJ, pp. 234, 236, 239, 593. In his Hokekyōshaku Kūkai refers to the Kongōchōkyō (T. 18, No. 866, p. 288a) which suggests that "Samantabhadra Bodhisattva is the enlightened mind of all Tathāgatas. Also, Samantabhadra is the absolute Dharmakāya." KCZ, Vol. 2, p. 389. In his Kongō hannya haramitsu kyō kaidai Kūkai also quotes the same sūtra (T. 18, p. 250b) which says "Samantabhadra Dharmakāya pervades everywhere and he is the Lord of this world's beings. He is without beginning or end and is neither born nor dies." KCZ, Vol. 2, p. 433.

of the maṇḍala.

The pattern of the manifestation of all four pāramitās is identical. Each Tathāgata enters a samādhi which originates in the pledge of the pāramitā under discussion and issues a mantra from his heart. There immediately issue objects symbolic of the pāramitās. From these the Bhagavat Vajradhara creates countless Tathāgatas. He then seals the pāramitā and creates another object symbolic of the deity which becomes the single body of the universe. The pāramitā then takes her place in the maṇḍala and finally utters a verse descriptive of her nature.

3) Manifestation of the Eight Offering (Pūjā) Deities

Four inner pūjās: Vairocana now creates four pūjās who are offered to the four Tathāgatas.

Four outer pūjās: In order to return the honour of Vairocana's offerings the four Tathāgatas present four outer offerings who due honour to Vairocana. These pūjās are called inner and outer because the former are within the large central circle while the latter are in the four corners of the second or middle square enclosure of the maṇḍala. Each is conceived of as an aspect of Vairocana's enlightenment as described in the commentaries.

Kūkai says Vairocana emanates light everywhere and that inwardly he changes into the four inner pūjās who externally are offered to the four directions. These four inner pūjās are known as the four realized knowledges. The four outer pūjās are changed forms of the four Tathāgatas which attend to Vairocana in the center of the maṇḍala.[1]

---

[1]KCZ, Vol. 2, pp. 588-89.

4) Manifestation of the four Attracting (Saṃgraha) Deities

This last group of deities of the thirty-seven in the maṇḍala are the four guardians of the portals. Their names are Vajrāṅkuśa, Vajrapāśa, Vajrasphoṭa and Vajrāveśa. Vairocana creates these four guardians who have, among other functions, those of attracting, drawing in, tying and delighting all Buddhas in the maṇḍala. They also protect the various virtues of the enlightened mind.

Kūkai says Vajrāṅkuśa is the Tathāgata knowledge which helps the practitioner enter samādhi when the thought of enlightenment first arises. Vajrapāśa binds all living beings and draws them to the seat of enlightenment so they do not depart. Vajrasphoṭa is the Tathāgata knowledge which enables the practitioner to always have good thoughts, which surpresses evil thoughts and enables Bodhisattvas always to be resolute in the sea of saṃsāra. Vajrāveśa signifies insight(prajñā). He makes living beings happy by removing ignorance and passion and is the knowledge of joy of all the Tathāgatas.[1]

Section 3 Samādhi of the Supreme Action Lord

In this section Vairocana Tathāgata summons all Tathāgatas by a snap of his fingers. Both Ennin and Donjaku say all are assembled in order to be taught the rites of the maṇḍala which lead to Buddhahood. They pay homage to the maṇḍala with all its deities and then enter the heart of Vairocana in the center of the maṇḍala. Each Tathāgata in turn manifests a maṇḍala consisting of hosts of Bodhisattvas. Then they utter a verse proclaiming the common origin of all Buddhas from the maṇḍala.

---

[1]KCZ, Vol. 2, pp. 591-92.

Section 4 Method of Consecration
1) 108 Invocations

For the empowerment of the Vajradhātu maṇḍala the great Vajradhara is acclaimed with the names of the sixteen great Vajrasattvas extended to 108 variations. That is, each of the sixteen is invoked with their alternative names. It should be noted that similar invocations occur at the beginning of Parts 2, 3 and 4 of the Tattvasaṃgraha.

2) Vajradhātu maṇḍala: the central assembly

Now the way to make a Vajradhātu Mahā-maṇḍala is explained in outline by Vajradhara. This is usually an oral tradition and is not committed to writing in detail. All the main deities of the maṇḍala have been presented above.

3) Preparations of the Master (ācārya) for entering disciples into the maṇḍala.

This section explains what both the ācārya and disciple to be initiated should do when entering the maṇḍala. The mudrās to be formed, the mantras to be recited and the visualizations to be made are outlined.

4) Way of Entering a Devotee into the Maṇḍala

Part 4 describes the way to perform a Kechien consecration according to Donjaku and Horiuchi, although Ennin says the ācārya consecration is described. The former is permitted those of all walks of life as long as they seek to attain enlightenment and help others to do the same. First one prostrates to the four Tathāgatas. Then a blindfold is tied on the devotee who enters the maṇḍala. An oath of secrecy is administered and the consecrations are bestowed. The ācārya then empowers the disciple, the latter tosses a flower onto the maṇḍala and

after having the blindfold removed, is given the secret flask consecration.

Section 5

1) Now the various sets of powers attained by means of the consecrations are explained. Each power is sealed by a mantra.

2) This part closes this section with a description of the oath of secrecy required after the initiation, the effects of the four thunderbolt mudrās and the general way of achieving union with Vairocana.

In his work entitled Sokushin jobutsugi or Principle of Attaining Buddhahood with this Very Body, Kūkai comments on T. 20, No. 1125, in reference to initiation into the Vajradhātu maṇḍala. This important and pertinent analysis will be quoted in full as translated by Hisao Inagaki.[1] Kūkai's comments are in brackets.

> "Again it is said, 'If (a practitioner) avails himself of the teaching arising out of the inwardly realized wisdom of self-enlightenment expounded by the Self-Enjoyment Body of Mahāvairocana Buddha and also avails himself of the wisdom of the Enjoyment Body for Others' Sake of Vajrasattva in the state of the great Samantabhadra, he will meet a Maṇḍala Ācārya and be able to enter the Maṇḍala. That is to say, he will acquire the Karma (for abiding by the precepts) and, as (the Ācārya) conjures up Vajrasattva in Samantabhadra Samādhi, Vajrasattva will enter his body. Owing to the divine power of empowerment, he will instantly attain immeasurable Samayas and Dhāraṇī-gates. (The Ācārya) transforms with the wonderful Dharma his disciple's seeds of innate self-attachment. The disciple will immediately acquire in his body the merit and wisdom to be accumulated during the period of one great asaṃkhya kalpa, whereat he will be considered to have been born into the Buddha's family. He has been born from the mind of all the Tathāgatas, from the Buddha's mouth, from the Buddhas' Dharma, and from the teaching of Dharma, and has acquired the treasure of Dharma. The treasure of Dharma refers to the teaching of (awakening) Bodhi-Mind through the Three Mystic Practices.' [This shows the benefit which a practitioner

---

[1] Kukai's Principle of Attaining Buddhahood with the Present Body (Kyōto: Ryukoku University Translation Center, 1975), pp. 26-7.

gains from his Acarya's performance of the method of empowerment and respondence when he receives the precept of Bodhi-Mind for the first time.] 'By just looking at the Maṇḍala, he produces the pure faith in a moment. As he sees it with joyful mind, the seeds of Vajradhātu are planted in his Ālāya-consciousness.' [This passage shows the benefit he gains on seeing various Honoured Ones in the Maṇḍala-assembly for the first time.] 'He fully receives a Vajra name as he is commissioned with the task (of succeeding to the Buddha's place) at the ceremony of Sprinkling. After this he obtains the vast, profound, and inconceivable teaching, whereby he transcends (the results of) the Two Vehicles and ten bhūmis. If a man fixes his thought on and practices this teaching of the five mystic Yogas of great Vajrasattva uninterruptedly, throughout the four periods of a day, whether walking, standing, sitting, or lying, then he will remove all attachment to self and things in the realm of visible, audible and perceptible objects, thereby attaining equality (of all things), and he will realize the first bhūmi in the present life and advance gradually (in the Bodhisattva's stages). Owing to the practice of the five mystic (Yogas), he will not be tainted in Saṃsāra or attached to Nirvāṇa. He will widely benefit (beings of) the five states of existence in the boundless Saṃsāra. Displaying tens of billions of incarnate bodies, he will wander freely in various states of existence and bring sentient beings to perfection, enabling them to attain the rank of Vajrasattva.' [This shows the inconceivable benefit of the teaching which one gains when practising in accordance with the prescribed rite.]

Section 6 The Four Seal Knowledges

This section explains the following four seal knowledges (Mudrā-jñāna): Great seal knowledge, Symbolic seal knowledge, Law seal and Action seal. The mudrās of each are connected with the Great, Symbolic, Law and Action maṇḍalas. Each seal knowledge has several parts devoted to it involving the following: a) a general description of the evocation procedure of the seal. Here the mother mudrā of all the mudrās in the section is first explained; b) the visualizations and mudrās of the deities in the maṇḍala ; c) the merits of the seal knowledge.

The Great seal knowledge is described as the evocation procedure of all Tathāgatas. This involves visualizing Vajrasattva as a knowl-

edge being whose evocation procedure Donjaku details. The merits of forming the seals of the thirty-seven deities in the Great maṇḍala are explained.

The Symbolic seals are described as based on the Thunderbolt añjali which is changed to form the mudrās of the four Buddhas. These seals represent the vows of the various deities. After the mudrās of the four Buddhas those of the sixteen Vajrasattvas, eight pūjās, four attracting deities and their merits are described.

The Law seals are described as mantras which represent the constant revelation of Mahāvairocana's teaching.

The Action seals are based on two thunderbolt fists as still transmitted in the Shingon school.[1] These seals are formed to engage in the affairs of a Buddha. In his commentary Donjaku gives the mantras for the deities as well.

In summary, these four knowledge seals are the means for contemplating the deities in the four types of maṇḍalas.[2] They are explained clearly by Mkhas Grub Rje[3] and are practiced in the Vajradhātu recitation praxis transmitted by Kūkai.

Section 7 Miscellaneous Instructions

The first rite for binding all mudrās explains three mudrās: 1) the mudrā and mantra for opening the heart; 2) the mudrā and mantra for entering knowledge and 3) the mudrā and mantra of Samantabhadra. The following rite for all evocation procedures is the common evoca-

---

[1]Shoun Toganoo, Himitsu Jisō no Kenkyū (Kōyasan: Mikkyō Bunka Kenkyūjo, 1959), p. 363.

[2]KCZ, Vol. 2, p. 623.

[3]F. D. Lessing and A. Wayman, Buddhist Tantric Systems, pp. 229-249.

tion rite of Samantabhadra. The rites for magical powers give general rules for sealing the four sets of powers mentioned above. The rite for strenghthening all mudrās involves the recitation of the 100 letter mantra.[1] Under the subtitle "Rites for Untying all Seals" various rites for untying all mudrās and making offerings are explained. Chapter One closes with a short description of the rite for opening the seal of Vajrasattva and bidding all deities farewell.

Chapter 2 Description of the Rite of the Vajraguhya Vajra-maṇḍala

Section 1 Samādhi of the Supreme Maṇḍala Lord

This Chapter is the basis for the second assembly, the Symbolic, of the nine assembly Vajradhātu maṇḍala. Bhagavat Vajrapāṇi in the center of the maṇḍala with all the other deities now presides over the same set of thirty-seven deities as above but they now are of feminine gender. Each is regularly referred to by the mantra name given in the sūtra. In the Vajradhātu maṇḍalas in Japan they are represented by their symbolic objects (Mudrās), hence the name of this maṇḍala.

According to Kūkai,[2] samaya also means equality as well as vow and this maṇḍala is meant to express the equality of Vairocana with all living beings as well as his innate intention or vows.

Section 2 Work of the Ācārya

This section explains what symbols for each deity are to be

---

[1]This has been incorporated in the Vajradhātu recitation manual attributed to Kūkai. See Kōbō Daishi Zenshū (hereafter abbreviated KBZ), Vol. 2 (8 vols.; Koyasan: Mikkyō Bunka Kenkyūjo, 1965-67), p. 234. Shoun Toganoo, Himitsu Jisō no Kenkyū, pp. 361ff.

[2]KCZ, Vol. 2, p. 481. Japanese art historians use the term sanmaya instead of samaya. See Hisatoyo Ishida, Ryōkai Mandara no Chie (Tōkyō: Tōkyō Bijutsu, 1979), p. 130.

drawn in the maṇḍala by the ācārya. The maṇḍala is drawn on the same pattern as the Vajradhātu Mahā-maṇḍala.

Section 3 Way of Entering the Maṇḍala

This briefly explains how the ācārya should enter the maṇḍala prior to a disciples entrance and initiation into the maṇḍala.

Section 4 Knowledge of Success

1) Knowledge of the Seals of the Vajraguhya Body: This is concerned with rites of gratifying through the visualization of hand gestures. Four mantras for four mudrās are given.

2) Knowledge of the Seals of Vajraguhya Gazing: This concerns four rites of allurement through the uses of gazes and mantras.[1]

3) Knowledge of the Vajraguhya Speech Seals: Here four rites to impassion, attract, destroy and protect center on four mantras.

4) Knowledge of Vajraguhya Mind Seals: This involves the visualization of oneself as Vajrapāṇi, Vajragarbha, Vajranetra and Vajraviśva. These deities represent the four families of Vajrasattvas surrounding the four main Tathāgatas and embody the powers of submission, attraction, destruction and protection.

5) Knowledge of the Vajraguhya Seals: Here four rites centering on the corresponding four goddesses of the above Vajrasattvas are explained, i.e., Sattvavajra, Ratnavajra, Dharmavajra and Karmavajra. As above this rite involves visualization of these deities

---

[1]Concerning the use of such "gazes" see David Snellgrove, The Hevajra Tantra, Part I (London: Oxford University Press, 1959), p. 84.

in the heart and mantra recitation.

Section 5 Binding of the Vajraguhya Seals

Here the Vajraguhya mudrās of the five Buddhas and sixteen Vajrasattvas are explained. After the latter the symbol seals, law seals and action seals are concisely described.

Section 6 Various Evocation Procedures

This section briefly explains how to bind, open, strenghten, etc. the above mudrās.

Chapter 3 Description of the Rite of the Vajrajñāna Dharmamaṇḍala

This chapter is the basis for the third assembly, the subtle (sukṣma), of the nine assembly Vajradhātu maṇḍala. The same set of thirty-seven deities as in the Vajradhātu Mahā-maṇḍala , albeit with different names, emerge by means of a subtle knowledge, i.e., of Vajrapāṇi entering samādhi. This maṇḍala is often individually drawn in Japan with bijas or seed syllables, representing the sounds , i.e., teachings of Vairocana.

Section 1 Samādhi of the Supreme Maṇḍala Lord
1) Five Buddhas

The names of the samādhis of the five Tathāgatas in the center of the maṇḍala are given as well as their vidyas, i.e., short mantras.

2) Subtle Knowledge Thunderbolt

Vairocana, alias Vajrapāṇi, now enters the samādhi known as the subtle knowledge thunderbolt prior to the emergence of the deities of the maṇḍala. He enters the hearts of all the Tathāgatas, empowers them with this samādhi and then issues again to proclaim a verse celebrating his subtle samādhi.

3) Samādhi Knowledge of all the Tathāgatas

Now Vajrapāṇi diffuses the universe by means of the above samādhi.

4) Samādhis of the Sixteen Vajrasattvas

While in the bodies of all the Tathāgatas Vajrapāṇi now manifests the samādhis of all sixteen Vajrasattvas of this maṇḍala whose names are given as mantras (note that their samādhis are the mantras). Each of the sixteen is named a knowledge seal (jñānamudrā), mudra here being masculine and not the usual feminine.

5) Appearance of the Sixteen Vajrasattvas

Now Vajrapāṇi emerges from the bodies of all the Tathāgatas. Simultaneously the bodies of the sixteen Vajrasattvas appear and rest in their respective places in the maṇḍala.

Sections 2 and 3 Work of the Ācārya and Way of Entering the Maṇḍala

The way of drawing the Vajrasukṣma maṇḍala and the way of entering it are the same as in the case of the Vajradhātu maṇḍala. The deities are drawn in the middle of thunderbolts, i.e., as in the modern Japanese maṇḍalas they are superimposed on the middle of a thunderbolt such that the prongs of the thunderbolt are visible at the top and bottom.

Section 4

In this section the following topics are discussed: 1) four powers arising from different thunderbolt visualizations; 2) the practice of the four Brahmavihāras, namely friendliness, compassion, joy and equanimity; 3) four ways to practice mindfulness of the subtle thunderbolt; 4) four types of moon visualizations; 5) four mantras which gratify, attract, destroy the world and accomplish actions; 6) the visualization of oneself in the middle of a thunderbolt whereby Buddha-

hood is attained.

Section 5 Four Types of Seal Knowledges

The four seals of the four maṇḍalas are only touched upon here. Only Vajrasattva's seal among the great seals is mentioned. The chief of the samādhi symbols is explained as the seal of all in the symbolic maṇḍala. The specific mudrās of this maṇḍala are then clearly given. The Law seals are given as sixteen mantras while the action seals are discussed by reference to the chief of the mudrās of this maṇḍala, the knowledge fist.

Chapter 4 Description of the Rite of the Vajrakārya Karma-maṇḍala

This chapter is the basis for the fourth assembly, the pūjā or offering assembly, in the nine assembly Vajradhātu maṇḍala, and it concerns the way of attaining Buddhahood through acts of worship.

Section 1 Samādhi of the Supreme Maṇḍala Lord
1) Five Buddhas

This describes the samādhis and mantras of the five Tathāgatas in the maṇḍala.

2) Appearance of all the Offering Goddesses

Vairocana enters the samādhi which is the basis for this maṇḍala. The offering goddesses of this maṇḍala then appear, worship all the Tathāgatas of the Dharmadhātu and take their places in the maṇḍala in moon circles.

3) Sixteen Offering Goddesses

Now the names of the sixteen feminine deities in this maṇḍala are given along with their mantras which are descriptive of their actions.

Sections 2 and 3 Work of the Ācārya and Way of Entering the Maṇḍala

This maṇḍala is drawn and entered just like the Vajradhātu Mahā-

maṇḍala.

Section 4 Knowledge of Magical Power

In this section the following topics are explained: 1) four powers resulting from the four types of worship of the four families; 2) four offerings resulting in Buddhahood; 3) worship in recognition of the true state of natures (dharmas). That is, one worships realizing all natures are self-existent and pure, that they arise from the letter A - the seed syllable of the Tathāgata, etc. Hereby one severs suffering, knows the state of sound, etc.; 4) four visualizations whereby the worshipper becomes a Vajrakāya, Dharmakāya, Sattvakāya and Buddhakāya; 5) pleasure offerings whereby one becomes Vajrasattva, Vajraratna, Vajradhara and Vajrakarma.

Section 5 Four Seals

The great, symbolic, law and action seals and mantras associated with the acts of worship of this maṇḍala are just briefly indicated here.

Chapter 5 (A) (Four Seal Maṇḍala)

This is the basis for the four seal (catur-mudrā) assembly in the Vajradhātu maṇḍala. Traditionally this assembly has been interpreted as expressing the inseparability of the first four assemblies representing the Great, Symbolic, Law and Action maṇḍalas. In other words, the four Tathāgatas surrounding Vairocana in this assembly symbolize these first four assemblies and the four maṇḍalas. By the practice of the rites of this maṇḍala the devotee quickly perfects these four types of maṇḍalas.[1] Buddhaguhya states that the rite of this maṇḍala is meant for one who doesn't want to practice the rites of the former

[1]T. 18, No. 869, p. 285a, 1.8

four maṇḍalas. Padmavajra further says it is for one who cannot practice the other four maṇḍala's rites. Padmavajra also says this maṇḍala should not be shown a devotee capable of performing the more complicated rites for then doubts would arise concerning these rites. Such a devotee would then lose zeal for these practices and ultimately lose the benefits resulting from the more demanding rites.[1]

Section 1 Samādhi of the Supreme Maṇḍala Lord

Vairocana, Akṣobhya, Ratnasaṃbhava, Amitāyus and Amoghasiddhi are the presiding Tathāgatas of this maṇḍala. To reap the success of the rites of all the Tathāgatas they each recite a mantra.

Sections 2 and 3 Work of the Ācārya and the Way of Entering the Maṇḍala

Now just five moon circles are drawn in the middle of the maṇḍala based on the way of drawing the Vajradhātu Mahā-maṇḍala. After the usual way of entering is briefly indicated an oath of secrecy is given.

Section 4 Knowledge of Magical Powers

The typical four sets of seals are only briefly explained. The Great seal guarantees the success of all the other seals, the Symbolic seal is made with the thunderbolt fist and the Law seal is made in accord with the rite of the subtle thunderbolt seal. The secret mudrās of the four types of maṇḍalas are finally explained. This Chapter concludes by saying all affairs can be quickly accomplished by drawing and entering this maṇḍala.

(B) (The Single Seal Maṇḍala)

---

[1]Taidō Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, 5," Mikkyōgaku, No. 11, 1974, pp. 53, 57.

Although unnamed a final maṇḍala depicting just Vajrasattva in the middle of a moon circle is described at the end of Chapter Five.[1] Traditionally this maṇḍala signifies that the four maṇḍalas assembled in the prior Four Seal maṇḍala are none other than the single Dharmakāya, represented by Vajrasattva in this maṇḍala.[2] The hook mudrā is prescribed for entering this maṇḍala and a typical vow of secrecy is enjoined. By visualizing oneself as Vajrasattva Buddhahood is obtained quickly.

Conclusion

Part 1 of the Tattvasaṃgraha sūtra, called here a Vajrayāna sūtra or simply Vajrasattva, concludes with all Tathāgatas praising Vajrasattva, Vajraratna, Vajradhara and Vajrakarma who again represent the four families discussed throughout the text. Significantly the sūtra ends by saying "even here in this present life one can attain happiness and freedom from decay and death," namely Buddhahood, through the practice of the rites of this sūtra. Although Kūkai never saw this part of the sūtra he repeats this teaching and makes it central to Shingon doctrine as seen in his Sokushinjōbutsugi.

---

[1]The term Single Seal is found in T. 18, No. 869, p. 285a, 1.11. In contrast to the Sanskrit text the latter translated by Amoghavajra says either seventeen or thirteen deities are found in this maṇḍala. Also, in the Vajradhātu maṇḍalas used in Japan Mahāvairocana and not Vajrasattva is depicted in this assembly.

[2]MDJ, p. 669.

PART 2

THE ROLE OF THE TATTVASAṂGRAHA LINEAGE IN THE TEACHINGS OF KŪKAI

CHAPTER 1

The Role of the Tattvasaṃgraha Lineage in the Practices transmitted by Kūkai

Due to a lack of clear evidence, the specific details of any of the meditation techniques Kūkai personally practiced and taught are not known today. Even the well publicized A letter meditation (Jap. Ajikan) which is associated with Shingon practices today was not described in writing by Kūkai but orally transmitted.[1] The collection of Shingon practices in Volume Two of the Collected Works of Kūkai were almost all recorded long after Kūkai's death and were only ascribed to Kūkai.[2] Therefore, only on the basis of his disciple's writings,[3] scattered references in Kūkai's known works and works ascribed to him and the ritual manuals he brought back from China and requested his disciples to master (e.g., those in his Sangakuroku) can an outline of those practices be understood. After many

---

[1]The earliest description of this meditation is found in Jichie's Ajikan yōjin kuketsu. MJ, p. 7.

[2]KBZ, Vol. 2 (1972).

[3]E.g., Kōbō Daishi Shodeshi Zenshū, 3 Vols., compiled by the Sofusenyokai (Kyōto: Rokudaishinhōsha, 1942).

centuries of oral transmission the practices used today in the Shingon sect cannot with unquestioned authority be assumed to represent in detail Kūkai's own orally transmitted instructions.[1]

Because the Vajradhātu recitation practice is the principle practice derived from the Tattvasaṃgraha lineage in the Shingon school this will be examined first in the following at length. This thesis began by saying the Tattvasaṃgraha provided the basic framework for this practice transmitted by Kūkai. The ensuing discussion will show how. As stated above, the specific basis for this practice is the Chin kang ting lien hua pu hsin nien sung yi kuei (T. 18, No. 873) translated by Amoghavajra.

The first topic to be discussed is the relationship between the Tattvasaṃgraha, the Vajradhātu Recitation Manual and the Vajradhātu Maṇḍala. As study of this topic has progressed far in Japan in recent years we need only summarize the results of Japanese Buddhologists and art historians.[2]

---

[1]Based on a suggestion of Gishō Nakano ("Daishi no Zenkan ni Kagirarete to wa Nani Ka," Mikkyō Gakkaihō, No. 8, 1971, pp. 1-4) attempts have been made to determine the specific meditation techniques Kūkai practiced based on an investigation of his poetry and letters. See Yoshita S. Hakeda, "Shingon Himitsu Yuga," in Gendai Mikkyō Kōza, Vol. 4 (Tōkyō: Daitō, 1975), pp. 1-314 and the references in Yūkei Matsunaga's article "Kūkai to Yoga," Risō, No. 11, 1982, pp. 87-99.

[2]Yukio Hatta has studied the mantras in the pertinent Vajradhātu lineage texts; Gobushinkan no Kenkyū (Kyōto: Hōzōkan, 1981). On the history of the development of the Vajradhātu maṇḍala see Munetada Suzuki, Himitsu Bukkyō (pp. 117-165) and "Kongōchōkyō no Jitsuzai Keitai," (pp. 240-53); Hisatoyo Ishida, Mandara no Kenkyū (Tōkyō Bijutsu, 1975), Kenkyūhen, pp. 232-253; Ibid., "Genzu mandara saikō," Ars Buddhica, Vol. 78, 1970, pp. 18-33. The conclusions on the development of the Vajradhātu maṇḍalas arrived at by Suzuki have been generally duplicated by Hatta and Suzuki's opinions are now accepted by scholars. Total agreement on all aspects of the maṇḍalas development has not been reached but there is general accord on most major

A. The Vajradhātu Recitation Manual

The Relationship Between the Vajradhātu Maṇḍala, the Vajradhātu Recitation Manual and the Tattvasaṃgraha in China and Japan

The study of this topic involves an examination of a large number of Tattvasaṃgraha lineage texts and a comparison of their mantras, mudrās and maṇḍalas. In general it has become clear that there are two major divisions of Tattvasaṃgraha lineage texts which contributed to A) the Vajradhātu Recitation Manuals and B) the nine assembly Vajradhātu maṇḍalas. The following are the earliest and most important materials known or available for this study.

A RITUAL MANUALS

1) T. 18, No. 866. The Chin kang ting yü ch'ieh chung liao chu nien sung ching translated by Vajrabodhi in four chüan.

2) T. 18, No. 873. The Chin kang ting lien hua pu hsin nien sung i kuei translated by Amoghavajra in one chüan.

3) T. 18, No. 874. The Chin kang ting i ch'ieh ju lai chen chih she ta ch'eng hsien cheng ta chiao wang ching translated by Amoghavajra in two chüan.

4) T. 18, No. 865. The Chin kang ting ching (abbreviated). Chapter 1 of the Tattvasaṃgraha translated by Amoghavajra.

5) T. 18, No. 882. I ch'ieh ju lai chen shih she ching (abbreviated). Sego's thirty chüan translation of the entire

---

points. E.g., while Hatta accepts Toganoo's early view (Mandara no Kenkyū (Kōyasan: Mikkyō Bunka Kenkyūjo, 1958), p. 328) that the Rishue or seventh assembly of the nine assembly maṇḍala is based on the Rishukyō (T. 18, No. 244, p. 799b) Suzuki denies this; Himitsu Bukkyō, pp. 149-58.

Tattvasaṃgraha.

B MAṆḌALAS

1) Eighty-one deity maṇḍala introduced by Kūkai but at present lost. This may have been similar to T. 86, No. 2961.[1]

2) Eighty-one deity maṇḍala introduced by Ennin; T. 87, No. 2985 (Cf. T. 87, No. 2983). This has just one assembly. To the seventy-three deities of T. No. 866 in the central assembly this adds four Mahā-vidya-rājas and four Deva-rājas.

3) 108 deity maṇḍala described by Gōhō.[2] To the seventy-three deities of T. No. 866 this adds to the central assembly five Cakravartin-rājas, sixteen Vajradharas, ten pāramitās and four devas of earth, water, fire and wind.

4) Nine assembly maṇḍala introduced by Kūkai. This is lost[3] but is probably described by Junnyū (890-953 A.D.) in his Kongō daishichi shū (T. 86, No. 2925, p. 191ff.) See also

---

[1]Listed in his Goshōraimokuroku, KCZ, Vol. 2, p. 24; See Suzuki, Himitsu Bukkyō, p. 144ff. and Gemmyō Ono, "Kōbō Daishi Goshōrai no Kongō Hachijūichison daimandara ni tsuite," Mikkyō Kenkyū, No. 62, 1937, pp. 1-10.

[2]Shingonshū jisō shōso, Hizōkishiki, in Nihon Daizōkyō, Vol. 47 (Fifty-one vols.; Tōkyō: Nihon Daizōkyō Hensankai, 1914-21), p. 54ff; MDJ, p. 1883.

[3]KCZ, Vol. 2, p. 24. The specific Vajradhātu maṇḍalas Kūkai introduced no longer survive. As recorded in the Shōryōshū, in 821 Kūkai had to make copies of these maṇḍalas as they had deteriorated from frequent usage. The oldest, complete Vajradhātu maṇḍala in Japan dates from ca. 824-33 and is preserved in the Jingōji in Kyōto. The Vajradhātu maṇḍalas used today in Japan are based on the copy made by Sogaku in 1693 which is kept at the Tōji in Kyōto. See Hisatoyo Ishida, Ryō kaimandara no Chie (Tōkyō Bijutsu, 1979), p. 154ff.; Gemmyō Ono, Bukkyō no Bijutsu to Rekishi (Tōkyō: Daitō, 1937), p. 558ff.; Suzuki, Himitsu Bukkyō, p. 156ff.

Kūkai's (?) Hizōki[1] (T. 86, No. 2921, p. 1).

5) Nine assembly maṇḍala introduced by Ennin. This is also lost but it's nine assembly structure is pictured in T. 86, No. 2945, p. 590, bottom.

6) Nine assembly maṇḍala introduced by Shūei (808-884 A.D.) The structure of this is also shown in T. 86, p. 590, top.

7) Gobushinkan, drawn by Śubhakarasiṃha, T. 87, No. 2975. This depicts the first six assemblies of the present day nine assembly Vajradhātu maṇḍala.

8) Present day Genzu maṇḍalas like T. 86, Nos. 2959, 2960 and 2962. These are used in the Shingon sect today. The term Genzu (現図) was first used by the Tendai monk Shingaku (886-927 A.D.) in T. 86, No. 2922, in reference to the Garbha maṇḍala associated with Mahāvairocana sūtra. Only later was this term used to refer to both the Vajradhātu and Garbha maṇḍalas. The use of this term cannot be traced to Kūkai or his early disciples.[2] Shūō (1626-99 A.D.), giving the traditional Shingon explanation, states that the term Genzu is based on the fact that the Garbha maṇḍala appeared (現) in the sky to Śubhakarasiṃha who then drew it (図).[3] These Genzu maṇḍalas add 1,000 Bhadrakalpa Buddhas to the central assembly and instead of Buddha images show symbols of Buddhas, etc. in the second or Samaya assembly.

Based on an analysis of the mudrās, mantras and images depicted or explained in the above materials the following conclusions have been

---

[1]KBZ, Vol. 2, p. 56ff. Although many Shingon monks in the past believed Kūkai wrote this work there still remains considerable controversy about the author of the Hizōki. See KCZ, Vol. 2, p. 710ff.

[2]Suzuki, Himitsu Bukkyō, p. 158.

[3]Jūjūshinron kachu, p. 2b. Manuscript in Kōyasan University

reached by Hatta and Suzuki:

1) The mantras in all Vajradhātu Manuals in Japan are taken principally from T. 18, No. 873.[1] A slightly different version of No. 873 is T. 18, No. 874. Some mantras in these two manuals are also found in T. 18, No. 866. Although the Tattvasaṃgraha is a ritual manual its mantras did not provide the principle basis for the mantras in the Vajradhātu Recitation Manuals in Japan. This is true also of the Gobushinkan whose mantras are identical to those in the Tattvasaṃgraha. Because T. 18, Nos. 866, 873 and 874 also share in common some mantras with T. 18, Nos. 865 and 882 Hatta has concluded these works share a common early heritage.[2]

It should be observed that the mantras in Vajradhātu Recitation Manuals attributed to Kūkai (and in general in Vajradhātu manuals used in the Shingon school) are written in the Siddham script.[3] This is in contrast to T. 18, Nos. 873 and 874 and many Chinese translations of ritual manuals which transliterated mantras. Kūkai maintained that a mantra was effective only if recited in its original language.[4]

2) The mudrās in all Vajradhātu Recitation Manuals are also found principally in T. 18, No. 873 and also No. 874 and to a lesser extent in No. 866. Again, the Tattvasaṃgraha did not provide the principle source for these mudrās.

Library.

[1]See Keikō Yoshida, Kontai Ryōbu Shingon Geki (Kyōtō: Heirakuji shoten, 1978)(T.#873金剛頂蓮華部心念誦儀軌)

[2]Gobushinkan no Kenkyū, pp. 259-71. [3]MJ, p. 308ff.

[4]KCZ, Vol. 2, p. 21. This is a view also propagated by Amoghavajra. R. H. van Gulik, Siddham An Essay on the History of Sanskrit

3) The present day Vajradhātu maṇḍalas[1] are based on the first seven chapters of the complete Tattvasaṃgraha. That is, the first five chapters of Part 1 provided a basis for the first five assemblies. Assemblies six and seven are based on explanations within chapter 5. Chapters 6 and 7 of Part 2 (Triloka-vijaya-mahā-maṇḍala) provided a basis for assemblies eight and nine. Only assembly seven, the Rishue, is not based on the Tattvasaṃgraha. Toganoo believes this is based on the Rishukyō as noted above while Suzuki believes the seventh assembly was drawn by Amoghavajra on the basis of the sixth and was originally called Kongosattvae. Only later did it take the form of the present day Rishue.[2]

Preceding the nine assembly Vajradhātu maṇḍala are the four assembly maṇḍala (comprising the Great, Symbolic, Law and Action assemblies) evident in the three chüan translation of the Tattvasaṃgraha by Amoghavajra[3] and the six assembly maṇḍala of the Gobushinkan (this adds the Four seal and Single seal maṇḍalas) drawn by Śubhakarasiṃha.

In this regard it should be remembered that the three chüan translation of the Tattvasaṃgraha Kūkai introduced to Japan only concerned the first assembly. T. Nos. 866, 873 and 874 contain no complete description of how to draw the deities in the Vajradhātu nine

---

Studies in China and Japan, Śata-piṭaka Series, Indo Asian Literatures, Vol. 247 (Delhi, 1980), pp. 52-53.

[1]For a good picture and discussion on the Vajradhātu maṇḍala see Ryōkai mandara no Chie by Hisatoyo Ishida.

[2]Suzuki, Himitsu Bukkyō, p. 154ff.

[3]T. 18, No. 865. T. 18, No. 866 also precedes the nine assembly maṇḍala. It discusses principally the first assembly and to a lesser

assembly maṇḍala. The Tattvasaṃgraha itself does not provide detailed instructions either. The Gobushinkan is entirely an iconographic work but even its picture scheme is not entirely followed in the nine assembly Vajradhātu maṇḍalas. All this indicates the source and stimulus for the composition of both the six and nine assembly Genzu maṇḍalas was not one or a number of sūtras already translated but principally an oral tradition transmitted by Amoghavajra, Vajrabodhi and Śubhakarasiṃha and related works.[1] It is noteworthy that in the Shingon sect today no one knows how to draw the Vajradhātu maṇḍala from scratch because the oral tradition has been lost.[2]

In regards to the iconography of the Vajradhātu maṇḍala this writer has also made the following conclusion. While all Vajradhātu maṇḍalas presently used in the Shingon sect have their Buddhas, etc. facing the viewer, it is apparent from the Tattvasaṃgraha, its Chinese translations, related Tattvasaṃgraha lineage texts and the Chinese commentaries that in China and India Vajradhātu maṇḍalas were drawn with the deities facing inward toward Vairocana. Such Vajradhātu maṇḍalas still exist in Japan today.[3] This is evident below in

---

extent the Symbolic and Law assemblies. Hatta also concludes T. 18, No. 874, was the principle source for the eighty-one and 108 deity Vajradhātu maṇḍalas.

[1]Hisatoyo Ishida, Mandara no Kenkyū, p. 244ff. T. 19, No. 1001 and T. 20, No. 1067 played a role in their formation. Also, if the deities in the Rishue are found only in the Rishukyō (T. 8, No. 244, p. 799b), and if this work was committed to writing around 1000 A.D. as Matsunaga has explained (Mikkyō Kyōten Seiritsu Shiron, pp. 198-231), then this assembly too must have been based on an oral tradition.

[2]I learned this at Kōyasan University from Zenkyō Nakagawa.

[3]The Kongōkai Shikimandara at the Tōji in Kyōto, dated 1112 A.D.

the translation (p. 183) when Vajrasattva is described as seated before Akṣobhya while Amogharāja Mahā-bodhisattva (pp. 189-190) is said to be to his right. Based on the *Genzu* maṇḍalas having a S ${}^{W}_{E}$ N orientation, Vajrasattva and Amogharāja would have to be to the East and South of Akṣobhya (in his front and to his right if he's facing the viewer). However, in the *Genzu* maṇḍalas used in the Shingon sect today Vajrasattva and Amogharāja are in the West and North respectively. This discrepancy is resolved once we realize Amoghavajra, Vajrabodhi, Ennin (see his commentary, p. 39cff.) and Donjaku (see his commentary p. 213aff.) and the *Tattvasaṃgraha* discuss a *Vajradhātu* maṇḍala which has all Buddhas, etc. facing inward toward Vairocana and not towards the viewer. Vajrasattva and Amoghavajra would then correctly be in the West and North, i.e., before and to the right of Akṣobhya who faces inward (Westward) toward Vairocana. Vajrabodhi states[1] when drawing the central assembly upon which all the other assemblies are based one should begin by drawing Vajrasattva before (i.e., in the West) Akṣobhya and then proceed to the right (North), left (South) and behind (East). It is important to remember that the *Vajradhātu* maṇḍala was used for an initiation ceremony and in fact, when initiations are given in Japan today, it is just such a maṇḍala with the deities facing inward toward Vairocana that is used.[2]

See MJ, p. 284 and *Asahi Gurafu*, March 20, 1983, pp. 8-9.

[1]T. 18, p. 240a, 1.19ff.

[2]I learned this also at Kōyasan University from Zenkyō Nakagawa.

DIAGRAM 2

The Nine Assembly (Genzu) Vajradhātu Maṇḍala

5	6	7
4	1	8
3	2	9

The names of the nine assemblies of the Vajradhātu Maṇḍala have been transmitted as follows:[1] (a = Hizōki of Kūkai (?), T. 86, No. 2921, KBZ, Vol. 2, p. 70; b = Shūeiden; c = T. 18, No. 869; d = T. 18, No. 882; e = Sanskrit edition of the Tattvasaṃgraha by Horiuchi)

1) Jōjinne (成身会) (a, b), Konpone (b), Kongōkai-mandara (c, d, e; Sanskrit: Vajradhātu Mahā-maṇḍala). This is also called Konpone because it is the basis for the entire nine assembly maṇḍala.

2) Sanmayae (三昧耶会) (a, b), Dhāraṇī maṇḍala (c), Kongō himitsu-mandara (d, e; Skt.: Vajraguhya maṇḍala). This is also called Dhāraṇī maṇḍala because in the practice of the mudrās and mantras one shows possession (dhāraṇī) of the virtues and vows to attain enlightenment. The nature of enlightenment here is expressed by symbolic (samaya) forms or cihna-mudrās.

3) Misaie (微細会) (a, b), Katsumae (a), Misai-kongō-mandara

---

[1] MJ, p. 233 and Yukio Hatta, "Mandara no Seikai," in Gendai Mikkyō Kōza, Vol. 5 (Tōkyō: Daitō, 1977), pp. 269-391. The names in

(c), Kongō-bimyō-mandara (d), Kongōchihō-mandara (e; Skt.: Vajrajñāna Dharma-maṇḍala). In this maṇḍala the five Buddhas enter a samādhi known as the pledge (samaya) of the subtle (Skt. sukṣma; Japanese: mi-sai) thunderbolt knowledge which is the basis for the maṇḍala and the deities appearing in it.

4) Kuyōe (供養会) (a, b), Kuyōkatsuma mandara (c), Kongō-jigyō mandara (d), Kongōjigyō Katsuma-mandara (Skt.: Vajra-kārya Karma-maṇḍala).

5) Shiinne (四印会) (a, b), Gochie (a), Shiinne mandara (c), Saijō-shiin mandara (d), (Skt.: Catur-mudrā maṇḍala, Vajra-siddhi maṇḍala, or Vajrasattva maṇḍala).

6) Ichiinne (一印会) (a, b), Ichiin mandara (c), Saijōsatta-mandara (d), (Skt.: Eka-mudrā maṇḍala).

7) Rishue (理趣会) (a, b), Kongosattae (a), Fugenne (a), (Skt.: Naya Maṇḍala).

8) Gōzanzee (降三世会) (a, b), Gōzanzedai mandara (c), Sangai-saishōdai mandara (d), Gōzanzedai mandara (e; Skt.: Trilokavijaya Mahā-maṇḍala).

9) Gōzanze-sanmayae (降三世三昧耶会) (b), Gōzanze-himitsu mandara (c), Kongō-sanmaya-himitsu mandara (d), Fundō himitsuin mandara (e; Skt.: Krodha-guhya Mudrā-maṇḍala). Also Sanmayae and Katsumae (a).

---

the Shūeiden here underlined are commonly used in Japan today.

The Vajradhātu Recitation Manual

Kūkai records that within two months in the summer of 805 he was initiated into both the Mahā-karuṇā-garbha-mahā-maṇḍala and the Vajra-dhātu-mahā-maṇḍala[1] by his master Hui-kuo (A.D. 746-805) of the Ch'ing-lung temple in Ch'ang-an. Both these initiations he refers to as gaku-hō (学法) or Jumyō (受明).[2] In both instances he records that the flower he threw landed on Vairocana in the very center of both maṇḍalas. After these initiations he was taught the use of ritual manuals (儀軌; Jap. giki) describing the mudrās and mantras of the deities found in each maṇḍala. Following these initiations Kūkai records that he received a Denbō (伝法) initiation making him a master or ācārya of the Shingon tradition. He writes he then studied the Vajraśekhara yoga and received the secret mudrās and the Siddham letters for practicing the mantras of the five families.

After returning to Japan in 806 A.D., and then later gaining court sanction for his activities, Kūkai himself began initiating disciples into both the above maṇḍalas and taught related meditation practices.[3] As stated above, due to a lack of clear evidence the specific details of these practices are not known today.

---

[1]Goshōraimokuroku, KCZ, Vol. 2, pp. 28-9, 2. Partially translated by Hakeda (Kūkai: Major Works, pp. 140-50). Hakeda gives the misleading translation of "Diamond Maṇḍala" for the Vajradhātu Mahā-maṇḍala.

[2]On the controversy surrounding the meaning of these gakuhō initiations see Shoun Toganoo, Himitsu Jisō no Kenkyū, pp. 107-09.

[3]The date of the establishment of the Shingon sect in Japan has been argued from various viewpoints. Daigan and Alicia Matsunaga argue that this occured in 835, the year of Kūkai's death, when the court officially sanctioned the ordination of Nenbundosha (Foundations of Japanese Buddhism, Vol. 1, p. 177). Yūkei Matsunaga says the formal or-

The early structure of the practices Kūkai probably taught can be seen in the Shingon denju sakuhō which is ascribed to him.[1] The description of the practices in this work parallels the structure of practices Kūkai tells us he was initiated into by Hui-kuo. The order, in list form, of the practices the Shingon denju sakuhō names are as follows: 1) Kechien Kanjō (結縁灌頂);[2] 2) Jūhachidō (十八道);[3] Issonbō (一尊法);[4] Kongōkai (Vajradhātu; 金剛界); 5) Taizōkai (Garbhadhātu; 胎蔵界); 6) Goma (Skt.: Homa or fire ceremony, 護摩).[5]

---

ganization of the sect occured when the vinaya and doctrine were established, i.e., ca. 814 A.D. when Kūkai wrote the Benkenmitsu nikyō ron and the Yuikai (KCZ, Vol. 1, pp. 1-40 and Vol. 2, pp. 163-66) (Mikkyō no Rekishi, pp. 176-78). Cf. Hakeda, loc. cit., p. 45. For a brief description of Kūkai's activities after his return from China see Hakeda, loc. cit., pp. 38-60.

[1]KBZ, Vol. 4, p. 417ff. The following information is taken from Shoun Toganoo, Himitsu Jisō no Kenkyū, p. 23ff. and Ibid., Shingonshū Yomihon Jisshuhen (Kōyasan: Kōyasan shuppansha, 1968), p. 91ff.

[2]MDJ, p. 449. The aim of this practice is to let an individual establish a personal relationship (kechien) with a Buddha or Bodhisattva, etc. The devotee throws a flower onto a maṇḍala and in accord with the deity it falls on the master then imparts to the devotee the mantra and mudrā corresponding to that deity. On Kōyasan this initiation takes place in May of every year.

[3]MDJ, pp. 888-89. (Recitation) of Eighteen Rites. Sources for this are Hui-kuo's (?) Jūhachi kaiin (T. 18, No. 900) and the Nyoirinyuga (T. 20, No. 1086) and Nyoirinbosatsu nenjuhō (T. 20, No. 1085), both translated by Amoghavajra.

[4]MJ, pp. 29-30. Offering rite to one deity.

[5]See Sōchū Kamei Goma no Rekishiteki Kenkyū (Tōkyō: Sankibō busshorin, 1967) and Kōjin Saeki, Himitsu Bukkyō Goma (Sotokuin, 1929). For an outline of the Jūhachidō, Kongōkai, Taizōkai and Goma practices and a list of the mudrās used in these rites see Lokesh Chandra and Rani Sharda, Mudrās in Japan, Symbolic Hand Postures in Japanese Mantrayāna or the Esoteric Buddhism of the Shingon Determination, Śatapiṭaka Series, Indo Asian Literature, Vol. 243 (Delhi, 1978); MJ, pp. 232, 468, 227; M. Horiou Toki, Japanese Mudrā based on Si-do-in-dzou (New Delhi: International Academy of Indian Culture, 1973).

After these practices a number of initiations are prescribed including the *Koka* (許可),[1] *Jumyō*[2] and *Denbō*. The *Shingon denju sakuhō* states that the *Vajradhātu* ritual meditation can be practiced at age forty while the *Gozuikoku* of Kūkai says the *Denbō* initiation can be received after age fifty.[3] Based on the account in the *Goshōraimokuroku* Kūkai was thirty-one when he underwent both rites.[4]

Very soon the *Issonbō* was dropped from this structure and by the end of the Heian period (794-1185 A.D.) a fourfold set of rites including the *Jūhachidō*, *Kongōkai*, *Taizōkai* and *Goma*[5] was established as the course of required, preliminary meditation rites for anyone wishing to receive the *Denbō* consecration. This is evident in the records of Kakuban (覚鑁 ; 1095-1143 A.D.) who tells us he received the *Jūhachidō* initiation at age eighteen, both the *Vajradhātu* and *Garbhadhātu* initiations at age nineteen, *Koka* initiations between the ages of twenty-two and twenty-seven and then the *Denbō* initiation. The entire training period until the attainmnet of the ācārya status required ten years. This fourfold practice is still maintained today in all branches of the Shingon school although the training period of these meditation rites has been shortened to as little as three months in some cases. From

---

[1]This initiation grants permission to receive the *Denbō* consecration. See MDJ, p. 590.

[2]KBZ, Vol. 4, p. 420.

[3]KCZ, Vol. 2, p. 802.

[4]Age does not seem to have been a major determining factor in the reception of these initiations. Jichie, a disciple of Kūkai, received consecrations into both the *Vajradhātu* and *Garbha* maṇḍalas at age 25 and the *Denbō* consecration at age 40; MDJ, p. 981.

[5]Ritual manuals of all these rites ascribed to Kūkai are found in KBZ, volumes 2 and 4.

the end of the Heian period up until the present day numerous manuals explaining these rites and initiations have been written by Shingon masters, each being empowered and permitted to compose a manual he deems true to the tradition he inherited.[1]

The earliest reference to these rites in Japanese as Kegyō (加行) rites is found ina work by Jichie(A.D. 786-847).[2] Kegyō is a translation for the Sanskrit word prayoga[3] meaning to join together and practice. Specifically it means the above four rites are joined together as a single practice. In addition to being consecutive practices they are accumulative as well. Thus, the Vajradhātu recitation includes practices already undertaken in the prior Jūhachidō rite. The Garbhadhātu recitation likewise includes practices from both the Jūhachidō and Vajradhātu rites. The Goma rite is the longest and contains practices from all three previous rites as well as an additional and central fire ceremony. Today these four rites are referred to in Japanese as Shidō Kegyō Shidai (四度加行次第) or Four Stages of Cumulated Practice.

Because Kūkai introduced a Vajradhātu meditation practice from China[4] and transmitted this to his disciples as in integral part of Shingon praxis our next goal is to clarify the relationship between the Vajradhātu maṇḍala and this Vajradhātu recitation practice.

---

[1]The Tendai sect today also maintains these practices with the order of the Vajradhātu and Garbhadhātu rites being reversed.

[2]Kōjun Ōyama, Himitsu Bukkyō Kōyasan Chūinryū no Kenkyū (Kōyasan: Ōyama Kōjun Hōin Shōshin Kinen Shuppankai, 1962), p. 63.

[3]Hajime Nakamura, Bukkyō Daijiten (Tōkyō: Tōkyō Shosekikan, 1974), p. 293.

[4]KCZ, Vol. 2, p. 8.

Key to Understanding the Relationship Between the *Vajradhātu* Recitation Manuals and the *Vajradhātu* Maṇḍala: The Practice of the *Vajradhātu* Recitation (金剛界念誦次第)

As indicated by the name "*Vajradhātu* Recitation Manual" such a ritual meditation manual concerns the *Vajradhātu* Maṇḍala. It is the goal of this section to clarify the relationship between the Japanese Shingon *Vajradhātu* manuals and the nine assembly *Vajradhātu* maṇḍalas which are based on the *Vajradhātu* maṇḍala brought back from China by Kūkai.[1]

For this study it would have been ideal to have a *Vajradhātu* recitation manual clearly written by Kūkai in order to examine the meditation procedure he taught. Unfortunately, Kūkai left no manual in his name. The *Vajradhātu* manuals included in the Collected Works of Kūkai[2] are dated after his death and are only ascribed to him. As indicated in the postscript, the one manual dated 1226 was copied many times and thus had considerable authority.[3]

Due to this circumstance this study is focused on clarifying how the earliest Shingon tradition viewed the relationship between the *Vajradhātu* Maṇḍala and the recitation manuals. Although the opinion of this writer is that the recitation manuals and their commentaries composed by Kūkai's direct disciples can be argued with some persuasion to represent largely Kūkai's own teachings, the wealth of the early recitation manuals testifies to the sanctioning of personal imput as far as their content is concerned and the freedom with which

---

[1]KCZ, Vol. 2, p. 24. [2]KBZ, Vols. 2 and 3.

[3]KBZ, Vol. 2, p. 238ff.

these manuals developed. In other words, from the outset no one manual had more authority than another within the early tradition.[1] Thus, for this study a survey was made of many of the major early manuals still available.

It should be remembered the Vajradhātu recitation manuals used in Japan are based on the Chin kang ting lien hua pu hsin nien sung i kuei translated by Amoghavajra.[2] As indicated by the term lien hua pu this meditation manual is said to correspond to the Lotus family among the five families of the Tattvasaṃgraha lineage texts [3] and the mystery of speech among the three mysteries of the body, speech and mind.[4] It is also said this manual was translated by Amoghavajra because it is with the flower of the mind of enlightenment as cause that Buddhahood is achieved.[5] This correspondence with the Lotus family is indicated by the Amitābha samādhi mudrā first formed upon entering the pañca-abhisaṃbodhi practice and the lotus visualized in the moon.[6] Also, discriminative knowledge among the five knowledges corresponding to this family is suggested by the Japanese term Kansatsujishin samādhi[7]

---

[1]Hakeda, "Shingon Himitsu Yuga," p. 287.

[2]T. 18, No. 873, pp. 299-310.

[3]Donjaku, Kongōkai shidai shiki, SZ, Vol. 24, p. 205a.

[4]Raiyu, Konkaihotsueshō, T. 79, No. 2533, p. 27b, 1.15.

[5]Ibid., p. 98b.

[6]In regards to this mudrā, the little, ring and middle fingers of each hand folded together and facing upwards express the six destinies of living beings. The two index fingers and thumbs with their tips touching express the fourfold Dharmakāya which living beings must realize. Ibid., p. 98b and T. 18, p. 301c, 1.14.

[7]妙観察智 = 観察自心. (Discriminative knowledge = Observing one's own mind.)

which is first entered when practicing the pañcābhisaṃbodhi meditation.[1]

From of old in the Shingon tradition there have been two basic categories of Vajradhātu recitation manuals. The first can be called full length manuals and the second abbreviated manuals. The latter are represented by those of Jichie, Shinzei, etc., direct disciples of Kūkai as listed below, Seigen (1162-1231) and Iwahara Teishin whose manual is dated 1960. The large number of other manuals also listed below dating from an early period belong to the first category. An explanation for why there were these two kinds of manuals from an early period will be given below.

The following is a list in chronological order of the early Vajradhātu recitation manuals which were examined.[2] In section one typical full length manuals are given. In section two abbreviated manuals are listed.

Section One

1) Amoghavajra (A.D. 705-774); translator: Chin kang ting lien hua pu hsin nien sung i kuei, T. 18, No. 873.

2) Kūkai (?) (A.D. 774-835): Kongōkai kigami shidai; KBZ, Vol. 2, pp. 199-242; dated 1226. Also called Kongōkai bonji shidai and Kongōkai ōshi shidai.

3) Mujin sōgonzō shidai, KBZ, Vol. 4, pp. 497-531 or Nihon Daizōkyō (hereafter abbreviated NDK), Vol. 47 (Fifty-one vols.; Tōkyō:

---

[1]Hakeda, "Shingon Himitsu Yuga," p. 290.

[2]Cf. MJ, p. 232; Shoun Toganoo, Himitsu Jisō no Kenkyū, pp. 541-553; Kankai Takai, Mikkyō Jisō Taikei (Kyōto: Yamashiroya Bunseidō, 1976), pp. 78-80.

Nihon Daizōkyō Hensankai, 1914-21), pp. 574-87; Written by either Kūkai, Shūei (A.D. 809—884) or Genjō (active 900 A.D.).

4) Kongōkai daigiki; KBZ, Vol. 4, pp. 466-96; copy dated 1167. Written either by Kūkai or Shūei.

5) Jichie (A.D. 786-847): Kongōchō yuga rengebu daigiki, NDK, Vol. 47, pp. 335-69.

6) Yakushin (A.D. 827-906): Kongōchōkyō rengebu shinnenju shidai sonhō (Eimeiji, Hiroshimaken: Hongaku Daishi Henshokai, 1980).

7) A Uda Tennō (Kanbyō: A.D. 867-931): Kongōchōkyō rengebu shinnenju shidai, Kokuyaku Mikkyō (hereafter abbreviated KM), Jisō, Vol. 4 (sixteen vols.; Tōkyō: Kokuyaku Mikkyō Kankōkai, 1920-25), pp. 13-48.

B Ibid., Kongōchōkyō rengebu shinnenju shidai, NDK, Vol. 47, pp. 307-33.

8) Jōkei (Chōkei: A.D. 866-900?): Kongōkai nenshidai shiki, available in Kozen's commentary, Kongōkaisho, SZ, Vol. 24, pp. 63-204.

9) Junnyū (A.D. 890-953): Kongōchō rengebu shinnenju shidai, SZ, Vol. 24, pp. 387-487.

10) Gengō (A.D. 914-995): Kongōkai nenju shiki, KM, Jisō, Vol. 2, pp. 25-92 and Himitsu Jisō no Kenkyū by Toganoo, pp. 319-399.

11) Shingō (A.D. 934-1004): Kongōchō rengebu shinnenju giki shiki, NDK, Vol. 36, Mikkyōbu shōso, pp. 509-34; T. 61, No. 2231.

12) Yūkai (A.D. 1345-1416): Chūinryū shidō kuden, T. 78, No. 2504, pp. 895-909. Kongōkai shidai, pp. 898-901.

13) Kankyō Takami, Chūinryūinge sōjōden juroku, jō (Kōyasan, 1965), pp. 96-146.

Section Two

1) Anonymous: Rengebu shinnenju giki, T. 18, No. 875, pp. 322-26. This is a list in Siddham of the mantras used in the abbreviated manual.

2) Jichie: Gohimitsu ryaku shidai, NDK, Vol. 47, pp. 570-73.

3) A Shinzei (A.D. 800-860): Kongōkai mandara shidaihō, NDK, Vol. 47, Shingonshū Jisō Shōso, pp. 370-81 (commentary).

   B Ibid., Gobukanjinki, T. 78, No. 2467, pp. 37-39.

4) Shinzen (A.D. 804-891): Mushō kongō ryaku nenju shidai, NDK, Vol. 47, pp. 568-9.

5) Seigen (A.D. 1162-1231): Kongōkai nenju shidai, KM, Jisō, Vol. 2, pp. 93-128 and Takai Kankai, Mikkyō Jisō Taikei, loc. cit., pp. 217-300.

6) Teishin Iwahara, Kongōkai nenju shidai (Kōyasan: Matsumoto Nishindō, 1960).

The diagram on the following page clarifies the exact relationship of the above authors within the orthodox Shingon tradition. The dotted lines indicate an indirect transmission.[1]

After an examination of the above full length manuals the following divisions were observed, regardless of any differences in the details of their contents.

Section One Full Length Manuals

1) Amoghavajra: Katsuma (Karma) in, Samaya, Daikuyō (Mahā-pūjā) kei.

2) Kūkai (?): Jōjinne, Katsumae, Samayae, Daikuyōkei.

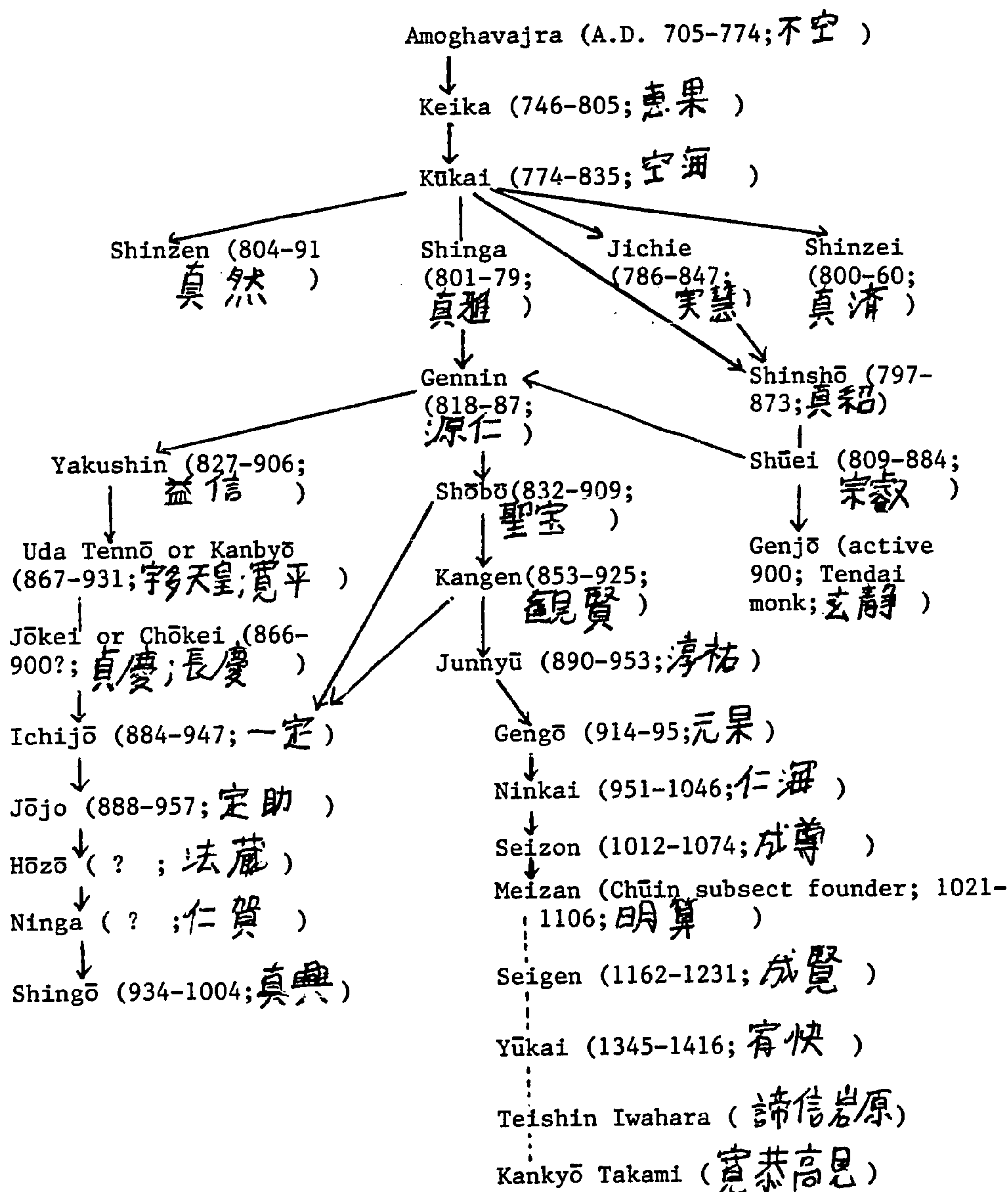
3) Kūkai (?): Jōjinkan, Katsumae, Samayae, Shiinne, Ichiinne.

---

[1]The diagram of the patriarchs of the Shingon sect is based on MDJ, appendix ten, Mikkyō Hōryū Keifu, pp. 4-5 (Tōmitsu Sōden Kakuryū). Dates are based on MJ.

DIAGRAM 3

Lineage of Shingon Sect Patriarchs (abbreviated)



4) Kūkai (?): Jōjinne, Katsumae, Samayae, Kuyōe, Shiinne, Ichiinne.

5) Jichie: Katsumae, Samayae, Kuyōe.

6) Yakushin: Jōjinne, Katsumae, Samayae, Kuyōe, Shiinne, Ichiinne.

7) A Uda Tennō: Jōjinne, Katsumae, Samayae, Daikuyōe, Shiinne, Ichiinne.

B Jōjinne, Katsumae, Samayae, Daikuyōe, Shiinne, Ichiinne.

8) Jōkei: Jōjinne, Katsumae, Samayae, Kuyō, Shiinne, Ichiinne.

9) Junnyū: Katsumae, Samayae, Daikuyōe, Shiinne, Ichiinne.

10) Gengō: Jōjinne, Katsumae, Samayae, Daikuyōe, Shiinne.

11) Shingō: Jōjinne, Katsumae, Samayae, Kuyōe.

12) Yūkai: Jōjinne, Katsumae, Samayae, Daikuyōe, Shiinne, Ichiinne.

13) Kankyō Takami; Ibid.

In the above, while the divisions Shiinne and/or Ichiinne are not found in the recitation manual translated by Amoghavajra, and although they are not named in manuals 2), 5), 10) and 11), from an analysis of the contents of these sections in the other manuals where they occur it is obvious one or both are also given in these manuals, excluding 1) and 11). That is, the Shiinne is described as consisting of the four mudrās of the four Buddhas of the samaya (symbolic) assembly. These mudrās are termed Vajra-muṣṭi, Samaya, Law and Action and correspond to the four maṇḍalas of like name. The Ichiinne is described as the Knowledge-fist mudrā.[1] Thus in No. 2) above the Shiinne is also given on page 231; in No. 5) the Shiinne is found on pp. 357b-58a (the Ichiinne is not given in either); in No. 10) the Ichiinne is given on p. 396. Also, while the division title Jōjinne is not

[1]T. 78, No. 2504, p. 900c, 1.27-8; KBZ, Vol. 4, pp. 486-7.

given in manuals 1), 5) and 9), it is clear from a comparison with all the other manuals this initial section is intended.

The divisions of a few of the abbreviated manuals were observed as follows:

2) Jichie: Jōjinne, Katsumae, Samayae, Kuyōe.

5) Seigen: Jōjinne, Samayae.

6) Iwahara: Jōjinne, Katsumae.

Disregarding for the present the abbreviated manuals, from the above it is obvious a uniform analysis of the structure of the Vajradhātu recitation manuals existed from an early period in the Shingon sect. Authoritative Shingon commentaries describe these divisions as follows:[1]

Jōjinne (成身会): This section explains the development of the mind of enlightenment up until the attainment of Buddhahood. Central to this section is the practice of the pañcābhisaṃbodhi.

Katsumae (羯磨会): As enlightenment itself is difficult to know its nature is expressed in various forms. Having attained enlightenment the deities in the maṇḍala are empowered in the practitioner and their activities are expressed in mudrās and mantras. These actions express the nature or virtues of enlightenment.

Samayae (三昧耶会): In this section the vows of the various

---

[1] Shingō, Kongōchō rengebu shinnenju giki shiki, NDK, Vol. 36, pp. 509, 532; Raiyu (1226-1304), Konkaihotsueshō, T. 79, No. 2533, pp. 128a-b, 132c, 135a-b, 139c-140a; Kakuban (1095-1143), Kongōchōkyō rengebu shinnenju shidai sata, T. 79, No. 2518, pp. 30c-31c; Saisen (active ninth century), Kongōkai daigiki kanjin hikesshō, SZ, Vol. 24, pp. 52a-56a; Hizōki, KCZ, Vol. 2, p. 647.

deities are awakened. This section and the Katsumae division represent Vairocana's own enjoyment of enlightenment as well as two of his (or the enlightened practitioner's) virtues. This division also expresses the equality of Vairocana with all other living beings.

(Dai)Kuyōe (大供養会): In this section the newly enlightened devotee makes offerings to all previously enlightened Tathāgatas. This represents the other-oriented enjoyment of enlightenment of Vairocana, i.e., his inner nature is now revealed to others. Also, this section indicates that the newly enlightened Shingon devotee now engages in the affairs of a Buddha with a mind of insight. In making offerings to others one is equally doing honour to oneself.

Shiinne (四印会): By the offerings to all Buddhas above living beings perfect the four types of maṇḍalas (Great, Symbolic, Law, Action), here represented by four mudrās. Also, these correspond to the four Buddhas which issue from Vairocana.

Ichiinne (一印会): Represented usually by Mahāvairocana today who forms the Knowledge-fist mudrā, this section represents a perfected mind of enlightenment. This mudrā seals four places which symbolize the four Buddhas which arise from Vairocana. This mudrā symbolizes the embrace of all deities in the maṇḍala in the single body of Mahāvairocana.

After an examination of the above what can be concluded about the relationship between the Vajradhātu manuals and the Vajradhātu maṇḍala? First, by a comparison of the above divisions with the nine assemblies of the Vajradhātu maṇḍala given above (p. 69) it becomes clear the full length manuals deal with the first six assemblies alone in the maṇḍala. Thus, while Kūkai introduced a nine assembly Vajra-

dhātu maṇḍala, the Vajradhātu recitation system he introduced to Japan was limited to the first six assemblies. Moreover, what is equally important, this shows that Part 1 of the Tattvasaṃgraha provided the framework for these Vajradhātu manuals because it is the source for these six assemblies as discussed above (p.66). Each of the divisions of the manuals contains rites correlated with the contents and structure of Part 1 of the Tattvasaṃgraha.

While the above conclusion is supported by all the full length recitation manuals and the commentaries referred to, a unique commentary by Gengō (A.D. 914-95)[1] makes it necessary to qualify this statement. Gengō's exegesis provides a key especially for understanding the rationale behind the composition of the abbreviated manuals.

In order to continue this discussion it will be necessary first to present a comparison in list form of the contents of representative full length and abbreviated Vajradhātu manuals. This comparison will demonstrate how the structure of both the full length and abbreviated manuals in Japan are derived from the Chin kang ting ching lien hua pu hsin nien sung i kuei translated by Amoghavajra. Furthermore, by reference to Teishin's manual listed below we will be able to follow Gengō's discussion. The texts represented by the letters A - F are as follows. Whenever a specific rite is given in a manual this is indicated by an X.

A) Chin kang ting ching lien hua pu hsin nien sung i kuei. T. 18, No. 873. A full length manual.

B) Juhachidō nenju shidai, KBZ, Vol. 2, pp. 616-33, attributed to Kū-

---

[1]Kongōkai kuemikki, T. 78, No. 2471, pp. 71-73.

kai. This text is dated 1164 A.D.

C) Kongōkai ō shi shidai, KBZ, Vol. 2, pp. 199-243, attributed to Kūkai, but dated 1226 A.D. This is a full length manual.

D) Kongōkai kuden, Chūinryū Ishiyama Shidai by Yūkai. T. 78, No. 2504, pp. 898-901. A full length manual.

E) Gobukanjinki by Shinzei. T. 78, No. 2461. An abbreviated manual.

F) Kongōkai nenju shidai, Teishin Iwahara (Kōyasan: Matsumoto Nishin-do, 1967). An abbreviated manual.

Historically the Kongōkai ō shi shidai attributed to Kūkai is known to be based on Amoghavajra's translation (T. 18, No. 873)[1] but in addition, it is considered to be an expansion of the Jūhachidō nenju shidai[2] which is always a prior meditation rite as discussed above (p. 72). To demonstrate this the Jūhachidō nenju shidai is also given below. The order of the contents of Yūkai's manual does differ somewhat from the other full length manuals.

Major Components of the Manuals		A	B	C	D	E	F
JŌJINNE							
1	Visualization of the letter "Raṃ"			X	X		
2	Cleansing the body, etc.		X	X	X	X	X
3	Visualization for approaching the shrine		X	X	X		X
4	Supreme Visualization (Snapping the fingers)			X	X		X
5	Opening the door			X	X		X
6	Prostration before the altar			X	X	X	X

[1]Shoun Toganoo, Himitsu Jisō no Kenkyū, pp. 53-4.

[2]Kankai Takai, Mikkyō Jisō Taikei, pp. 217-229.

Major Components of the Manuals		A	B	C	D	E	F
7	Arranging Offerings			X	X		X
8	Universal Prostration		X	X	X	X	X
9	Rubbing Incense		X	X	X	X	X
10	Visualization of the Three Mysteries			X			
11	Purification of the Three Karmic actions		X	X		X	X
12	Purification of the Three Families		X	X	X	X	X
13	Donning Armour		X	X	X	X	X
14	Empowerment of Argha water		X	X	X	X	X
15	Empowerment of the altar offerings		X	X	X	X	X
16	"Raṃ" visualization			X	X	X	X
17	Purification of the Earth	X		X	X	X	X
18	Purification of the Body	X		X	X	X	X
19	Purification of the three karmic actions			X			
20	Cleansing the Body, donning armour			X			
21	Visualization of the Buddhas	X		X	X		X
22	Thunderbolt arising	X		X	X	X	X
23	Homage to Mahāvairocana			X	X	X	X
24	Homage to the four Buddhas	X		X	X	X	X
25	Thunderbolt Holder	X		X	X		X
26	Declaration		X		X	X	X
27	Samantabhadra pledge		X		X		X
28	Five repentances		X	X	X	X	X
29	Five vows			X	X	X	X
30	Generating the mind of enlightenment		X		X		X
31	Pledge		X		X		X
32	Request		X		X		X
33	Three powers		X				X
34	Cleansing the body, donning armour		X				
35	Four immeasurable minds			X	X	X	X

Major Components of the Manuals	A	B	C	D	E	F
36 Supreme Pledge	X		X	X	X	X
37 Great Thunderbolt Wheel			X	X	X	X
38 Thunderbolt poles		X	X	X	X	X
39 Thunderbolt walls		X	X	X	X	X
40 Thunderbolt eyes	X		X	X	X	X
41 Thunderbolt añjali	X		X	X	X	
42 Thunderbolt fist			X	X	X	
43 Opening the Mind	X		X	X	X	X
44 Entering Knowledge	X		X	X	X	X
45 Sealing in Knowledge	X		X	X	X	X
46 Pledge of Samantabhadra	X		X	X	X	X
47 Pledge of Extreme Joy	X		X	X	X	X
48 Trailokyavijaya	X		X	X	X	X
49 Lotus Vow	X		X	X	X	X
50 Wheel of the Teaching	X		X	X	X	X
51 Great Desire	X		X	X	X	X
52 Great Bliss	X		X	X	X	X
53 Beckoning Transgressions	X		X	X	X	X
54 Crushing Transgressions	X		X	X	X	X
55 Removing Karmic obstacles	X		X	X	X	X
56 Perfecting the mind of enlightenment	X		X	X	X	X
57 Discriminative Knowledge			X	X	X	X
58 Universal Homage	X		X			
59 Penetration of the mind of enlightenment	X		X	X	X	X
60 Cultivation of the mind of enlightenment	X		X	X	X	X
61 Perfecting the thunderbolt	X		X	X	X	X
a) The broad thunderbolt			X		X	X
b) contracting the thunder-bolt			X	X	X	X
62 Realizing the thunderbolt body	X		X	X	X	X
63 Perfection of Buddha's body	X		X	X	X	X

Major Components of the Manuals		A	B	C	D	E	F
64	Empowerment of all Buddhas	X		X	X	X	X
65	Empowerment of four Buddhas	X		X	X	X	X
66	Consecration of the five Buddhas	X		X	X	X	X
67	Garlands of the four Buddhas	X		X	X	X	X
68	Tathāgata's armour	X		X	X	X	X
69	Tying on the armour (clapping)	X		X	X	X	X
70	Manifestation of knowledge body	X		X	X	X	X
71	Witnessing the knowledge body	X		X	X	X	X
72	Four vidyas	X		X	X	X	X
73	Reciting the pledge	X		X	X		X
74	Visualization of the seat of enlightenment	X	X	X	X	X	X
75	Great Ākāśagarbha		X	X	X	X	X
76	Sending the carriage		X	X	X	X	X
77	Requesting the carriage		X	X	X	X	X
78	Small thunderbolt wheel			X	X	X	X
79	Request	X	X	X	X		
80	Opening the gate	X		X	X	X	
81	Invitation	X		X	X		
82	Ocean assembly of Buddhas	X		X	X	X	X
83	108 praises (sixteen Bodhisattvas or four knowledges)	X		X	X	X	X
84	Four vidyas	X		X	X	X	X
85	Clapping	X		X	X	X	X
86	Trailokyavijaya		X	X	X	X	X
87	Thunderbolt net		X	X	X	X	X
88	Thunderbolt flames		X	X	X	X	X
89	Great pledge			X	X	X	X
90	Equality knowledge	X		X			
91	Argha water		X		X	X	X
92	Lotus throne		X	X	X	X	X
93	Ringing the bell	X	X	X	X	X	X

Major Components of the Manuals	A	B	C	D	E	F
<u>KATSUMAE</u>						
94 Five Tathāgatas, four pāramitas, sixteen vajrasattvas, eight pūjās, four <u>samgrahas</u>	X		X	X	X	X
Sixteen <u>Bhadrakalpa</u> Bodhisattvas and twenty devas	X		X	X		X
<u>SAMAYAE</u>						
95 Same as <u>Katsumae</u> excluding the <u>Bhadrakalpa</u> Bodhisattvas and twenty devas	X		X	X		
<u>KUYŌE</u>						
96 Five Tathāgatas and sixteen pūjās.	X		X	X		
Seventeen Miscellaneous offerings	X		X	X		
<u>SHIINNE</u>						
97 Four Mudrās			X	X		
<u>ICHIINNE</u>						
98 Knowledge-fist mudrā				X		
COMPLETION OF RITE						
99 Presenting altar offerings		X	X	X	X	X
100 Hymn in praise of four knowledges		X	X			X
101 Universal Offering		X	X		X	X
102 Three powers		X	X	X	X	X
103 Homage to Buddhas		X	X	X	X	X
104 Empowerment of Buddha's Mother			X	X	X	X
105 Knowledge fist			X	X		X
106 Visualization of interpenetration of Mahāvairocana and the devotee			X	X		X
107 Empowerment of the chief deity					X	X

Major Components of the Manuals		A	B	C	D	E	F
108	100 letter mantra	X		X			
109	Correct Recitation		X	X	X	X	X
110	Rosary turning mantra	X	X	X			X
111	Empowerment of chief deity			X	X	X	X
112	Akṣara wheel			X	X	X	X
113	Empowerment of chief deity			X	X	X	X
114	100 letter's empowerment			X	X	X	
115	Empowerment of Buddha eyes				X		X
116	Counting the rosary		X	X	X		X
	a) Mantra of Buddha eyes				X		X
	b) Mantras of Mahāvairocana of the Garbha and Vajradhātu maṇḍalas				X		X
	c) Mantras of four Buddhas				X		X
	d) Vajrasattva, Trailokyavijaya				X		X
	e) Mantra of the thunderbolt wheel						X
	f) One syllable mantra				X		X
	g) Mantra of Buddha eyes						X
117	Eight offering Bodhisattvas			X	X	X	X
118	Latter offerings		X	X	X	X	X
119	Argha water			X	X		X
120	Latter ringing of the bell				X		X
121	Lesser aspiration		X				X
122	Hymn in praise of the four knowledges		X	X	X		X
123	Universal offering		X	X	X	X	X
124	Three powers		X	X		X	X
125	Transfer of merits		X	X	X	X	X
126	Means for transfer of merits		X		X		X
127	Dissolving the boundary		X	X	X	X	X
	a) Great pledge			X			X
	b) Fire enclosure		X	X			X
	c) Thunderbolt net		X	X			X
	d) Ācāla			X			
	e) Trailokyavijaya		X	X	X		X

Major Components of the Manuals	A	B	C	D	E	F
f) Thunderbolt walls		X	X			X
128 Untying Pledge fist			X	X		
129 Untying Karma fist			X	X		
130 Farewell	X	X	X	X	X	X
131 Four Buddha's empowerment			X			
132 Five Buddha's consecration			X			
133 Four Buddha's garlands			X			
134 Gem mudrā	X		X		X	
135 Donning armour (three classes of deities)		X	X	X	X	X
136 Clapping hands	X		X	X	X	X
137 Homage to the Buddhas		X		X	X	X
138 Contemplation on leaving shrine		X	X	X	X	X

Before presenting Gengō's interpretation, an explanation of the differences in the structures of the abbreviated manuals listed above (p. 79) should be given. Shinzei's Gobukanjinki and the manuals of Seigen and Iwahara are nearly identical. Although Shinzei's manual lacks division headings its contents parallel the manuals of Seigen and Iwahara making it possible to identify a similar Jōjinne and Katsumae or Samayae structure. The manual of Shinzen is the most abbreviated. Its contents correspond only to the Jōjinne section in the other abbreviated manuals. Likewise the manual of Jichie identifies Jōjinne, Katsumae, Samayae and Kuyōe divisions, but the contents of each section are abbreviated. Thus, in the Katsumae, instead of the mantras and mudrās of the thirty-seven deities of the maṇḍala which are given in the other manuals, it gives only four of these (Vajrarāga, Vajrarāja, Vajraketu and Vajralasā). The Samayae also consists of just five mantras and mudrās. The Kuyōe consists of the eight pūjās, stanza of

the three powers and prostration to the Buddha, rites found in all the other abbreviated manuals (above, nos. 117, 124 and 138) but not identified by name.

Turning now to Gengō's interpretation, he states that the initial section termed Jōjinne, common to all manuals, represents the entire nine assembly Vajradhātu maṇḍala. All nine assemblies are incorporated within this first division. In the list above the section named "Pledge of Extreme Joy " (No. 47) corresponds to the ninth assembly in the maṇḍala, the Gōzanzesamayae. From the next section having the title "Trailokyavijaya" down to the section termed "The Wheel of the Teaching" (No. 50) the eighth assembly is intended, the Gōzanzee. The following sections beginning from "Great desire" down to "Perfecting the mind of enlightenment" (No. 56) correspond to the Rishue. The pañcābhisaṃbodhi (Nos. 57-66) corresponds to the Shiinne. The following sections of "The garlands of the four Buddhas" (No. 67) down to "Tying on the armour" (No. 69) correspond to the Kuyōe. The sections termed "Manifestation of the knowledge body, witnessing the knowledge body and reciting the pledge" (Nos. 70-73) correspond to the Misaie or Katsumae. The section entitled "Visualization of the seat of enlightenment" (No. 74) down until the change of the stupa into the Tathāgata in this section in the manual corresponds to the Samayae. As soon as the stupa becomes Tathāgata Vairocana in this same section the Jōjinne begins. This division continues down until No. 94 when the Katsumae division begins. Thus, in the Jōjinne section the practitioner finally becomes enlightened. Then in the Katsumae section the devotee engages in the affairs (karma) of a Buddha. To re-

capitulate Gengō's exegesis, the Jōjinne incorporates all of the above practices leading up to enlightenment and also refers to that moment when enlightenment is attained.

In the Kongōkai kuemikki[1] of Gengō the question is raised why the Misaie (Katsumae), Samayae and Kuyōe divisions are further delineated (in the abbreviated manual of Jichie) after the Jōjinne, in view of the fact that they have already been discussed within the Jōjinne. Gengō replies that the Jōjinne section only explains the way to perfect the body, i.e., attain enlightenment. It does not explain the deities mudrās and mantras. The mantras and mudrās of the deities the practitioner repeats express the essence of the Katsumae. The deities vows correspond to the Samayae while the Kuyōe is represented by the rites of offering (No. 117).

The abbreviated and full length manuals clearly do not contain comprehensive instructions for practices correlated with all the deities in the nine assemblies of the Vajradhātu maṇḍala. However, Gengō's interpretation makes it possible to understand how such practices were identified and incorporated within just the central Jōjinne. This indicates that within the Shingon tradition the central assembly or Vajradhatu Mahā-maṇḍala was considered to be the basis for the entire maṇḍala and practices associated with it. Because of this tradition it was possible to abbreviate Vajradhātu recitation manuals which could be exceptionally long like that of Yakushin.

Extremely important corroborative evidence for this tradition is found in Kūkai's Goshōraimokuroku. As noted above (p. 71) Kūkai says

---

[1]T. 78, No. 2471, p. 73a, 1.13

he was initiated into the Vajradhātu Mahā-maṇḍala. It is quite clear from Kūkai's writings[1] that he was aware of the Samaya assembly, the Karma assembly, etc., but he specifically says he was initiated into just the Mahā or central assembly. The view that the central assembly is at the heart of Vajradhātu associated practices thus can be traced back to Kūkai himself. It is also important to know that within the Shingon tradition today Vajradhātu maṇḍala initiations take place using just the central assembly.[2] As carried out today this important rite in the Shingon school thus faithfully preserves the initiation rite Kūkai himself received and transmitted to Japan.

Another important conclusion can be made from this analysis of the abbreviated manuals. In contrast to the full length manuals,[3] where usually the mantras and mudrās of the central deities of the Jōjinne, Katsumae, Samayae, Kuyōe, Shiinne and Ichiinne are given, in the typical abbreviated manuals of Shinzei, Seigen and Iwahara the mantras and mudrās of the Jōjinne deities have been abbreviated from sixteen each to just four each while the usual mantras and mudrās of the Katsumae deities are all given. No complete set of mantras and mudrās of the deities in the Samayae or Kuyōe are given as in the full length manuals. However, as explained above, the abbreviated manuals do incorporate the Jōjinne, Katsumae and/or Samayae and Kuyōe divisions although these are not always identified by name. The reason for this is that, in line with Gengō's reasoning above, the mudrās of the

[1]KCZ, Vol. 2, pp. 4, 275.

[2]This writer learned this at Kōyasan from Zenkyō Nakagawa.

[3]E.g., T. 18, No. 873.

thirty-seven deities of the Katsumae are identified with the Samayae (they are symbolic), their mantras are identified with the Katsumae and based on these mudras and mantras the deity's vows and efforts to save living beings are expressed.[1] The final Kuyōe is represented in all the abbreviated manuals by the pūjās (No. 117). It should be clear from this that the abbreviated manuals retain a fourfold structure correlated with the first four assemblies of the Vajradhātu maṇḍala. Moreover, this fourfold structure of these manuals can be correlated with and derived from the Shingon teaching of the four basic maṇḍalas.[2] That is, the practitioner's body represents the Great (Mahā) maṇḍala, the mudras to be formed correlate with the Symbolic (Samaya) maṇḍala, the mantras to be muttered correlate with the Law (Dharma) maṇḍala and the actions of the practitioner to save others adorned with the three mysteries of the body (mudrās), speech (mantras) and mind (visualization) are correlated with the Action (Karma) maṇḍala.[3]

The above evaluation of the full length manuals supports the theory generally accepted by Japanese scholars that a six assembly Vajradhātu maṇḍala preceded the nine assembly maṇḍala[4] and that the latter was a Chinese development.[5] Hui-kuo, Kūkai's teacher, is also

---

[1]Kankai Takai, Mikkyō Jisō Taikei, p. 279; Hizōki, KCZ, Vol. 2, p. 616. This explains why Seigen and Iwahara can give alternately the name Samayae and Katsumae respectively for the second division.

[2]MDJ, pp. 1024-26.

[3]The above viewpoint in fact is argued by Raifu Gonda, Ryōbu Mandara Tsuge (Tōkyō: Heigo shuppansha, 1927), pp. 110-111.

[4]Yukio Hatta, Gobushinkan no Kenkyū, pp. 257-280; Munetada Suzuki, Himitsu Bukkyō, p. 131ff.

[5]Suzuki, loc. cit., p. 149ff.; Ibid., "Kongōchōkyō no Jitsuzai Keitai," Shūkyō Kenkyū, 1942, Nos. 112-3, pp. 227-253. Yūkei Matsu-

thought to be the most likely person who first composed the nine assembly maṇḍala.[1] Also, the structure of the abbreviated manuals may indicate an even earlier four (or three) assembly Vajradhātu maṇḍala as discussed by Vajrabodhi which was used perhaps in an abbreviated rite.[2] As Saisen notes,[3] on the basis of the description of the Chin kang ting ching yu ch'ieh shih pa hue chih kuei (T. 18, No. 869) Kūkai added the Shiinne and Ichiinne to the manual translated by Amoghavajra which retains a fourfold division correlated with an early four part Vajradhātu maṇḍala.

The exclusion of practices in the Vajradhātu recitation manuals connected with the last three assemblies of the Vajradhātu Maṇḍala[4] does not mean there are no corresponding ritual manuals transmitted in the Shingon sect. The Rishukyōbō,[5] based on several texts and frequently performed in the Shingon sect, is an independent rite correlated with the seventh Rishue assembly. The Rishukyō recited during every morning service in Shingon temples is also correlated with the

---

naga, Mikkyō Kyōten Kaisetsu, Gendai Mikkyō Kōza, Vol. 2 (Tōkyō: Daitō, 1981), p. 169.

[1]Raifu Gonda, Ryōbu Mandara Tsuge, p. 15; Hisatoyo Ishida, "Genzu Mandara Saikō," Ars Buddhica, Vol. 78, 1970, p. 33.

[2]T. 18, No. 866. This discusses mainly the Great maṇḍala and also the Law and Samaya assemblies. Suzuki, Himitsu Bukkyō, p. 120ff.; Yūkei Matsunaga, Mikkyō Kyōten Seiritsu shiron, p. 193ff.

[3]SZ, Vol. 24, p. 61ff.

[4]With the exception of Gengō's interpretation.

[5]Shoun Toganoo, Himitsu Jisō no Kenkyū, pp. 211-221. Also related to the Rishue are the Gohimistu giki (T. 20, No. 1125), Fugenki (T. 20, No. 1123), Ryaku shutsu ki (T. 20, No. 1120a) and the Shōshō-yuga giki shingon (T. 20, No. 1120b), all introduced from China by Kūkai. See MDJ, p. 629 (entry named Gohimitsu mandara) and MJ, pp. 222-3.

Rishue system of rites.[1] The Chin kang ting yü ch'ieh chiang san shih ch'eng chiu chi shen mi men[2] transmitted by Kūkai[3] is a ritual manual related to the last two assemblies, and there is sufficient evidence in Kūkai's writings to know that he performed "horrific" rites indirectly related with the Gōzanzee.[4] Also, Kūkai was well aware of the first four parts of the Tattvasaṃgraha which he calls the Kongōkai (Vajradhātu), Gōzane (Trailokavijaya), Henchōfuku (Sarva-vinaya) and Issaigijōju (Sarvārtha-siddhi).[5]

Several logical questions arise from the above discussion. Why draw a nine assembly maṇḍala if it lacks a corresponding systematized Vajradhātu recitation manual? If no related Vajradhātu manuals were written at an early period or otherwise orally transmitted was there any doctrinal basis for such a maṇḍala?

Unfortunately, due to a lack of source materials, these questions are still largely unanswered. If Hui-kuo or any of his disciples had left any writings perhaps these would have shed light on these questions. Nothing in detail is found in Kūkai's or his early disciples writings relating to particularly the Gōzanzee and Gōzanzesamayae which are based on the Trilokavijaya Mahā-maṇḍala and Krodha-guhya Mudrā-maṇḍala respectively of Part 2 of the Tattvasaṃgraha.[6] Only

---

[1]Kanjin Horiuchi, Kongōchōkyō no Sessō (Kōyasan Daigaku Daishi Kyōkai Honbu, 1976), p. 6.

[2]T. 21, No. 1209.

[3]Both the Rishukyō (T. 8, No. 243) and this text are listed by Kukai in his Sangakuroku. KCZ, Vol. 2, p. 168ff.

[4]KCZ, Vol. 2, p. 620. [5]Ibid., p. 262.

[6]In Japan the term Vajradhātu maṇḍala for the entire nine

with the Vajradhātu recitation manual of Gōhō (1306-62),[1] based on Sego's translation of the Tattvasaṃgraha, is there an explanation of praxis clearly connected with the eighth and ninth assemblies.

Only one doctrinal explanation for the nine assembly maṇḍala has been transmitted from the early tradition.[2] This apparently goes back to Shūei (800-84) and was incorporated in Gengō's interpretation of the Jōjinne above. According to this teaching there are two ways of viewing a maṇḍala. These are termed Jōden (上転) and Geden (下転). Jōden means a (meditation) process leading from a cause to an effect (Japanese: Jūinkōka 従因向果) while Geden is a (meditation) process leading from an effect to a cause.[3] From of old in Japan the Vajradhātu Maṇḍala has been said to represent a Jōden process while the Garbha Maṇḍala is said to express a Geden process. That is, in the Vajradhātu Maṇḍala a process of meditation is expressed which leads from a state of ignorance to enlightenment. The Garbha Maṇḍala represents the world of enlightenment manifested by Mahāvairocana for the benefit of living beings and their salvation.

The Vajradhātu Maṇḍala in relation to the Vajradhatu recitation is thus interpreted as follows. When a practitioner removes obstacles to meditation he engages in a practice correlated with the ninth and eighth assemblies. When it is realized that defilements are part of the nature of enlightenment one enters the Rishue. The

---

assembly maṇḍala is something of a misnomer.

[1]T. 61, No. 2226: Sanjūkkan kyō ō gyōmon shidai.

[2]The following discussion is based in part on Yukio Hatta, Gobushinkan no Kenkyū (pp. 278-80) and Takai, Mikkyō Jisō Taikei, p. 276ff.

[3]These terms with identical meanings are used in a different

Ichiinne represents the attainment of Buddhahood by the pañcābhisaṃbodhi practice. If one attains Buddhahood then one is empowered by the four Buddhas, i.e., this is the Shiinne. The Kuyōe represents the mutual offerings of the four Buddhas and Mahāvairocana. The Misaie expresses manifesting the Knowledge Body and a subtle, indestructible samādhi. The Samayae and Jōjinne represent the visualized realm of enlightenment (Jap. Dōjōkan).

Outside of this interpretation, in the Shingon sect today, there is still no Vajradhātu recitation manual like Gōhō's which relates specifically with the entire nine assembly maṇḍala and there is no systematized rite performed dealing thoroughly with the Gōzanze and Gōzanzesamaya assemblies that can be traced back to Kūkai or his early disciples or texts they transmitted. The conclusion to be drawn from this is that while rites related to the last three assemblies were transmitted they were still not integrated within a Vajradhātu recitation manual. The last three assemblies seem to have been appended to the six assembly Vajradhātu maṇḍala only to indicate that practices related with these were part of the Shingon tradition and the Tattvasaṃgraha lineage and thus were orthodox. Finally, although there is no evidence that Parts 2 through 5 of the Tattvasaṃgraha were translated during Hui-kuo's lifetime, on the basis of the description of Part 2 given in the Chin kang ting ching yü ch'ieh

---

context by Kūkai (KCZ, Vol. 2, pp. 189-90, 231, 250) thus indicating Kūkai probably transmitted this teaching to Shūei. These terms are found in the Shakumakaenron (T. 32, No. 1668; MJ, p. 376) which Kūkai made required reading for his disciples by including it in his Sangakuroku. On Geden and Jōden see also Yūkei Matsunaga, Mikkyō Kyōten Kaisetsu, p. 167.

shih pa hue chih kuei,[1] and given the existence of the nine assembly maṇḍala drawn under the direction of Hui-kuo,[2] it is certain the latter knew enough about the contents of Chapters 6 and 7 at least orally to be able to draw assemblies eight and nine.

B. Other Practices Transmitted by Kūkai and Activities of Kūkai connected with the Tattvasaṃgraha lineage

There is sufficient evidence based on reliable, historical documents to conclude that Kūkai was greatly indebted to the Tattvasaṃgraha lineage in establishing the practices of the Shingon school. Above we examined the major example of a Tattvasaṃgraha lineage practice transmitted by Kūkai. In the following other major practices and activities of Kūkai specifically based on this lineage as it is defined by Kūkai in his Sangakuroku will be identified.

The earliest known contact Kūkai had with a Tattvasaṃgraha lineage practice was in his youth at around the age of eighteen. This was the recitation of the dhāraṇī of Ākāśagarbha Bodhisattva as described in the Kokūzō gumonji no hō[3] translated by Śubhakarasiṃha. This text Kūkai lists in his Sangakuroku and he writes as follows in his early work, the Sangōshīki (ca. A.D. 797), about this practice:

> "At eighteen I entered the college in the capital and studied diligently. Meanwhile a Buddhist monk showed me a scripture called the Kokūzō gumonji no hō. In that work it is stated that if one recites the mantra one million

---

[1]T. 18, No. 869. [2]KCZ, Vol. 2, p. 29

[3]T. 20, No. 1145. Cf. T. 20, 1146.

times according to the proper method, one will be able to memorize passages and understand the meaning of any scripture. Believing what the Buddha says to be true, I recited the mantra incessantly, as if I were rubbing one piece of wood against another to make fire, all the while earnestly hoping to achieve this result. I climbed up Mount Tairyu in Awa Province and meditated at Cape Muroto in Tosa. The valley reverberated to the sound of my voice as I recited, and the planet Venus appeared in the sky."[1]

The Kokūzō gumonji no hō is thought to have been introduced to Japan by the Japanese monk Dōji (d. 744 A.D.) of the Daianji in Nara and the recitation practice was probably transmitted to Kūkai by Gonzō (勤操, A.D. 758-827), the individual he refers to above as the Buddhist monk.[2] Kūkai, as well, reintroduced this text from China, listing it in his Goshōrai mokuroku.[3] The dhāraṇī of Ākāśagarbha is given by Śubhakarasiṃha as follows: Namo Ākāśagarbhāya oṃ arika mari muri svāhā.[4] This can be translated as "Homage to Ākāśaragarbha. Enemy! Destroy! Slay! svāhā."[5]

While Kūkai is accurate above in saying the recitation manual promises that as a result of proper recitation one can know the meaning of a sūtra at a glance[6] the manual begins by saying also that the dhāraṇī can fulfill the desires of all living beings,

---

[1] Y. Hakeda, Kūkai: Major Works, p. 102.

[2] Shoshin Moriyama, ed., Bunka shijō yori mitaru Kōbō Daishiden (Tōkyō: Buzanha shūmusho, 1934), pp. 49-55. MJ, pp. 205-206, 248.

[3] KCZ, Vol. 2, p. 9. [4] T. 20, No. 1145, p. 601c, 1.12ff.

[5] Motohiro Yoritomi, "Jōyō shingon no kaisetsu," Vol. 4, Gendai Mikkyō Kōza (Tōkyō: Daitō, 1975), p. 366; Bonji Daikan, edited by Shuchiin Daigaku Mikkyō Gakkai (Tōkyō: Meichofukyūkai, 1983), p. 637.

[6] T. 20, No. 1145, p. 602c, 1.24ff.

extinguish the obstructions of all evil actions and secure as well the protection of all Buddhas and Bodhisattvas, in particular that of Ākāśagarbha Bodhisattva.

There are three short Gumonjihō manuals included in the Collected Works of Kūkai.[1] Although these are all dated much after Kūkai's death and thus not usually accepted as Kūkai's works it is clear the central visualization practice of Ākāśagarbha they describe is based on the work translated by Śubhakarasiṃha and that they continue the tradition Kūkai received and transmitted.

This practice is described as follows. First, one is to visualize Ākāśagarbha sitting on a lotus in a full moon. The Bodhisattva is of golden hue. Closing the eyes one imagines a full moon at the Bodhisattva's heart. In it one visualizes the letters of this deity's dhāraṇī which are also golden in color. These letters flow out of the moon into the devotee's head. They in turn flow out through the practitioner's mouth back into the feet of the Bodhisattva and up to the moon in the heart again. These letters in this way are to be visualized in a constant, circular motion, passing in an unbroken chain between Ākāśagarbha and the devotee. Hereby ignorance is removed, the five knowledges are realized and the devotee knows the three bodies of the Buddha. After this visualization is completed one again is to imagine Ākāśagarbha in a full moon disc. This time one is to expand the moon until it encompasses the entire Dharmadhātu and then again contract it to its former size. The manual says there are three grades of proficiency in the moon visuali-

---

[1]KBZ, Vol. 4, pp. 698-719.

zation. These are 1) to only see a trace of the moon; 2) to see the moon dimly and 3) to see the moon shining brightly. If just the second stage is achieved the manual promises that the practitioner can known in detail the meaning of a sūtra just at a glance.

Kūkai continued to recite this dhāraṇī throughout his life[1] and when he planned the construction of the Lecture Hall on Kōyasan he instructed as well that an image of Ākāśagarbha be installed on the altar.[2] In 821 A.D. he also had painted five different images of this Bodhisattva,[3] these representing Mahāvairocana and his four attendant Buddhas.[4] The Ākāśagarbha dhāraṇī recitation is still individually practiced by interested parties in Japan today.

Another major practice of the Tattvasaṃgraha lineage transmitted by Kūkai is the so-called Jūhachido nenju shidai or Eighteen Stage Recitation Practice (十八道念誦次第. This rite is taken almost verbatim from the Kuan tzu tsai p'u sa ju i lun nien sung i kuei and in part is also based on the Wu liang shou ju lai kuan hsing kung yang i kuei, both translated by Amoghavajra.[5] Kūkai specifically lists the latter manual in his Sangakuroku and a variation of the for-

---

[1]Kōjun Ōyama, Kōbō Daishi no Shōgai to Shisō (Kōyasan University: Ōyama Kyōju koki kinen shuppankai, 1965), pp. 123, 134.

[2]Ryūken Sawa, Kūkai no Kiseki (Mainichishinbunsha, 1973), p. 179; Yūkei Matsunaga, Takai Shingen, et. al., Kōyasan Sono Rekishi to Bunka (Kyōto: Hōzōkan, 1984), p. 267ff.

[3]KCZ, Vol. 3, p. 280.

[4]Alicia Matsunaga, The Buddhist Philosophy of Assimilation (Tōkyō: Sophia University, 1969), pp. 246-47.

[5]T. 20, No. 1085 and T. 19, No. 930. Shoun Toganoo, Himitsujisō no Kenkyū, p. 44. The latter manual is actually listed in the postscript of the Jūhachidō rite attributed to Kūkai as the basis for the manual (KBZ, Vol. 2, p. 645).

mer.[1] This practice as described in T. 20, No. 1085, contains only seventeen ritual acts to which was added a Tathāgata fist mudrā and mantra giving eighteen in Japan.[2]

As already stated this rite was soon incorporated into the Shidō Kegyō meditation rites which became stipulated for all Shingon monks. Moreover, as early as February of 835 A.D., just a few months before Kūkai died, the court sanctioned the ordination of Nenbundosha who were required to study the Tattvasaṃgraha and Mahāvairocana sūtras and ritual chanting (Jap. shōmyō,声明). In the documents remaining giving notice of this court action there is a distinct statement dated the 23rd of February which stipulates that the rites of the Jūhachidō must also be practiced.[3] This is further proof of the importance of this rite to the early Shingon school.

This rite begins by saying if performed it guarantees the success of all affairs. At the same time it is a purification rite for the practitioner, it intended to insure the success of the following Vajradhātu, Garbhadhātu and Homa ceremonies. In contrast to the Vajradhātu Recitation manual, the Jūhachidō Nenju Shidai in the Collected Works of Kūkai[4] in all likelihood was composed by Kūkai on the basis of Hui-kuo's oral instructions and the two above texts.[5]

---

[1]T. 20, No. 1086.

[2]Kankai Takai, Mikkyō Jisō Taikei (Kyōto: Yamashiroya Bunseido, Fujii Sahē, 1976), pp. 117-118.

[3]Kōjun Ōyama, Kōbō Daishi no Shogai to Shisō, pp. 164-166.

[4]KBZ, Vol. 2, pp. 616-628.

[5]Kankai Takai, loc. cit., pp. 116-117; Shoun Toganoo, Himitsujisō no Kenkyū, p. 44ff.

The burnt offering or Homa rite involving a fire ceremony was another major rite transmitted by Kūkai. It is clear that the Mahāvairocana sūtra[1] and it's commentary by Śubhakarasiṃha and I-hsing[2] and the Tattvasaṃgraha lineage commonly refer to this rite and its variants.[3] However, the specific ritual manuals used in the Shingon school are largely based on Tattvasaṃgraha lineage manuals and specifically the Chin kang ting yü ch'ieh hu mo i kuei[4] which Kūkai lists in his Sangakuroku. As with the Jūhachidō practice the Homa (Jap. Goma) rite also became incorporated into the Shidō Kegyō system by the end of the Heian period. None of the Homa rites in the Collected Works of Kūkai can be attributed to Kūkai with any certainty although the Sokusai shidai is often referred to as his own compilation.[5]

Five types of Homa rites were known to Kūkai on the basis of the Chin kang ting yü ch'ieh hu mo i kuei.[6] Four of these he describes in his Gobudarani mondō gesan shūhiron.[7] These are the śāntika, pauṣṭika, abhicāraka and vaśikaraṇa homa rites. The śāntika (Jap.: sokusai, 息災) homa rite is performed to remove evil and calamities. It is this type of homa rite which is included in the

---

[1]T. 18, No. 848, p. 42.

[2]Kaiō Tanaka, Himitsujisō no Kaisetsu (Tōkyō: Shikanoen, 1962), p. 177ff.

[3]I.e., T. 18, No. 866, pp. 225cff., 252cff.

[4]T. 18, Nos. 908 and 909; Shoun Toganoo, Himitsujisō no Kenkyū, p. 92.

[5]KBZ, Vol. 2, pp. 686-713; Vol. 4, pp. 799-838. Shoun Toganoo, Himitsujisō no Kenkyū, p. 92.

[6]T. 18, No. 909, p. 920c. [7]T. 78, No. 2464.

Kegyō shidai.[1] The paustika (Jap.: zōaku, 増益) homa rite is performed to increase one's welfare. The abhicāraka (Jap.: gōbuku, 降伏) homa rite is performed to subdue or overcome enemies and evil persons while the vaśikaraṇa (Jap.: keiai, 敬愛) homa rite is performed to bring two people together or make another fond of oneself. The fifth homa rite referred to above is called in Sanskrit aṅkuśi (Jap.: kōshō, 鉤召) and is performed to attract gods.

Kūkai records that he performed a śāntika homa rite in 816 A.D. to cure the illness of Emperor Saga[2] and it is recorded as well that Kūkai performed a śāntika homa rite in 821 A.D. when he was directing the construction of the dam of the Manno lake in Shikoku which still remains today.[3] The rock on which this homa rite was performed has been identified.[4]

In his Gobudarani mondō gesan shūhiron [5] Kūkai also makes clear his transmission of both outer and inner homa rites which are referred to in the Mahāvairocana sūtra.[6] The inner homa is performed in meditation, simultaneously with the outer rite, to insure the success of the latter. In the Gobudaranai Kūkai writes that in performing the inner homa the practitioner becomes the fire in

---

[1]Shoun Toganoo, Himitsujisō no Kenkyū, p. 88.

[2]KCZ, Vol. 3, p. 373.

[3]Takaya Nakamura, Kōbō Daishiden (Tōkyō: Kōbō Daishi senhyakunen goonki kinenkai, 1934), p. 120.

[4]Shōkō Watanabe and Yūshō Miyasaka, Shamon Kūkai (Tōkyō: Chikuma shōbo, 1967), p. 172.

[5]KCZ, Vol. 2, p. 372. The Hizōki also explains four types of inner homa, ibid., p. 617ff., although this work may not be Kukai's.

[6]T. 18, No. 848, p. 43c, 1.4ff.

the hearth, the latter now meaning the mind, and the mantras that are recited are the wood, etc. which does the burning. Waving the ax of insight and the kindling of compassion one burns indiscrimination so that the thought of enlightenment turns into a gem. Then there are no defilements and the mind becomes clear and tranquil like space.

Another meditation practice of major importance for Kūkai was the pañcābhisaṃbodhi or meditation in five stages of realization. This practice Kūkai mentions in his Hizō hoyaku[1] along with the A letter meditation (Jap.: Ajikan) and Hakeda, based on Kūkai's writings, considered it central to the meditation practices Kūkai taught.[2] Because of its importance more articles in Japanese have been written on this one practice alone than on any other practice derived from the Tattvasaṃgraha lineage.[3] This practice is the means Kūkai taught for attaining Buddhahood in the present body.[4] As the Chin kang ting ching yü ch'ieh shih pa hue chih kuei says, listed by Kūkai in his Sangakuroku, after attaining Buddhahood by this meditation one can manifest the thirty-seven knowledge beings as explained in the Tattvasaṃgraha.[5]

---

[1] Y. Hakeda, Kūkai: Major Works, pp. 217-221.

[2] Y. Hakeda, "Shingon Himitsu Yuga," Vol. 4, Gendai Mikkyō Kōza, pp. 11, 233-36, 284ff.

[3] I.e., Eihan Sakano, "Gosōjōshinkan no taikeiteki kenkyū," in this author's Kongōchōkyō ni Kansuru Kenkyū, pp. 217-268; Junji Ochi, "Mikkyō ni okeru Haja no ronri - Gosōjōshinkan o chushin ni," Nihon Bukkyō Gakkai Nenpō, No. 48, 1983, pp. 139-157.

[4] KCZ, Vol. 3, p. 332. Cf. below, pp. 165-174.

[5] T. 18, No. 869, p. 284c.

It is clear from Kūkai's writings that this practice was performed separate from the Vajradhātu recitation practice in which it is incorporated and that Kūkai made it incumbent upon his disciples to practice it.[1] Unfortunately, the details of this practice as transmitted by Kūkai are not known with complete certainty. The specific pañcābhisaṃbodhi practices found in the Vajradhātu ritual manuals ascribed to Kūkai[2] are based primarily on the Ching lien hua pu hsin nien sung i kuei translated by Amoghavajra.[3] However, one rite[4] also includes two practices in the third stage, expansion and contraction of the thunderbolt, which were appended and are not found in the Ching lien hua pu hsin nien sung i kuei or the Tattvasaṃgraha. Sakano notes these two practices do appear in T. 18, No. No. 874, T. 20, No. 1064 and T. 20, No. 1030, the latter specifically listed by Kūkai in his Sangakuroku,[5] and it is clear this practice was incorporated from these texts.

The five stages in the Ching lien hua pu hsin nien sung i kuei, in conjunction with the description in the Kongōkai oshi shidai attributed to Kūkai, in brief are as follows. In the first stage a moon disc is visualized in the midst of a light fog.[6] In the second

---

[1]KBZ, Vol. 2, pp. 864-65.

[2]KBZ, Vol. 2, p. 199ff.; Vol. 4, p. 466ff.

[3]T. 18, No. 873, p. 302a, 1.20ff. [4]KBZ, Vol. 2, p. 209.

[5]Eihan Sakano, Kongōchōkyō ni Kansuru Kenkyū, p. 232ff.

[6]Hizōki, KCZ, Vol. 2, p. 648: "Fog is water and water is compassion. The moon is knowledge. Thus know a moon in the fog expresses knowledge in great compassion." Cf. T. 18, No. 917, p. 945b, 1.5ff. Shoun Toganoo, Himitsujisō no Kenkyū, p. 223ff.

stage the fog clears and a clear moon disc is visualized whereby all impurities are removed. In the third stage one visualizes an eight petalled lotus in the moon. Then one visualizes this expanding and encompassing the entire Dharmadhātu so that there is just one great lotus flower. One realizes now one's own body is a firm, lotus world. One repeats the mantra for visualizing a five-pronged thunderbolt on the lotus (Oṃ tiṣṭha vajra-padma; Oṃ Stand up, oh thunderbolt lotus!). This lotus moon is then contracted to its original size. In the fourth stage one visualizes the body as a pure, unstained lotus and in the last stage the body is known to be a Tathāgata. The mantras for the last two stages are Oṃ vajra-padmātmako 'haṃ (Oṃ I consist of a thunderbolt lotus) and Oṃ yathā sarva-tathāgatas tathāhaṃ (Oṃ as all the Tathāgatas are, so am I).[1]

One final rite derived from the Tattvasaṃgraha lineage about which little is written in detail is the secret rite called in Japanese Ōsashihyōhō (奥砂子平法). This was one among seven secret rites Kūkai performed in the Shingon Hall at the court which stipulated the use of the mantra of Trailokyavijaya and presumably was connected with the last two assemblies of the Vajradhātu maṇḍala.[2] It was performed to protect the esoteric teachings and to make Japan a country where they would take root.

Apart from the above major rites there is abundant evidence in the Shōryōshū, a collection of Kūkai's memorials, etc. made by

---

[1]Keikō Yoshida, Kontai Ryōbu Shingon Geki, pp. 39-40.

[2]KBZ, Vol. 2, p. 808; Shoun Toganoo, Himitsujisō no Kenkyū, pp. 180-181; MDJ, p. 197.

his disciple Shinzei (A.D. 800 - 860),[1] that Kūkai relied on the Tattvasaṃgraha lineage for making, in addition, many maṇḍalas for the well being of recently deceased aristocrats. It appears from these memorials that Kūkai personally drew some of these maṇḍalas, although for a man as busy as Kūkai with his court duties and literary pursuits, it would not be unreasonable to assume he was substantially assisted by artisans of the time or perhaps he directed their drawings. Needless to say, none of the following drawings are known to exist.

In 807 Kūkai drew a painting of the thousand armed Avalokiteśvara[2] along with the four attracting (saṃgraha) and eight pūjā deities depicted in the Vajradhātu maṇḍala.[3] This was made on the anniversary of the death of the mother of the noble Denshōni. About 815 the Emperor Saga, Kūkai's patron and friend, requested Kūkai to draw among other things, one symbolic (samaya) maṇḍala, one law (dharma) maṇḍala showing the seed syllables (bijas) of the deities and images of the four attracting and eight pūjā deities, all derived from the Vajradhātu maṇḍala.[4] These were made for the enlightenment of the Emperor's son Iyo Shinnō and the latter's mother Fujiwara Yoshiko. In 818 Kūkai copied the Rishukyō and reproduced the Rishue or seventh assembly of the Vajradhātu maṇḍala for his deceased friend the Fujiwara ambassador Kadonomaro (A.D. 754-818) who had

---

[1]KCZ, Vol. 3, pp. 86-463. Also called the Seireishū(性霊集).

[2]Kūkai lists in his Sangakuroku (T. 20, No. 1056) a meditation manual specifically for the above Avalokiteśvara.

[3]KCZ, Vol. 3, pp. 308-310, 617.

[4]Ibid., pp. 268, 612.

accompanied Kūkai to China.[1] In 821 A.D., for the benefit of his father and mother, the country and Emperor and the three jewels (i.e., the Buddha, his teaching and the saṅgha), Kūkai reproduced the nine-assembly Vajradhātu maṇḍala which had deteriorated from frequent use and made as well an image of Vajrasattva.[2] In 824 Kūkai was requested to draw the Misaie maṇḍala or third assembly with seventy-three deities for the deceased mother of the noble Nakamori.[3] Finally, in 827 A.D., Kūkai made a copy of the Single Mudrā maṇḍala for the deceased wife of the noble Kasanosaenosuke.[4]

In addition to the above maṇḍalas it is well known that Kūkai planned the construction of images derived from the Vajradhātu maṇḍala for the Western pagoda on Kōyasan and the Lecture Hall at the Tōji. The former, first completed fifty-one years after Kūkai's death in 886 A.D., enshrined the five principle Buddhas of the Vajradhātu maṇḍala.[5] The image of Mahāvairocana in the Western pagoda today on Kōyasan is the only sculpture remaining from this original group of five Buddhas. This pagoda was complemented by the Daito or Great Stupa enshrining the principle Buddhas and Bodhisattvas of the Garbha or Womb maṇḍala associated with the Mahāvairocana sūtra. At the Tōji the same five Buddhas of the Vajradhātu

---

[1]KCZ, Vol. 3, pp. 282-4. The Rishukyō is the first text Kūkai lists in his Sangakuroku. Kūkai is known to have copied as well the translation of the Tattvasaṃgraha by Amoghavajra; KCZ, Vol. 3, p. 326.

[2]KCZ, Vol. 3, p. 280. This is also recorded in Kūkai's Kōyazappitsushū, KCZ, Vol. 3, p. 502.

[3]KCZ, Vol. 3, pp. 288, 615. [4]Ibid., p. 312.

[5]Ryūken Sawa, Kūkai no Giseki, pp. 176-78.

maṇḍala occupy the center of the altar. They are flanked on their left by Vajrapāramitā, Vajrasattva, Vajraratna, Vajradharma and Vajrakarma, i.e., the four pāramitās of the Vajradhātu maṇḍala and Vajrasattva, the first of the sixteen Vajrasattvas discussed in the Tattvasaṃgraha sūtra. Of these images only the four pāramitās date from ca. 839 A.D. when the altar was finally completed.[1]

---

[1]Ryūken Sawa, Kūkai no Giseki, p. 191.

CHAPTER II

The Role of the Tattvasaṃgraha Lineage in the Teachings transmitted by Kūkai

It soon becomes apparent from a survey of Kūkai's major doctrinal works that important Shingon teachings he articulated are based on Tattvasaṃgraha lineage texts. Kūkai's major doctrinal works include the Nikyōron, Jūjūshinron, Hizō hōyaku, Hannya shingyō hiken, Sokushin jōbutsu, Shōji jissō gi and the Ungi gi. All of these works except the lengthy Jūjūshinron have been translated into English by Hakeda.[1] The first important doctrine Kūkai clearly derived from the Tattvasaṃgraha lineage is the fourfold Dharmakāya theory which, as interpreted by Kūkai, made him unique in his view of which Buddhakāya taught the Tattvasaṃgraha. While identifying below which Tattvasaṃgraha texts Kūkai relied on for this teaching, it is important to explain first Kūkai's position on this matter.

Which Buddhakāya taught the Tattvasaṃgraha? Kūkai's answer to this question and his Buddhakāya teaching can be learned from as early as ca. A.D. 814/5 when he composed the Benkenmitsu nikyōron.[2] In the latter[3] he quotes from the Liao shu chin kang yü ch'ieh fen

---

[1]Y. Hakeda, Kūkai: Major Works, pp. 151-275.

[2]T. 77, No. 2427. This is Kūkai's first major doctrinal work.

[3]Ibid., p. 279c, 1.9ff.

pieh wei hsiu cheng fa men[1] which identifies four Buddha bodies. These are the *Svabhāva* (Jap.: *jishō*, 自性), *Saṃbhogakāya* (Jap.: *Juyūshin*, 受用身), *Nirmāṇakāya* (Jap.: *Hengeshin*, 變化身) and the *Niṣvandakāya* (Jap.: *Tōrushin*, 等流身). In his quotation[2] from the *Vajraśekhara sūtra*[3] these are referred to as the "four types of Dharmakāyas." The *Liao fen pieh cheng fa men* also clearly identifies two types of *Saṃbhogakāyas*, the Sanskrit for which is uncertain: *Svasaṃbhoga* (自受用) and *Parasaṃbhoga* (他受用).[4] Kūkai writes in his *Nikyōron* as follows:

> "The esoteric *Vajraśekhara sūtra*[5] says 'the *Nirmāṇakāya* Tathāgata explained the doctrine of the three vehicles for Bodhisattvas yet to advance to the ten stages of Bodhisattvahood, for the two vehicles of Śrāvakas and Pratyekabuddhas and for the common people. The *Parasaṃbhogakāya* (?) taught the doctrine of the one vehicle for Bodhisattvas who had advanced beyond the ten stages of Bodhisattvahood. All of these are exoteric teachings. The *Saṃbhoga* Buddha, for his own enjoyment of the teaching, with his own retinue, taught the doctrine of the three mysteries. This is the esoteric teaching.'"[6]

He also writes:

> "...The *Svabhāva* Dharmakāya, with words of truth themselves, explains the absolute, transcendent world. This is termed Shingon esoteric Buddhism. This is the *Vajraśekhara* and the like."[7]

"The explained samādhi teaching is the esoteric, Shingon

---

[1]T. 18, No. 870, p. 287b. A *Tattvasaṃgraha* lineage text. Kūkai quotes this passage also in his *Heizei Tennō Kanjobun*, KCZ, Vol. 2, p. 119.

[2]T. 77, p. 380a, 1.19ff. [3]T. 18, No. 867, p. 253c, 1.16ff.

[4]T. 18, p. 288b, 1.18.

[5]T. 18, No. 870, p. 288a. Kūkai also quotes this in his *Shingon Fuhōden*, KCZ, Vol. 2, p. 97.

[6]T. 77, p. 374c, 1.24ff. [7]T. 77, p. 377a, 1.16ff.

samādhi teaching taught by the Svabhāva Dharmakāya. This is the Vajraśekhara sūtra in 100,000 ślokas, etc."[1]

"...According to the Vajraśekhara sūtra, the teaching of the self-realized wisdom inwardly known by Vairocana which is taught by the Svasambhogakāya (?) is the realm of the Dharmakāya of principle (理) and Knowledge (智)."[2]

"Also, the Fen pieh cheng fa men[3] says: 'The Svasaṃbhoga Buddha issues an infinite number of Bodhisattvas from his heart. All are of one nature, a thunderbolt nature. All Buddhas and Bodhisattvas, due to their own enjoyment of the teaching, explain their self-realized teaching of the three mysteries.'"[4]

In his Kongōchōkyō kaidai[5] Kūkai says the Tattvasaṃgraha explains attainment of enlightenment through the five abhisaṃbodhi of the Saṃbhogakāya of Vairocana. In his Kyō ō kyō kaidai[6] he also says this sūtra does not contain the teachings of the Parasaṃbhoga or Nirmāṇa Buddhas but rather is the teaching of the Svasaṃbhoga and Svabhāvakāya Buddhas. These, along with the thirty-seven deities and all the other deities of Vairocana's retinue, for their own enjoyment of the teaching, each explain their self-realized samādhi doctrine. It should be remembered here also that Kūkai in the Nikyōron taught the revolutionary doctrine that Vairocana is the Dharmakāya.[7]

---

[1]T. 77, p. 378b, 1.17ff. [2]Ibid., p. 379b, 1.22ff.

[3]T. 18, No. 870, p. 288a. [4]T. 77, p. 379b, 1.29ff.

[5]T. 61, p. 4c, 1.16.

[6]T. 61, p. 6b, 1.25ff.; Cf. T. 77, p. 380a-c.

[7]T. 77, p. 379b, 1.19. See also Y. Hakeda, Kūkai: Major Works, p. 81ff.

From the above quotations Kūkai's Buddhakāya theory involving the fourfold Dharmakāya teaching[1] can be depicted as follows in contrast to the traditional three body theory.[2] (* = Sanskrit uncertain)

Shingon Theory		Traditional Theory
Svabhāva Dharmakāya (Vairocana)		Dharmakāya
Saṃbhogakāya Dharmakāya	Svasaṃbhoga* / Parasaṃbhoga*	Saṃbhogakāya
Nirmāṇa Dharmkāya		Nirmāṇakāya
Niṣyanda Dharmakāya		-----------

From the above it is clear Kūkai taught that the Tattvasaṃgraha was revealed by the Svabhāva Dharmakāya through the Svasaṃbhoga Dharmakāya for his own enjoyment and that of his retinue. This opinion is followed by Gōhō,[3] Jiun[4] and Donjaku.[5]

The Indian (Buddhaguhya, Śākyamitra and Ānandagarbha) and Tibetan commentators agree with Kūkai that it is the enlightenment of the Saṃbhogakāya in the Akaniṣṭha heaven[6] which the Sarvarthasiddhi

---

[1]Kūkai's fourfold Dharmakāya theory is based entirely on texts in the Tattvasaṃgraha lineage translated by Amoghavajra. See Shinichi Kato, "Kōbō Daishi no Busshinkan no Keisei Katei," Mikkyōgaku Kenkyū, No. 10, 1978, pp. 41-8; Kanjin Horiuchi, "Kōbō Daishi to Kongōchōkyō, toku ni Fuhōden no Dainichinyorai ni tsuite," Mikkyōgaku Kaiho, No. 13, 1974, pp. 36-42.

[2]Cf. Hakeda, Kūkai: Major Works, p. 83.

[3]T. 77, No. 2451, Kongōchōshūkōgai, p. 766c, 767b, 768c.

[4]Hōshū Hase, compiler, Kyō ō kyō shaku, in Jiun Sonja Zenshū, Vol. 8 (Osaka, Kokiji, 1925), p. 54.

[5]T. 61, p. 122b, 1.28ff., p. 153b, 1.12.

[6]Yūkei Matsunaga, Mikkyō Kyōten Kaisetsu, p. 139ff.

Bodhisattva attains and which is explained in the Tattvasaṃgraha. However, they maintain that it is the Nirmāṇakāya which reveals the Tattvasaṃgraha on Mount Sumeru. Although Kūkai states above that the Svasaṃbhoga Buddha issues an infinite number of Buddhas who explain the three mysteries, Kūkai never says it is the Nirmāṇakāya who explains the Tattvasaṃgraha. This difference in opinion is evident in the statements of Mkhas Grub Rje:

> "Vairocana, dwelling in the Akaniṣṭha Heaven, does not proceed elsewhere because he is the Saṃbhogakāya possessing the five certainties. But with the magical apparition (nirmita) of a Vairocana Nirmāṇakāya having four heads, he proceeded to the summit of Mt. Sumeru...Thereupon, he set in motion the Wheel of the Law of the Yoga Tantra...The fundamental one of all the Yoga Tantras is the Tattvasaṃgraha."[1]

> "...At that time the Buddhas of all the ten directions assembled, aroused him from that samādhi by snapping their fingers, and said to him, 'You cannot become a Manifest Complete Buddha by this samādhi alone.' 'Then how shall I proceed,' he implored them. They guided him to the Akaniṣṭha heaven. Moreover, while his maturation body (vipākakāya) stayed on the bank of the same Nairañjanā river, the mental body (manomayakāya) of the Bodhisattva Sarvārthasiddha proceeded to the Akaniṣṭha heaven...After completing the five abhisaṃbhodhi, he became a Manifest Complete Buddha as Mahāvairocana, the Saṃbhogakāya...He proceeded to the summit of Mt. Sumeru and pronounced the Yoga Tantras."[2]

Donjaku maintains it is the Parasaṃbhogakāya at this point in the Tattvasaṃgraha[3] who on Mt. Sumeru as a four-faced Vairocana works to convert and enlighten others.[4] In this regard, it should be

---

[1]F. D. Lessing and A. Wayman, Buddhist Tantric Systems, p. 215.

[2]Ibid., p. 27. The position of Śākyamitra and Buddhaguhya.

[3]T. 18, No. 865, p. 208a, 1.28ff.

[4]T. 61, No. 2225, p. 209b, 1.6-10; p. 210b, 1.19ff.

pointed out that Donjaku was a typical Shingi Shingon adherent who broke with the old Shingon school over the issue of whether or not the Dharmakāya preaches. Ennin only notes that the summit of Mt. Sumeru is the fourth dhyāna of the form world where the Buddha attained enlightenment and it is there that all Buddhas of the past, present and future constantly preach Buddhism.[1]

The traditional Indian theory is that the Dharmakāya does not teach. However, Kūkai indicates above the Dharmakāya is active and through the medium of the Svasaṃbhogakāya reveals the Tattvsaṃgraha.

> "Buddhaguhya's extended commentary on the Mahāvairocana tantra (Toh. 2663...) states in the commentary on the first chapter that of the four bodies of the Buddha, two do not teach, namely, the Dharmakāya and the body residing in the Bodhicitta. By the blessing (adhiṣṭhāna) of those, the other two bodies, the Saṃbhogakāya and Nirmāṇakāya, teach the Dharma. The first two bodies are beyond speech, the other two expressive. To use the terminology of Junjiro Takakusu, The Essentials of Buddhist Philosophy, 2nd. ed. (Honolulu, 1949), p. 149, the first two are the Buddha's static aspect, the other two his dynamic aspect."[2]

A further difference between Kūkai and the Indian commentators concerns their understanding of Vairocana and Mahāvairocana. At the very beginning of the Tattvasaṃgraha[3] Mahā-kṛpo Vairocana (Vairocana of great compassion) and Mahāvairocana are clearly named. Buddhaguhya, Śākyamitra and Ānandagarbha make a distinction between these two figures and based on this distinction differentiate a preface and formal introduction as already discussed above (pp. 27-8). Mahā-kṛpo Vairocana in the preface, because he is described as exist-

---

[1]T. 61, No. 2223, p. 37b, 1.9ff.

[2]F. D. Lessing and A. Wayman, Buddhist Tantric Systems, p. 35.

[3]T. 18, p. 207a, 1.14 and 1.27.

ing in the Akaniṣṭha heaven, is classified as a Saṃbhogakāya and rupakāya (form body). In contrast, Mahāvairocana who then becomes the subject of the introduction is identified as a Knowledge-body (jñānakāya) or the svabhāva (intrinsic nature) of Mahāvairocana.[1] Kūkai, however, makes no distinction between Mahāvairocana and Vairocana in his writings. In Japan from of old no distinction has ever been recognized.[2] Thus, even Ennin states the features of Vairocana are described in the formal introduction.[3]

In addition to the fourfold Dharmakāya theory Kūkai also derived the doctrine of the four maṇḍalas from the Tattvasaṃgraha lineage. These maṇḍalas and the four knowledge seals are explicitly mentioned for example in the Chin kang ting ching yü ch'ieh shih pa hue chih kuei[4] and Tu pu t'o lo ni mu,[5] both translated by Amoghavajra. It is probably to the former that Kūkai refers when he says in the following:

> "Based on the Chin kang ting ching the four types of maṇḍalas are as follows. First, the Great maṇḍala. This refers to the body of each Buddha or Bodhisattva endowed with fortuitous marks. A painting of these figures is also called a Great maṇḍala. This also re-

---

[1]Eihan Sakano, Kongōchōkyō ni Kansuru Kenkyū, p. 71; Kanjin Horiuchi, "Kongōchōkyō no Betsujō ni tsuite," Indo Bukkyōgaku Kenkyū, Vol. 15, no. 1, 1966, p. 44; Takeo Kitamura ,"Tantrārthavatāra o chūshin to shita Kongōchōkyō no Kenkyū (1)," Mikkyōgaku, No. 7, 1971, pp. 11-12.

[2]Shoun Toganoo, "Kongōchōkyō Gaisetsu," in Nihon Shūkyō Daikōza, Vol. 7 (Tōkyō: Tōhōshoin, 1930), p. 17. The Mikkyō Daijiten goes as far as to say that whether or not Mahā is used, the same Buddha is indicated. MDJ, p. 1583, top.

[3]T. 18, No. 2223, p. 29c, 1.3.

[4]T. 18, No. 869, pp. 286-7.

[5]T. 18, No. 903, p. 898cff.

> fers to the main deity of worship with whom one attains unity through the practice of the meditation of five realizations. It is also called Great knowledge seal. Second, the Symbolic maṇḍala. This refers to the objects held in the hands such as emblems, swords, wheels, jewels, vajras and lotus flowers. It also refers to a painting of these items and the mudrā formed from the thunderbolt bonds made by joining the two hands. It is also called Symbolic knowledge seal. Third, the Law maṇḍala. This refers to the seed mantras of the principle deity of worship, namely, the seed letters written in the position of each deity. This is also all the samādhis of the Dharmakāyas and the words and meanings of all sūtras. It is also called Law knowledge seal. Fourth, the Action maṇḍala. This refers to the manifold postures and affairs of the Buddhas, Bodhisattvas, etc. and also cast and clay images. It is also called Action knowledge seal.
>
> Each of the four kinds of maṇḍalas and knowledge seals are immeasurable. Each of them is as immense as space... the four kinds of maṇḍalas are not separate from each other."[1]

As Hakeda writes,[2] these four maṇḍalas represent four different aspects of Vairocana. The Great maṇḍala is Vairocana seen in his physical extension. The Symbolic maṇḍala represents the omnipresence of Vairocana's pledges as well as his equality with all things. The Law maṇḍala is the universe viewed as the sphere where the revelation of the teaching takes place constantly. The Action maṇḍala is Vairocana seen in his omnipresent action.

As explained above these four aspects of Vairocana are represented by the first four assemblies of the Vajradhātu Mahā-maṇḍala. The Konpone or central assembly represents the Great maṇḍala. The Samayae or Symbolic assembly represents the Symbolic maṇḍala. The Misaie or Subtle assembly represents the Law maṇḍala and the Kuyōe or Offering assembly represents the Action maṇḍala. Based on a

---

[1]Sokushin jōbutsugi, KCZ, Vol. 1, pp. 51-2.

[2]Y. Hakeda, Kūkai: Major Works, pp. 90-91.

Tattvasaṃgraha lineage text Kūkai makes the important point that a person's body becomes the Vajradhātu having the above aspects: "Again it is said,[1] 'You should know that your body becomes the Vajradhātu. When your body becomes a vajra, it is firm and indestructible. I have attained the Vajra body.'"[2]

The doctrine of attaining Buddhahood in the present body was the most important teaching promulgated by Kūkai. In regards to this Inagaki writes as follows:

> "Ordinarily, Buddhahood is to be attained after three 'incalcuable aeons' (asaṃkhya-kalpa), during which one gradually accumulates merit, removes evil passions, and cultivates wisdom. All exoteric teachings, Kūkai claims, more or less follow this pattern of practice, but esoteric which is the direct and spontaneous revelation of the ultimate truth by the Dharmakāya Buddha presents a mysterious, transcendental means (神通乘) whereby one attains Buddhahood very quickly, even in the present life. This doctrine, however, was not Kūkai's dogmatic elaboration. There is evidence that Amoghavajra and Hui-kuo had the same view...The Tendai and Kegon schools have a similar doctrine, and Zen advocates instant realization of Enlightenment."[3]

Based on the research of Ryūjō Kambayashi, J. M. Kitagawa states that this doctrine was not explicitly taught in the Tattvasaṃgraha sūtra. By the latter Kitagawa obviously means Chapter 1 of the sūtra which is the only part of the text obtained in writing by Kūkai in China.

> "Actually this doctrine is not explicitly taught in the two leading scriptures which Kūkai refers to as his sources (in the Sokushin jōbutsugi) - the Mahāvairocana Sūtra and the Vajraśekhara Sūtra. There is every reason to believe that Kūkai depended on the Ta-jih Ching Su (Commentary on

---

[1]T. 18, No. 876, p. 329c. [2]KCZ, Vol. 1, p. 43.

[3]Hisao Inagaki, Kūkai's Principle of Attaining Buddhahood With the Present Body (Kyōto: Ryukoku University, 1975), p. 8.

the Mahāvairocana Sūtra) by I-hsing(683-727) which contains this novel doctrine, even though Kūkai did not credit this commentary with it.*
(*See Kambayashi, Kōbō Daishi no Shisō to Shūkyō (Tōkyō, 1931), pp. 264-72. Kambayashi feels that Kūkai's references to two portions of the Mahāvairocana Sūtra as the scriptural basis for his soteriology, is far-fetched. He also examines Kūkai's quotations from the Vajraśekhara Sūtra and finds only a suggestion concerning bodhicitta but no explicit statement about sokushin-jōbutsu. Kambayashi therefore concludes that this doctrine existed in the mind of Śubhākarasiṃha (637-735), who translated the Mahāvairocana Sūtra into Chinese, in rudimentary form but was expounded more fully by his pupil, I-hsing. Kūkai must have known I-hsing's commentary and read its meaning into the Mahāvairocana Sūtra.)"[1]

Notwithstanding this viewpoint, there is clear evidence that Kūkai was further indebted to Amoghavajra for this teaching and that he was not reading this idea into passages in Tattvasaṃgraha lineage texts which he quotes in his Sokushin jōbutsugi as proof that it is taught in Buddhist scriptures. In other words, there is sufficient evidence to conclude that Kūkai based this teaching as well on the Tattvasaṃgraha lineage and the commentary on the Mahāvairocana.

In the synopsis of Part 1 of the Tattvasaṃgraha above it was stated that this sūtra concludes by saying Buddhahood can be attained by the practices outlined in the sūtra. The passages in question are as follows:

"This is the well spoken, supreme Vajrayāna sūtra, the secret Mahāyāna compendium of all the Tathāgatas. Known also as Vajrasattva, it is the supreme work of all accomplishments. The accomplished mind being purified truly one should attain Buddhahood with ease. By means of the Thunderbolt teaching there is happiness on account of the pleasures of all desires. Even here in this present life one can attain happiness and freedom from decay and death."

---

[1]Joseph M. Kitagawa, "Master and Saviour." Studies of Esoteric Buddhism and Tantrism (Kōyasan University, 1965), p. 16.

The above quotation is clear evidence that the teaching of attaining Buddhahood in the present life is found in the Tattvasaṃgraha sūtra. The pañcābhisaṃbodhi practice as already discussed above is the principle means for achieving this goal as taught by the sūtra, Amoghavajra and Kūkai.

In the Sokushin jōbutsugi the most explicit passage Kūkai quotes testifying to Amoghavajra's propagation of this idea is as follows: "Again, it is said, 'If one practises in accordance with this supreme principle, one will attain the highest enlightenment in this life (現世).'"[1] Also, in his Himitsu mandara kyōfuhōden, Kūkai quotes from the Chen yuan sin ting shih chiao mu lu[2] which says Amoghavajra taught the quick path of attaining Buddhahood as explained in the Vajraśekhara yoga teachings.[3]

These quotations are evidence that Kūkai acknowledges his indebtedness to Amoghavajra for this teaching. Moreover, from the above quotation from the Tattvasaṃgraha it is beyond doubt that this idea was an integral part of the teachings of the Tattvsaṃgraha lineage. Thus, to say, as Kitagawa and Kambayashi do, that this doctrine is not explicity taught in the passages of the "Vajraśekhara sūtra" Kūkai quotes in his Sokushin jōbutsugi is to overlook the important point that Kūkai was initiated into a Tattvasaṃgraha lineage which as a whole taught this doctrine. This tradition made it possible for Kūkai to interpret certain passages in Tattvasaṃgraha lineage texts in light of this doctrine although they may not have

---

[1]KCZ, Vol. 1, p. 43. Kūkai quotes from T. 18, No. 1000, p. 594a, which he does not refer to as a "Vajraśekhara" text.

[2]T. 55, No. 2157, p. 888a. [3]KCZ, Vol. 2, p. 66.

always explicitly stated it. The passages quoted from the Vajraśekhara sūtra in the Sokushin jōbutsugi by Kūkai which Kitagawa states are not explicit statements of this doctrine are as follows:

> "The Vajraśekhara sūtra says,[1] 'Those who practise this samādhi will realize (現證) the Buddha's enlightenment (bodhi)..'"[2] (Kūkai reads 現證 as 現に證.)
>
> "Again, it is said,[3] 'If there are living beings who encounter this teaching and practise it diligently day and night, throughout the four periods of a day, they will attain the Stage of Joy in this life and realize enlightenment after sixteen lives.'
> To explain, 'this teaching' refers to the great King Teaching of samādhi realized inwardly by the Dharmakāya Buddha. 'Stage of Joy' is not the first bhūmi mentioned in the exoteric teachings; it is the first stage of our Buddha vehicle...'Sixteen lives' refers to the lives of the sixteen great Bodhisattvas[4]..."[5]

Although these passages do not use the words "in the present body" or "in the present life," for Kūkai they refer to a practice discussed in the Tattvasaṃgraha lineage which, as Amoghavajra states, promises the attainment of enlightenment in this life. The conclusion is this teaching was a further contribution of the Tattvasaṃgraha lineage to the doctrines articulated by Kūkai.

The above survey of teachings in Kūkai's major doctrinal works traceable to the Tattvasaṃgraha lineage is generally complete. If we now summarize the essentials of Kūkai's teachings as discussed

---

[1]T. 19, No. 957, p. 320c. [2]KCZ, Vol. 1, p. 42.

[3]T. 18, No. 876, p. 331b.

[4]See M. Kiyota, Shingon Buddhism Theory and Practice, pp. 119-123, for an outline of the relationship between the bhūmis and sixteen Vajrasattvas.

[5]KCZ, Vol. 1, p. 42.

by Hakeda[1] it will be seen that the Tattvasaṃgraha lineage played a major role in contributing to these teachings. The essentials of Kūkai's teachings can be summarized as follows: 1) Sokushin jōbutsugi, the principle of attaining enlightenment with the present body; 2) Mahāvairocana is the Dharmakāya and the Dharmakāya does preach (Jap.: Hosshinseppō); 3) the Dharmakāya has four forms and consists of a fivefold knowledge symbolized by the five Buddhas; 4) the four maṇḍalas (Great, Symbolic, Law, Action) represent the attributes of Mahāvairocana; 5) Mahāvairocana has two aspects called principle and knowledge, each represented respectively by the Mahāvairocana in the Mahāvairocana sūtra and the Mahāvairocana in the Tattvasaṃgraha sūtra. The body of principle is represented by the Garbha maṇḍala and the body of knowledge is represented by the Vajradhātu maṇḍala; 6) Mahāvairocana consists of the six great elements earth, water, fire, wind, space and consciousness. While the four maṇḍalas refer to the attributes of Mahāvairocana the six elements correspond to the essence of the deity; 7) the three mysteries of the body, speech and mind are the functions of the Dharmakāya Mahāvairocana.[2] Because of the empowerment (Jap.: Kaji, 加持; adhiṣṭhana) of Mahāvairocana, through the practice of the three mysteries the devotee can attain Buddhahood. Of the above teachings numbers 1, 3 and 4 are traceable to the Tattvasaṃgraha lineage. Of the other teachings numbers 2 and 5 may have

---

[1]Y. Hakeda, Kūkai: Major Works, pp. 61-100.

[2]Kūkai's description of Mahāvairocana in terms of an essence, attributes and function which Hakada discusses (pgs. 87, 228) is derived from the Shih mo ho yen lun (T. 32, No. 1668) attributed to Nāgārjuna. See Bokushō Kanayama, Shingon Mikkyō no Kyōgaku (Kyōto: Rinsen shoten, 1978), pp. 236-38.

been initiated by Hui-kuo while number 7 was a common element of all Tantric scriptures.

Kūkai applies some of the above teachings derived from the Tattvasaṃgraha lineage in his commentary on the Chin-kang-feng lo-ko i-yi ch'ieh-yu ch'ieh-yu chi ching[1] which he quotes in the tenth stage of the Jūjūshinron.[2] Because this commentary is unique and reveals Kūkai's interpretation of a Tattvasaṃgraha lineage text based on ideas of this lineage he transmitted, I will quote a portion of his commentary to conclude this chapter.[3]

> "Again, the Vajraśekhara sūtra states 'At one time the Bhagavat, the Vajradhātu Vairocana Tathāgata (This, with a general phrase, praises the virtues of all deities), with the four kinds of Dharmakāyas consisting of the five knowledges (The 'five knowledges' are 1 mirror-like knowledge, 2 equality knowledge, 3 discriminative knowledge, 4 procedure of duty knowledge, and 5 intrinsic knowledge of the Dharmadhātu. These are the five Buddhas of the five directions. You should know that these are arranged in the order East, South, West, North and the center. The 'four kinds of Dharmakāyas' are the 1 body in absolute state, 2 the body in bliss, 3 the body of transformation and 4 the body in emanation...Horizontally these are self-benefitting, vertically other benefitting.) (resides) in his inherent Vajradhātu (This clarifies the nature of the intrinsic Dharmadhātu), Knowledge, his natural, great samaya (This is discriminative knowledge), original self-enlightenment (equality knowledge), the full moon of the great enlightened mind of Samantabhadra (mirrorlike knowledge), and his palace of the radiant mind of the indestructible thunderbolt. ('Indestructible thunderbolt' celebrates all deities eternal bodies...'Palace' clarifies that the body and mind mutually are the dwellers and the dwelling. 'In' is the mystery of speech and also means transcending boundaries. These are the three mysteries which transcend the five one-

---

[1]T. 18, No. 867, pp. 253c - 254a.

[2]KCZ, Vol. 1, pp. 562-64. This passage is also found in Kūkai's earlier work the Benkenmitsu nikyōron; KCZ, Vol. 1, p. 34ff.

[3]All passages in parenthesis in the following were inserted by Kūkai in the text as he quotes it in the Jūjūshinron.

sided views and one hundred negations...Those nearly enlightened beyond the tenth bhūmi are unable to see or perceive this...The above five phrases all clarify dwelling. The term dwelling, in other words, is a secret term for the five Buddhas...) (He resides) together with the retinue composing his own nature, the sixteen Bodhisattvas like Vajrapāṇi as well as the four goddesses of drawing in action and the eight pūjā, thunderbolt goddesses in the inner and outer circles of the Vajradhātu (maṇḍala). Each, by their innate vows and empowerment, reside in thunderbolt moon discs. They hold emblems of their innate samādhi. All are body, speech and mind thunderbolts having a subtle Dharmakāya, secret heart bhūmi transcending the ten bhūmis (This clarifies the Dharmakāya's inner retinue of thirty-seven basic and innate knowledges).

From each of the radiant thunderbolts of five knowledges there issue 500,000,000 koṭis of infinitesimal thunderbolts filling the space of the Dharmadhātu...(This clarifies that the innate five knowledges of the thirty-seven deities are each endowed with virtues as countless as the sands of the Ganges. If we were to describe their arrangement it is given in the text. If we rely on our basic nature we will perfect all such virtues simultaneously.) Constantly, in the three times, the indestructible bodies of transformation benefit living beings and no time, even briefly, do they rest. (The 'three times' are the three mysteries...'Transformation' means action. By means of the action of the three mysteries of the thunderbolts, extending over the three times, oneself and other living beings are made to enjoy the marvellous teaching.) By means of a thunderbolt nature (The seal of Akṣobhya), an all permeating radiance (The seal of Ratnasaṃbhava), an untainted purity (The seal of the pure Dharmadhātu body), various actions (The seal of the knowledge body of action) and the expedient of empowerment (Seal of the expedient body of bliss), they save living beings (the virtue of great compassion) and spread the Vajrayāna (The wisdom and virtue of teaching Buddhism.)..."[1]

---

[1]It is recommended now that the reader turn to Appendix V for a summary of Ennin's view of the Kongōchōkyō. (P. 518ff.)

PART 3
THE ANNOTATED, ENGLISH TRANSLATION OF PART 1 OF THE *TATTVASAṂGRAHA SŪTRA*

Table of Contents[1]

Title 134

Preface 140

Formal Introduction 147

1) Self-nature of Mahāvairocana as the four pāramitās

2) Self-nature of Mahāvairocana as the sixteen Vajrasattvas of the Law Maṇḍala 149

3) Self-nature of Mahāvairocana as the sixteen Vajrasattvas of the Great Maṇḍala 150

4) Self-nature of Mahāvairocana as the sixteen Vajrasattvas of the Symbolic Maṇḍala 151

5) Mahāvairocana as the self-nature of the Dharmadhātu 152

Chapter 1 Description of the Rite of the *Vajradhātu Mahā-maṇḍala* 165

Section 1

1) The five stages of realization (*pañca-abhisaṃbodhi*) 165

2) The Realization of the *Vajradhātu* Tathāgata 174

3) The Gem Consecration and *Vajradhātu's* Arrival on Mount Sumeru 175

Section 2 Samādhi of Vairocana Tathāgata: The Five Tathāgatas 177

Part 1 Manifestation of the Sixteen Vajrasattvas . 180

1) Vajrasattva 180

2) Vajrarāja 188

3) Vajrarāga 190

---

[1]This is based largely on Horiuchi's edition of the *Tattva-saṃgraha*.

4) Vajrasādhu 193
5) Vajraratna 196
6) Vajrateja 200
7) Vajraketu 202
8) Vajrahāsa 204
9) Vajradharma 207
10) Vajratīkṣṇa 211
11) Vajrahetu 213
12) Vajrabhāṣa 215
13) Vajrakarma 218
14) Vajrarakṣa 221
15) Vajrayakṣa 223
16) Vajrasandhi 226

Part 2 Manifestation of the four pāramitās
1) Vajra pāramitā 229
2) Ratna pāramitā 232
3) Dharma pāramitā 233
4) Karma pāramitā 234

Part 3 Manifestation of the eight pūjās
1) Four Inner: Vajralāsyā 235
2) Vajramālā 239
3) Vajragītā 240
4) Vajranṛtyā 242
5) Four Outer: Vajradhūpā 243
6) Vajrapuṣpā 245
7) Vajrālokā 247
8) Vajragandhā 248

Part 4 Manifestation of the four Saṃgrahas or Attracting deities
1) Vajrāṅkuśa 250
2) Vajrapāśa 252
3) Vajrasphoṭa 254
4) Vajrāveśa 255

Section 3 Samādhi of the Supreme Action Lord 257
Section 4 Method of Consecration 259
Part 1 108 Invocations 259

Part 2 Vajradhātu Maṇḍala: the central assembly ... 263

Part 3 Preparations of the Ācārya for entering disciples into all maṇḍalas 268

Part 4 Way of Entering a Devotee into the Vajradhātu Maṇḍala 272

1) Qualities and Faculties of the Initiates 272

2) Four Prostrations to the Four Buddhas ... 275

3) Tying the Blindfold and Grasping the Flower 276

4) Consecration and Vow 277

5) Empowerment 278

6) Throwing the flower 279

7) Removing the Blindfold and Benefits of Seeing the maṇḍala 280

8) Secret Consecration: Flask, thunderbolt consecration 281

Section 5

Part 1 Four Knowledges Producing four powers ... 282

Part 2 Various esoteric rites: Pledge, secret seal and sādhana 289

Section 6 The Four Seals 291

Part 1 Great Seals 293

Part 2 Pledge Seals 302

Part 3 Law Seals 307

Part 4 Action Seals 310

Section 7 Miscellaneous Instructions

1 Rite for Binding all seals 318

2 Rite for all evocation procedures 320

3 Rites for magical powers 321

4 Rite for strengthening all seals 321

5 Rites for untying all seals, etc. 323

a) Common rite 323

b) Recitation confers success 324

c) Mantras, mudrās, incantations 324

d) Secret seals of offering 325

e) Successes of all the Tathāgatas; Commandment 328

f) Untying the pledge seal 329

Chapter 2 Description of the Rite of the Vajraguhya Vajra-maṇḍala 330

Section 1 Samādhi of the Supreme Maṇḍala Lord 330

Part 1 Five Buddhas 331

Part 2 Sixteen Vajrasattvas 331

Part 3 Four pāramitās 332

Part 4 Four inner pūjās 333

Section 2 Duties of the Ācārya 333

Section 3 Way of Entering the Maṇḍala 335

Section 4 Knowledge of Success

Part 1 Knowledge of the Seals of the Vajraguhya body 335

Part 2 Knowledge of the Seals of Vajraguhya gazing 336

Part 3 Knowledge of the Vajraguhya speech seals 336

Part 4 Knowledge of the Vajraguhya mind seals.... 337

Part 5 Knowledge of the Vajraguhya seals 338

Section 5 Binding of the Vajraguhya seals 338

Section 6 Various Evocation procedures 340

Part 1 General evocation procedure 340

Parts 2 - 6 Binding of all seals, ... 340

Chapter 3 Description of the Rite of the Vajrajñāna Dharma-maṇḍala

Section 1 Samādhi of the Supreme Maṇḍala 341

Part 1 Five Buddhas 341

Part 2 Subtle Knowledge thunderbolt 342

Part 3 Samādhi Knowledge of all the Tathāgatas...344

Part 4 Samādhis of the sixteen Vajrasattvas ...344

Part 5 Appearance of the sixteen Vajrasattvas ...346

Section 2 Duties of the Ācarya 347

Section 3 Way of Entering the maṇḍala 347

Section 4

Part 1 Knowledge of four magical powers ...347

Part 2 Four immeasurables 348

Part 3 Knowledge of Mindfulness 349

Part 4 Moon visualization 349

Part 5 Secret Sign of the essence of all the Tathāgatas 350

Part 6 Knowledge of the Samādhi Seal of the knowledge thunderbolt empowerment 350

Section 5 Four types of Seal Knowledge 351

Parts 1 and 2 Seal Knowledge of Vajrasattva's samādhi and samādhi symbols 351

Parts 3 and 4 Law and Action Seals 352

Chapter 4 Description of the Rite of the Vajrakārya Karma-maṇḍala 352

Section 1 Samādhi of the Supreme Maṇḍala Lord ... 352

Part 1 Five Buddhas 352

Part 2 Appearance of all the pūjās 353

Part 3 Sixteen pūjās 354

Section 2 Duties of the Ācārya 356

Section 3 Way of entering the maṇḍala 357

Section 4 Knowledge of Magical power 357

Part 1 Knowledge of the offering seals producing enlightenment 357

Part 2 Knowledge of the offering seals of every Buddha 358

Part 3 Knowledge of the offering seals of nature offering 358

Part 4 Knowledge of the seals of samādhi offering 359

Part 5 Knowledge of the seals of secret offering 359

Section 5 Four Seals

Part 1 Knowledge of the Great Seals of Offering... 360

Part 2 Knowledge of the Pledge Seals of Offering 360

Part 3 Knowledge of the Law Seals of Offering 360

Part 4 Action Seals ... 361

Chapter 5 (A) (Four Seal Maṇḍala)

Section 1 Samādhi of the Supreme Maṇḍala Lord 361

Section 2 Duties of the Ācārya 362

Section 3 Way of entering the maṇḍala ... 363

Section 4 Knowledge of Magical powers 364

Part 1 Seal Pledge - Great Seal Knowledge 364

Part 2 Secret of all Seals - Pledge Seal Knowledge 364

Part 3 True Nature of all Seals - Law Seal Knowledge 364

Part 4 Action of all Seals 364

Part 5 Knowledge of the secret seals 365

Section 5 Conclusion 365

(B) (Single Seal Maṇḍala) 366

Section 1 Samādhi of the Supreme Maṇḍala Lord ... 366

Section 2 Duties of the Ācārya 366

Section 3 Way of entering the maṇḍala 367

Parts 1 - 3 Knowledge of Magical power ... 367

Conclusion 368

Title

The Mahāyāna sūtra known as the compendium of truth of all the Tathāgatas (Skt.: Sarva-tathāgata-tattva-saṃgraha-nāma-mahāyāna-sūtra).

Amoghavajra's translation: (Chin kang ting) i ch'ieh ju lai chen shih she ta ch'eng (hsien cheng ta chiao wang) ching. (Skt.: Vajraśekhara-sarva-tathāgata-tattva-saṃgraha-mahāyānābhisaṃbodhi mahā-kalpa-rājaḥ-sūtra.)

Those words in parenthesis in Amoghavajra's translation are not found in the Sanskrit title. Nevertheless, the Japanese commentaries analyse Amoghavajra's translation.

Kūkai: T. 61, No. 2221, p. 2b, 1.23ff.:

> "Chin kang (Vajra) has two meanings, exoteric and esoteric. Its exoteric meaning is a hard gem as found in the world. Thereby it symbolizes the truth and knowledge of a Tathāgata. A hard gem has many virtues. This gem is buried in the ground but it does not decay; put into a fire it does not melt...Likewise, the truth and knowledge of a Tathāgata has many virtues. Although long buried in the soil of ignorance and delusion it does not decay; put into the fire of hell's rage it is not consumed and does not melt... Now, setting aside the shallow (meaning) and considering the profound - grasping a branch we return to the trunk which has thirty-seven vajras..."[1]

To explain the esoteric meaning of chin kang Kūkai earlier (T. 61, p. 2a, 1.2ff.) has quoted the Chin king ting ching yü ch'ieh shih pa hue chih kuei (T. 18, No. 869, p. 287c, 1.1ff.) wherein it

---

[1]These are the thirty-seven deities in the cental assembly of the Vajradhātu maṇḍala. See Kanjin Horiuchi, "Kongōkai Sanjūshichison no sonmyō ni tsuite," Mikkyō Bunka, Vols. 69-70, 1964, p. 152ff.; B. Bhattacharyya, ed., Niṣpannayogāvalī of Mahāpandita Abhayākaragupta, Gaekwad's Oriental Series, Vol. CIX (Baroda, 1949), p. 54ff.

says this sūtra

"...has five families (kulas), four types of maṇḍalas and four mudrās. It has thirty-seven deities; each assembly has thirty-seven...These mutually interpenetrate like the light of the gems of Indra's net..."

"These thirty-seven vajras are the crown (śekhara; ting) of the thunderbolt knowledge. They are the deities of the thunderbolt samādhi, lords of the thunderbolt people... Thus it is called Vajraśekhara. Śekhara means the crown of the head. It expresses the supremacy of Buddha's acts." (T. 61, p. 2c, 1.11ff.)

"There are two meanings, exoteric and esoteric to i ch'ieh ju lai (Sarva-tathāgata). The exoteric meaning is all the tathāgatas in the ten directions and three times...That is, each living being who cultivates the path of suchness, attains enlightenment and saves sentient beings is called a tathāgata. The esoteric meaning is the Buddhas of the five knowledges are called i ch'ieh ju lai...These five Buddhas are the essential nature of all Buddhas, the origin of all natures (dharmas)." (Ibid., 1.22ff.)

"Next chen shih (tattva). Chen is absolute truth. Shih is absolute knowledge and reality." (Ibid., 3b, 1.4)

"In regards to hsien cheng (abhisaṃbodhi), there are two kinds. The first is natural enlightenment and the second enlightenment resulting from causes...As for the latter, fundamental knowledge resulting from causes reels in saṃsara and the time it turns it's back on the source is long. If one encounters the forces of inner perfuming and external causes, abhors saṃsara, takes joy in nirvāṇa, develops the light of initial awakening, illumines the dark night of ignorance, fully knows the gem store, and completely obtains personal virtues, this is called hsien cheng." (Ibid., p. 3b, 1.2ff.)

"Also, if we interpret with regard to the sequential order, chin kang is supreme and thus ting. Chin kang ting are innumerable and thus i ch'ieh. I ch'ieh ju lai all realize the principle of reality and thus are ju lai. All ju lai (tathāgatas) are apart from all fallacies and thus are chen shih. Because chen shih is ju lai, it can embrace (she; saṃgraha) the ta ch'eng (mahāyāna). As it can embrace the ta ch'eng it realizes (hsien cheng) enlightenment. As great enlightenment is realized the ta ch'eng ching (mahā-kalpa-sūtra) can be explained. As the ta ch'eng ching can be explained, it is the wang (rājaḥ) of all natures." (Ibid., p. 4a, 1.19ff.

"Again, if we interpret in reference to the Buddhas, Vajra-śekhara is a secret name of Mahāvairocana...Sarva-tathāgata is a secret name of Akṣobhya Buddha...Tattva is the Buddha of the knowledge of equality (Ratnasaṃbhava)...Saṃgraha-mahāyāna is Amitābha Buddha...Abhisaṃbodhi is Amoghasiddhi Buddha...The character for rājaḥ (王) stands for the five Buddhas as the five Buddhas together are Kings of the five great elements and have attained mastery of all the teachings. As this sūtra explains the samādhis of the five Buddha's a person's title is used to crown the sūtra's heading." (Ibid., p. 4b, 1.7ff.)

"Also, if we interpret in regards to practice, Vajra is the three mysteries of the teaching and the Buddhas. The mystery of body is the Buddha family. The mystery of speech is the Lotus family and the mystery of mind the Thunderbolt (Vajra) family. Each of the three mysteries are endowed with blessings and virtues, that is, the Gem family. The three mysteries perform acts of participation for guiding others, that is, the action family. The Shingon practitioner makes mudrās with the hands, i.e., physical acts and unites with the Tathāgata's mystery of body. With his mouth he chants mantras and unites with the Tathāgata's mystery of speech. His mind visualizes features of reality and unites with the Tathāgata's mystery of mind..." (Ibid., p. 4b, 1.16ff.)

"Next, in relation to the characters in the title, if we comment on the meaning of the words found in this sūtra this sūtra's teachings do not go beyond the four knowledge seals. The passages that explain the Great knowledge seal are united in the term Tathāgata. The passages that explain the Symbolic knowledge seal are united in the term Vajra...The passages that explain the Law knowledge seal are united in the term Tattva as well as Mahāyāna. The passages that explain the Action knowledge seal are united in the term Mahā-kalpa-rājaḥ." (Ibid., p. 4c, 1.6ff.)

"Also, if we explain based on the Sanskrit name, the initial Va (of Vajra) letter has two implications. The first is the letter's attribute; the second the letter's meaning. Speaking of the letter's attribute, the letter va is every teaching, word and explanation. Speaking of the letter's meaning, if one enters the principle of the letter va all words and explanations are incomprehensible. It is also the sound of the highest vehicle. Letters with twelve sounds arise from this one letter. From these twelve arise 108 and then a 1000 names...The twelve sounds are va, vā, vi, vī, vu, vū, ve, vai, vo, vau, vaṃ and vaḥ. These twelve letters express the initial va letter which is their cause. The next nine letters are action. The eleventh letter is the experienced result and the twelfth letter is the sound

of entering Nirvāṇa. Also, the first letter is the root mother letter. This is the root substance referred to as the male voice. The next sound is the female voice. The male voice speaks insight, the female voice expresses samādhi. For example, it is as by the causes of a man and woman many children are born. When samādhi and insight are united one can attain the fruit of Buddhahood...Also, this letter vaṃ is the seed of the water cakra among the five elements. Water can generate and support all forms and things...Also, this va letter is the seed (letter) and Dharmakāya of Vajrasattva Bodhisattva. Because the initial awakening of the mind of all living beings depends on the empowerment of Vajrasattva, Vajrasattva is called the Bodhicitta of all the Tathāgatas. With this Bodhisattva as a foundation, the thirty-seven deities, four types of Dharmakāyas, etc., arise. The leader of the deities is named Vairocana. Thus the letter va is used in the Heart Mantra and is the seed syllable of the deities of this assembly." (Ibid., p. 5a, 1.10ff.)

"In regards to the first chapter named Vajradhātu-mahā-maṇḍala-mahā-vidhi...Dhātu means world, body, substance and difference. Vajra body is the mystery of the Dharmakāya and Buddhakāya. Vajra gets it's name from being indestuctible. Body takes it's meaning from being an assemblage. The Tathāgata is endowed with the five divisions of the Dharmakāya of precepts, samādhi, insight, (liberation and knowledge of liberation) as well as the four virtues of constancy, bliss, selfhood and purity; insight, liberation ...the thirty-seven branches of enlightenment and eighteen uncommon Buddha traits. Because these innumerable elements form the Buddhakāya, body is used to name this. As for Dhātu, there are three kinds: Dharmadhātu, the world of the mind and the world of living beings. The Dharmadhātu is initially enlightened. The world of the mind is the practitioner and the worlds of living beings are the six paths of sentient and non-sentient beings of the three times and ten directions. Again, there are ten types of worlds. The ten types of Dharmakāyas are the Vajra maṇḍala of the Tathāgata...The body of the Tathāgata forms it's substance with the six great elements (earth, water, fire, wind, space and consciousness) and is thus called dhātu. In regards to the Great maṇḍala, all Tathāgatas possess four types of bodies, i.e., the Great maṇḍala body, Symbolic maṇḍala body, Action maṇḍala body and Law maṇḍala body...As for i kuei (Vidhi), i is ritual form and kuei is basis. This Dharmakāya is the basis that can be relied upon by all Bodhisattvas..." (Ibid., p. 5b, 1.4ff.)

Kūkai, further, in his Kyō ō kyō kaidai (T. 61, No. 2222) says

"As for Vajraśekhara, further, there are three kinds (of titles. Those incorporating the name of a) person,

teaching and metaphor. (Cf. T. 61, p. 2a, 1.18). Speaking of the metaphor, Indra has diamonds whose colors are white, yellow, red, blue and dark blue. In accord with the color of each[1] they have different virtues. As they can remove calamities, increase wealth and are hard and indestructible, they illustrate the three mysteries of the Tathāgata. Speaking of persons, from Mahāvairocana Tathāgata to Vajrāveśa Bodhisattva, the thirty-seven ones as well as the countless deities are all called Vajra. (Likewise, Kūkai says in T. 61, p. 2a, that Vajraśekhara is the metaphor, sarva-tathāgata is the person and the other letters are the teaching.) ...All śrāvakas, pratyekabuddhas, bodhisattvas and Tathāgatas enter the Vajra samādhi and are able to remove defilements and obtain the fruit of their own vehicle. Among these, Mahāvairocana, foremost, resides in the absolute and so is called śekhara. Śekhara means the supreme and unsurpassed. Sarva-tathāgata have the five Buddhas as a foundation. Beginning with each hair of these five sacred ones, all are united with the four kinds of Dharmakāyas and Maṇḍalas and all are called Tathāgata. As Tattva...is beyond falsehood it is called this. As for saṃgraha-mahāyāna, because unlimited exoteric teachings are contained in each of the statements of this sūtra it is called saṃgraha-mahāyāna. As for abhisaṃbodhi, because all Tathāgatas contemplate these three mysteries and the four mudrās and can quickly realize the originally existing Dharmakāya, it is called abhisaṃbodhi. As for mahā-kalpa-rajaḥ, because there is a Lord of this teaching, it is called this. As for sūtra, mantra form the warp, secret mudrās the woof, samādhi the shuttle, and by weaving the threads (sūtra) of the ocean assembly one can have the mysterious visualization of living beings." (p. 7a, 1.13ff.)

Ennin; T. 61, No. 2223.

Ennin adds nothing appreciably different from Kūkai in his interpretation of the title. When speaking of the colors of the vajras he indicates the powers of the five knowledges, families, Buddhas, etc., which Kūkai refers to above.

"Also, there are five types of vajras. The first is a blue colored vajra (Akṣobhya). It can remove all calamites. The second is a yellow colored vajra (Ratnasaṃbhava) which can raise a body into the air easily. The third is a red colored vajra (Amitābha) which allows one to escape from fire. The fourth is a white colored vajra (Mahāvairocana) which allows one to escape from water...The fifth is a

---

[1]See MDJ, p. 590, for the correlations of the colors and Buddhas. Vajra is translated as diamond here.

dark blue colored vajra which can eliminate all poisons." (T. 61, p. 8c, 1.18ff.)

"Speaking of Kuang-ta i-kuei (mahā-vidhi;広大儀軌), because it is connected with the esoteric rituals of all the assemblies, it is called kuang. Because it is the secret teaching inwardly realized by all the Tathāgatas it is called ta. I is ritual. Kuei is a guide. That is, it is a ritual for the immediate realization of all the Tathāgata's secrets. As it is a guide that saves all living creatures everywhere, it is called i-kuei." (Ibid., p. 10b, 1.9ff.)

In reference to the four knowledge seals and the letter va Donjaku writes (T. 61, No. 2226, p. 152a, 1.28ff.):

"The bodies of each Buddha and Bodhisattva endowed with the major and minor fortuitous marks are called Great knowledge seals...Every shape is prefaced by the word vajra. Thus there are vajra bells, lotuses, etc. Also, among the five stages of religious practice the third is perfecting the vajra mind. In a moon disc one visualizes the deity's symbolic form. The fourth is realizing the Vajrakāya; it is the stage of fully perfecting the symbolic form. Thus one should know the symbolic forms are generally known as vajra (Symbolic knowledge seal)...Tattva is the Tathāgata's speech or true, esoteric works, i.e., mantras. Also, Mahāyāna is the class of teachings. Thus the Law knowledge seal is contained in these two phrases. By stretching the net of the Mahāyāna teachings one catches men, gods and fish, i.e., this is karmic activity. Thus the Action knowledge seal is contained in the phrase Mahā-kalpa-rājaḥ."

Donjaku also says the samādhis of the five Buddhas, etc. are all collected without remainder in this sūtra and thus the term saṃgraha is used (Ibid., p. 126c, 1.9).

"The letter A means originally not born. The letter va means incomprehensible... The teaching of every letter does not depart from these two letters. Thus it is said the letter va is the sound of the highest vehicle, i.e., it is the substance of all mantra teachings. Thus the sūtra uses the initial va letter to form it's substance and it is called Vajraśekhara," (Ibid., p. 158a, 1.6ff.)

"Vajrasattva is the perfect cause of Vairocana and Vairocana is the result of the perfect cause...The seed letter

vaṃ (वं) of Vairocana is the original substance of the va letter. Bodhicitta means cause. The dot above means to enter enlightenment. The realization of this cause is called the self-oriented body (of bliss) of Vairocana. Thus the letter vaṃ of Vairocana is the seed syllable." (Ibid., p. 159a)

(Preface)

Thus have I heard, once, the Bhagavat[1]

E. pp. 19b, 1.27 - 26a, 1.24   D. pp. 162c, 1.10 - 165b, 1.21[2]

Paraphrasing, Ennin says this "I" refers to Vajrasattva because the latter and not Ānanda transmits the teachings of the esoteric vehicle (p. 21a-c).[3] "Once" actually means "without beginning and without end." One moment of time contains countless kalpas. The three mysteries of the Tathāgata exist in such time (pp. 22b, 1.11ff. - 23b, 1.5). "Bhagavat" is an epithet used in praise of Buddha's virtues. Arhats and Pratyekabuddhas are not called Bhagavat because they have not completely eliminated the three poisons (covetousness, anger, delusion) or fully attained the three knowledges (remembrance of former births, insight into the future destiny of living beings and recognition of the origin of misery and the way to eliminate it). (pp. 23b, 1.8 - 26a.)

Donjaku also says this "I" is Vajrasattva who personally hears

---

[1]For this punctuation see Alex Wayman and Hideko Wayman, The Lion's Roar of Queen Śrimāla (Columbia, 1974), p. (59), ft. nt. 1. Note: Sego has Bhagavat Mahāvairocana in his translation.

[2]Hereafter "E" and "D" will stand for the commentaries of Ennin (T. 61, No. 2223) and Donjaku (T. 61, No. 2226) respectively.

[3]See Yūkei Matsunaga, Mikkyō no Sōjōsha, pp. 53-58. As Kūkai identifies the mythical Vajrasattva with the mind of enlightenment this means the Shingon teachings are transhistorical.

the esoteric teachings from Mahāvairocana (p. 163b, 1.23). He also examines the Siddham characters for the word "Thus." (ए वं). ए indicates the substance of a thing. Here it means the text explained at the assembly of Vajrasattva. वं indicates the two mysterious truths represented by the two letters A (अ) and Va (व). A signifies principle and actual enlightenment. Va signifies knowledge and the capacity for enlightenment. The letter A is the Garbhakośa lotus flower while the letter Va is the *Vajradhātu* moon disc. Donjaku quotes the *I Chüeh* (T. 39, No. 1798, p. 813c) which says "The letter vaṃ is the seed syllable of the *Dharmadhātu*. This has a form like a round stupa and is called the Dharmakāya stupa." That is, this is the innate and pure mind of living beings. This is called the *Vajradhātu*. The one who realizes this mind is called Vairocana (pp. 162c-163b).

Horiuchi also writes that Ānandagarbha states this "I" refers to Vajrasattva.[1]

---

1) who is endowed with the thunderbolt empowered pledge and distinguished kinds of knowledge of all the Tathāgatas; 2) who has received the Dharma Kingdom initiation of the three worlds and the jeweled crown of all the Tathāgatas; 3) who is the Lord of great yoga and the all-knowing knowledge of all the Tathāgatas; 4) who has realized the equality of all mudrās of all the Tathāgatas and by every action has fulfilled all desires in all worlds of living beings without exception; 5) who is the great, compassionate Vairo-

---

[1]Kanjin Horiuchi, *Kongōchōkyō no Sessō* (Kōyasan Daigaku Daishi Kyōkai Honbu, 1976), pp. 5 and 43, ft. nt. No. 26.

cana, forever existing in the three periods of time and who is every body, speech and mind thunderbolt, the Tathāgata,

---

E. p. 26a, 1.25 - c, 1.17 D. pp. 165b, 1.21 - 173c, 1.4

Ennin, Kūkai[1] and Donjaku all identify these phrases, numbered 1 through 5 above, with the five Buddhas and five knowledges. This is in agreement with the commentaries by Śākyamitra and Ānandagarbha also as indicated in Horiuchi's edition (pp. 1-2).

1) This is Akṣobhya and mirrorlike knowledge. Akṣobhya is known as the immovable one and is located in the East. One must receive vows from a teacher and then one can practice (E. p. 26b, 1.11-12). "Thunderbolt" refers to the adamantine Bodhicitta, the cause for enlightenment, which must be empowered.

2) This is Ratnasaṃbhava and equality knowledge. Ratnasaṃbhava is known as the jewel born one and is located in the South.

> "...The Tathāgata exists as cause. By an initiation one's teacher introduces one equality knowledge maṇḍala. The ācārya empowers the Tathāgata nature within the disciple... Thereby one refines the mantras and practices the Bodhisattva teachings. That is, one is entrusted with the dhāraṇīs, etc..." (E. p. 26b, 1.13ff.)

Donjaku says "In the South one enters the initiation platform and nurtures the bud of the Bodhicitta," (p. 168c, 1.4ff.) "In the East one enters the pledge knowledge and then receives the precepts and fulfills the teaching. Thus in the South one is fit for receiving dhāraṇīs, etc. and initiations." (p. 169a, 1.20ff.)

3) This is Amitābha, located in the West, and discriminative knowledge. Ennin says all, by both the teachings and yoga, attain

---

[1] Shinjitsukyō mongu, T. 61, No. 2237, p. 613a, 1.1ff.

mastery of the teachings (p. 26b, 1.23ff.) That is, one must now practice the mudrās, etc., that have been transmitted.

4) This is Amoghasiddhi, located in the North, and procedure-of-duty knowledge. Ennin states that by attaining mastery of yoga one can generate all the Tathāgatas. These produce various benefits and satisfy all living beings, i.e., this is the knowledge which helps all living beings attain perfection. Donjaku says the phrase "every mudrā" in the text refers to the four knowledge seals (p. 171b, 1.5).

5) This is Vairocana, located in the center, and Dharmadhātu-intrinsic nature-knowledge. This is the only Buddha which Ennin explicitly identifies (p. 26c, 1.6) while Donjaku identifies each Buddha with each clause (p. 165c, 1.1 - 172b, 1.9).

Buddhaguhya also states the above five clauses refer to the five knowledges of the Tathāgata.[1]

---

dwelt in the palace of the Lord of the Akaniṣṭha heaven bedecked with great gems, hung with variously shaped bells, and adorned with crescent moons, laced silk tassels with precious gems, flower wreaths and colored banners that swayed in the breeze, and which was inhabited, praised and extolled by all Tathāgatas.

E. pp. 26c, 1.18 - 27c, 1.16 D. pp. 173c, 1.5 - 175b, 1.27

Ennin states the Buddha Vairocana attained enlightenment in the Akaniṣṭha heaven, the realm of the fourth dhyāna. The bells

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū (I)," Mikkyōgaku, No. 7, 1970, p. 9.

represent compassion and the colored banners the function of great knowledge. Just as banners and bells sway in the breeze when it arises, so the Buddha of great knowledge and compassion teaches living beings in accord with their capacity. The jeweled palace represents the five knowledges inwardly realized by the Tathāgata.

Donjaku notes that the Akaniṣṭha heaven is the highest of the eighteen heavens in the world of form. It is the palace of the radiant mind, the great bodhicitta. This palace is the Tathāgatagarbha (p. 174b, 1.23) which is the womb store of great compassion innate to all living beings. All things which benefit living beings arise from this. The colored banners are signs of the Nirmāṇakāya Buddhas manifested everywhere (p. 175a, 1.17). The bells represent the mysterious sound of the teaching. The breeze that blows expresses the virtue of great compassion. Flower expresses the virtue of all skillful actions. Wreath expresses the four boundless vows of all Bodhisattvas. The crescent moon expresses teaching Buddhism(p. 175b).

He was accompanied by ninety koṭis of Bodhisattvas, namely Vajrapāṇi Bodhisattva, Avalokiteśvara Bodhisattva, Ākāśagarbha, Vajramuṣṭi, Mañjuśrī, Sahacittotpāda-dharmacakra-pravartī , Gaganagañja and Sarva-māra-bala-pramardī. In this way ninety koṭis of Bodhisattvas were before him.

E. pp. 27c, 1.17 - 28c, 1.27 D. pp. 175b, 1.27 - 183c, 1.15

Quoting from the Li ch'ü shih (T. 19, No. 1003, p. 607c, 1.20 ff.) Ennin writes that Vajrapāṇi Bodhisattva dwells in the moon disc before Vairocana. He expresses the mind of enlightenment of all the

Tathāgatas. Avalokiteśvara abides in the moon disc behind Vairocana and expresses the great compassion of all the Tathāgatas. Ākāśagarbha Bodhisattva dwells in the moon disc to the right of Vairocana. He expresses the suchness of all the Tathāgatas and their countless skills, virtues, blessings and strengths they have acquired. Vajramuṣṭi dwells in the moon disc to the left of Vairocana and expresses the actions of the three mysteries of all the Tathāgatas. Mañjuśrī Bodhisattva abides in the moon disc in the southeast corner. He represents the sword of grace or prajñā pāramitā of all the Tathāgatas. The Bodhisattva who turns the wheel of the teaching and at once awakens the mind (Sahacittotpāda-dharmacakra-pravartī) dwells in the moon disc in the southwest corner. He represents the four types of wheels (maṇḍalas) of all the Tathāgatas (Vajradhātu maṇḍala; Trilokavijaya maṇḍala; Sakala-jagad maṇḍala and Sarvārtha-siddhi maṇḍala of Parts 1 though 4 of the Tattvasaṃgraha). By cultivating the mantras and Bodisattva practices one enters maṇḍalas like these. By the four types of knowledge seals and by nourishing the growth of the sixteen Bodisattvas one realizes the highest enlightenment. Gaganagañja Bodhisattva[1] dwells in the northwest corner and represents the extensive rites of offering of all the Tathāgatas. The Bodhisattva who subdues all evil forces (Sarva-māra-bala-pramardī) dwells in the northeast corner and expresses the expedient means and great compassion of all the Tathāgatas. Outwardly he exhibits anger while inwardly he feels compassion (p. 28b, 1.13ff.)

Donjaku states the number "ninety koṭis" refers to the eight

---

[1]See K. Horiuchi, Kongōchōkyō no Sessō, p. 44, ft. nt. No. 43 on the relationship between Gaganagañja and Ākāśagarbha.

Bodhisattvas who are eight virtues of Vairocana and Vairocana. Based on the I kuei (T. 39, No. 1798), he says this order of the Bodhisattvas also represents the sequence of the samādhis to be cultivated. Also, Vajrapāṇi holds in his hand a thunderbolt with five prongs indicating the five knowledges and thirty-seven deities which form the substance of the mind of enlightenment (p. 176a, 1. 13ff.) Avalokiteśvara holds a lotus which symbolizes compassion. Ākāśagarbha expresses not two, i.e., knowledge and compassion are not two. Ākāśa or space cannot be attained or destroyed. Vajramuṣṭi represents the union of the three mysteries. Mañjuśrī represents great knowledge exercised in the cultivation of the mind of enlightenment. Sahacittotpāda-dharmacakra-pravartī represents the fact that when the mind has been awakened the wheel of the teaching is set in motion. Sarva-māra-bala-pramardī represents the fact that when enlightenment is achieved all demons and those difficult to subdue are overcome.

Moreover, Tathāgatas appeared, as numerous as the sands of the Ganges, who filled the Jambūdvīpa like sesame seeds. From each body of these countless Tathāgatas there appeared innumerable Buddha realms, and in these Buddha realms they explained this teaching.

E. pp. 28c, 1.28 - 29b, 1.29 D. pp. 183c, 1.18 - 184c, 1.26

According to Ennin, this clarifies that the Nirmāṇakāya Buddhas completely fill the Jambūdvīpa and all Buddha realms, benefitting others.

Donjaku says it is the Dharmakāya's Saṃbhogakāya, Nirmāṇakāya

and Niṣyandakāya Buddhas which explain this teaching while in the following section the intrinsic nature of Mahāvairocana is explained (Cf. E., p. 9).

A further analysis of the preface up to these lines is offered by Ennin (E. p. 19c, 1.26ff.) and Donjaku (D., esp. p. 162c, 1.11). That is, the preface is divided into six certainties. In reference to the text these are as follows: 1) certainty of faith: the word "Thus"; 2) certainty of hearing: the words "have I heard"; 3) certainty of time: the word "once"; 4) certainty of the Lord of the Teaching: from the word "Bhagavat"; 5) certainty of place: from the words "inhabited by all the Tathāgatas"; 6) certainty of retinue: from the words "ninety koṭis of Bodhisattvas" down to the present section of the text.[1]

(Formal Introduction
Self-nature of Mahāvairocana as
the four pāramitās)

Then the Bhagavat Mahāvairocana, who is the body, speech and mind thunderbolt dwelling constantly in all realms of space, (A) by assembling with all the Tathāgatas, (A1) is the Knowledge being who teaches in all Vajradhātus; (B) the Knowledge womb originating in the empowerment of the infinitesimal and minute thunderbolts in all realms of space; (B1) who, by the infinitude of all Tathāgatas, is the gem of the great thunderbolt knowledge consecration; (C) is the knowledge of suchness pervading all space and is perfectly enlightened; (C1) who, because of the purity of the bodies of all Ta-

---

[1]For the equivalent Indian interpretation see F. D. Lessing and A. Wayman, Buddhist Tantric Systems, pp. 21-23.

thāgatas, is every nature intrinsically pure and (D) is the knowledge manifesting all forms which permeate all space and is supreme in the act of subduing all worlds of living beings without exception; (D1) and who, by executing the faultless commands of all the Tathāgatas, is the unequal and supreme all-doer of everything.

E. pp. 29c, 1.1 - 30b, 1.8   D. pp. 184c, 1.26 - 187b, 1.14

Both Ennin and Donjaku state the above verses clarify the manifested traits of Vairocana while Śākyamitra and Ānandagarbha say the intrinsic nature of the Jñānakāya is now revealed. Specifically, these four commentators equate these verses with the four pāramitās surrounding Mahāvairocana. These four pāramitās are Vajrapāramitā, Ratna pāramitā, Dharma pāramitā and Karma pāramitā. The letters A through D represent Śākyamitra's division in the order of the pāramitās as given.[1] The letters A1 through D1 represent the division of the verses as explained by Ennin and Donjaku. Ānandagarbha follows Ennin's assignment of D to the third pāramitā while otherwise he agrees with Śākyamitra's division.[2]

Donjaku, moreover, equates verses A1 through D1 with the four transformed categories of perception as described by the Yogācāra school. Thus, A1 is the storehouse consciousness which becomes mirrorlike knowledge; B1 is the mental perception which becomes the equality knowledge; C1 (he includes the words "perfectly enlightened" with C1; p. 186b, 1.10) is the thought perception which becomes dis-

---

[1]See Horiuchi's edition of the text (hereafter abbreviated H.), pp. 9 - 10; K. Horiuchi, Kongōchōkyō no Sessō, pp. 45-6, ft. nt. 47ff.

[2]K. Horiuchi, Kongōchōkyō no Sessō, p. 46, ft. nt. 49.

criminative knowledge; D1 represents the five sensory perceptions which become the procedure-of-duty knowledge.

(Self-nature of Mahāvairocana as the sixteen Vajrasattvas of the Law Maṇḍala)

(He is:) 1) the great, enlightened and adamantine being of all the Tathāgatas; 2) the pledge of attraction of all the Tathāgatas; 3) Lord of love and knowledge of all the Tathāgatas; 4) the well done acts of all the Tathāgatas; 5) the great consecration gem of all the Tathāgatas; 6) the sun-bright maṇḍala of all the Tathāgatas; 7) the gem banner of the Lord of thought of all the Tathāgatas; 8) the great laughter of all the Tathāgatas; 9) the great, pure nature of all the Tathāgatas; 10) the insight and knowledge of all the Tathāgatas; 11) the wheel of all the Tathāgatas; 12) the secret speech of all the Tathāgatas; 13) every, unfailing act of all the Tathāgatas; 14) the great, strong and very hard armour of all the Tathāgatas; 15) the protecting, guarding and thunderbolt yakṣa of all the Tathāgatas; 16) the binding, seal knowledge of the body, speech and mind thunderbolt of all the Tathāgatas.

E. p. 30b, 1.9 - 28. D. pp. 187b, 1.14-22; 187c, 1.10-14.

Ennin says these verses clarify the sixteen Great Bodhisattvas. Donjaku says specifically these are the sixteen Bodhisattvas of the Law maṇḍala (p. 187c, 1.14). According to Ānandagarbha,[1] the intrinsic nature of Mahāvairocana is also revealed here as the sixteen Vajrasattvas of the Law maṇḍala. Śākyamitra interprets these verses

---

[1]Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū (I)," Mikkyōgaku, No. 7, No. 7, 1970, p. 17; H., p. 10.

as mantras.[1]

(Self-nature of Mahāvairocana as the sixteen Vajrasattvas of the Great maṇḍala)

(He is): 1) Samantabhadra; 2) Very fruitful; 3) Māra; 4) Lord of rejoicing; 5) Space-store; 6) Very great light; 7) Ratnaketu; 8) Great Smile; 9) Avalokita great Lord; 10) Mañjuśrī; 11) Every maṇḍala; 12) Speechless; 13) All action; 14) Power; 15) Caṇḍa; 16) Firmly holding;

E. p. 30b, 1.29 - 30c, 1.23 D. pp. 187b, 1.23 - 188a, 1.12

Ennin says the sixteen Great Bodhisattvas of the Action maṇḍala (numbered 1 through 16) are indicated here although to him this section is so abbreviated he admits it's meaning is abstruse.

Donjaku states flatly (p. 187c, 1.13-14) that the sixteen beings of the Great maṇḍala are indicated here. Śākyamitra also states the intrinsic nature of Mahāvairocana is revealed here as the sixteen Vajrasattvas of the Great maṇḍala.[2]

Sego's translation presents full names (T. 18, No. 882, p. 341b, 1.20-28) for these sixteen Vajrasattvas which are repeated below among the 108 praises (p. 259). The restored Sanskrit names are as follows: 1) Vajrasattva Samantabhadra; 2) Amogharāja Vajrarāja; 3) Vajrarāga, i.e, Māra-kāma; 4) Vajrasādhu Prāmodyarāja; 5) Ārya-ākāśagarbha Vajraratna; 6) Mahā-suteja-sūrya Vajrateja; 7) Suratna-ketu, i.e., Vajraketu; 8) Mahā-prīti-hāsa, i.e., Vajrahāsa; 9) Ava-

---

[1]H. p. 11, ft. nt. *0)-8.

[2]E. Sakano, Kongōchōkyō ni kansuru Kenkyū, p. 73.

lokiteśvara Vajradharma; 10) Sulakṣmī-jñāna Vajratīkṣṇa; 11) Maṇḍala Vajrahetu; 12) Avāca, i.e., Vajravāca; 13) Viśvārthakarma Vajrakarma; 14) Vīrya-varma Vajrarakṣa; 15) Māra-pramardī (?) Vajra-daṃṣṭra; 16) Dṛḍhi-bandha Vajramuṣṭi.

(Self-nature of Mahāvairocana as the sixteen Vajrasattvas of the Symbolic Maṇḍala)

(He is): 1) a thunderbolt; 2) hook; 3) arrow; 4) joy; 5) jewel; 6) sun; 7) banner; 8) smile; 9) lotus; 10) sword; 11) marvellous wheel; 12) speech; 13) karma; 14) armour; 15) fear; 16) bond;

E. p. 30c, 1.2 - 23 D. p. 187c, 1.15ff; 188a, 1.12-28

Ennin and Donjaku both state the above words refer to the sixteen Bodhisattvas of the Symbolic Maṇḍala. Śākyamitra also states the intrinsic nature of Mahāvairocana is revealed here as the sixteen Vajrasattvas of the Symbolic Maṇḍala.[1]

Banner, the first word in Sego's translation, Donjaku takes as the key for this interpretation. "Banner is symbolic, i.e., it has the meaning of a body. The Symbolic Maṇḍala is the banner, sword, wheel, jewel, thunderbolt, lotus, etc., that are held." He says joy is represented by a fist on a lotus. Smile is represented by a three-pronged thunderbolt placed on a lotus. He says Ennin's drawing has the shape of a tooth in the middle of a three-pronged thunderbolt which represents a great smile. Speech is represented by the form of a tongue on a lotus. Fear is represented by the form

---

[1]E. Sakano, Kongōchōkyō ni kansuru Kenkyū, p. 73; H., p. 13ff.

of a tusk on a lotus and bond is represented by two fists on a lotus.[1]

The Sarvarahasyatantra[2] also contains an explanation of these sixteen symbols. 'Sādhu', (No. 4), 'shout of joy', (No. 8) and 'speech' (No. 12) clearly are alternative terms for specific mudrās. 1) Right-comprehension is the vajra (diamond); 2) praxis of retaining is the hook; 3) penetration of the subtle is the arrow; 4) by reason of pleasing, there is the (response) 'sādhu'. 5) By reason of decking, there is the jewel; 6) for brilliance, the sun; 7) because of hoisting, the banner; 8) by supernal analysis, the shout of joy; 9) virtue (amidst) lust, is the lotus; 10) the arhat (enemy destroyer) of defilement, the sword; 11) by the maṇḍala-praxis, the wheel; 12) because of expressing it, the 'speech." 13) Being everything, the 'crossed thunderbolt'; 14) the praxis is hard to impale, the armour; 15) by reason of fearful praxis, the fang; 16) as a bond, the mudrā praxis.

Donjaku notes that the first four symbols correlate with the Bodhisattvas in the Eastern quarter, the next four with those in the South, the next four with those in the West and the last four with those in the North.

(Mahāvairocana as the self-nature
of the Dharmadhātu)

---

[1]Cf. MJ, pp. 366-58; Yukio Hatta, Gobushinkan no Kenkyū.

[2]Alex Wayman, "The Sarvarahasyatantra," in Indo Koten Kenkyū Acta Indologica, VI, Shimpishisōronshū Mysticism (Naritasan, Shinshoji, 1984), p. 547. Of course there are mudrās corresponding to these symbols as practised in the Vajradhātu recitation manuals. See Shoun Toganoo, Himitsujisō no Kenkyū, p. 371.

(He is): eternal, calm, fierce anger, great endurance; yakṣa, excellent protector and firm; brilliant and intrepid, a great lord; Uma's husband and Lord of Creatures; Viṣṇu-jiṣṇur; a great sage; the world guardian, sky, earth, three worlds, three realms; and the great element;

E. pp. 30c, 1.24 - 31c, 1.15 ; D. pp. 188a, 1.28 - 191a, 1.28 Raison (in the following abbreviated as R.): T. 61, No. 2224 (Kongōchōkyō Geshaku), p. 114b, 1.15 - c, 1.13.

Ennin, Donjaku and Raison interpret the above words as referring to the five Buddhas, four pāramitās and eight pūjās. Thus: 1) eternal = Vairocana; 2) calm - Akṣobhya; 3) fierce anger = Ratnasaṃbhava; 4) great endurance = Amitābha; 5) yakṣa - Amoghasiddhi; 6) excellent protector and firm = Vajra pāramitā; 7) brilliant and intrepid = Ratna pāramitā; 8) great lord = Dharma pāramitā; 9) Uma's husband and Lord of Creatures = Karma pāramitā; 10) Viṣṇu-jiṣṇur = Vajralāsyā ; 11) great sage = Vajramālā; 12) World guardian = Vajragītā; 13) sky, Vajranṛtyā; 14) earth = Vajradhūpā; 15) three worlds = Vajrapuṣpā; 16) three realms = Vajrālokā; 17) great element = Vajragandhā.

According to Ānandagarbha this and the following sections up until the end of the formal introduction describe Mahāvairocana as the intrinsic nature of the Dharmadhātu. Both Ānandagarbha and Śākyamitra also say these sections portray the manifestation of forms of subjugation by Mahāvairocana for the benefit of the world of living beings.[1] Ennin also shares this latter interpretation.

---

[1]E. Sakano, Kongōchōkyō ni kansuru Kenkyū, pp. 74-78; Taido

According to Śākyamitra, Mahāvairocana preaches eternally and thus the phrase eternal. Ānandagarbha and Śākyamitra both say a peaceful form is manifested to subjugate living beings who are converted by a path of quietude. A wrathful form is manifested to subdue malevolent living beings. A form with an angry visage is manifested to subdue those of anger. A form of great endurance is manifested to subjugate living beings through words of assurance, etc. Yakṣas are manifested to extinguish all delusions. The form of a rakṣasa or protector is manifested when needed to subjugate. Likewise a firm body, forms of brilliance, a courageous body and a great lord. Buddhaguhya says the latter refers to Brahman, Viṣṇu or Kubera. Again, according to Ānandagarbha, Uma's husband, the Lord of Creatures, Visnu, a great sage (Śakyamuni) and a world protector are manifested for those subdued by them. To subdue those whose nature is without obstruction space is revealed. To save those who fall into the great ocean the earth is revealed. To benefit living beings by symbols of three brothers three worlds are revealed.

Śākyamitra adds Uma's husband is revealed to remove pride. To make living beings have faith in the fact that by a marvellous yoga one interpenetrates all natures Viṣṇu is revealed. To save those who believe in a world coming to an end world guardians are revealed. The term "great element" is used because it represents the four great elements (earth, water, fire and wind) which, in contemplating the universe, one realizes are the basis for all processes.[1]

Kitamura, "Kongōchōkyō no Betsujodan ni tsuite no Ikkōsatsu," Mikkyōgaku Kenkyū, No. 8, 1976, p. 3.

[1]E. Sakano, Ibid., pp. 79 - 100; T. Kitamura, Ibid., pp. 1-7.

Donjaku also says the word 'calm' in the above passage means Indra; 'fierce anger,' Emma; 'excellent protector,' Nirṛti; 'brilliant and intrepid,' Rudra; 'Uma's husband,' Maheśvara and 'great sage' Brahmā.

(He is:) the excellent benefit of living beings, all, Śarvaḥ, Brahmā; saṃsāra, nirvāṇa, eternal, right livelihood, great offering; Buddha, purity, Mahāyāna, the three worlds, he who is incessant; conqueror of the three worlds, happiness, Lord of happiness, the best destroyer; thunderbolt lord, the very best bhūmi, knowledge and the pāramitā path;

Amoghavajra's translation; T. 18, p. 207b, 1.25 - 29

善[1]人益[2]
流[4]轉涅[1]槃常[2]
覺[5]清淨大[6]乘
降[9]三世食[10]樂
堅[13]主妙[14]地勝[15]

諸[3]設(四)縛祖父
正[3]流轉大[4](四)覺
三[7]有常[6]恒者
主[11]宰諸[12]能調
智[16]彼岸

Sego's translation; T. 18, p. 341c, 1. 6-10

善作未生益
生死涅槃常如是
覺性清淨大乘法
彼降三世寂靜生
堅固主宰妙勝地

一切設縛宗祖等
正所流轉大復大
於三有中常利益
寂靜生主能調伏
大智波羅蜜多

E. pp. 31c, 1.16 - 32b, 1.24 D. pp. 191a, 1.29 - 195a, 1.18

R. pp. 114c, 1.19 - 115a, 1.26

According to Ennin and Raison the words in Amoghavajra's translation refer to the four attracting (saṃgraha) Bodhisattvas and sixteen Bhadrakalpa Bodhisattvas. As indicated by the above numbers in Amoghavajra's translation these are: 1) Vajrāṅkuśa; 2) Vajrapāśa; 3) Vajrasphoṭa; 4) Vajrāveśa. 1) Maitreya; 2) Amoghadarśana; 3) Sarvāpāyajaha; 4) Gandhahasti; 5) Sarvaśokatamo-nirghātana; 6) Śauraya; 7) Gaganagañja; 8) Jñānaketu; 9) Amitaprabha; 10) Candrapra-

bha; 11) Bhadrapāla; 12) Jālinīprabha; 13) Vajragarbha; 14) Akṣayamati; 15) Pratibhānakūṭa; 16) Samantabhadra.

Donjaku, on the basis of Sego's translation, says #1 and #2 in Amoghavajra's translation as indicated by Ennin should be read together although he still correlates these characters with Vajrāṅkuśa and Vajrapāśa. He says also that Vajrasphoṭa is akin to Nārāyaṇa (Viṣṇu, the preserver god in India) in that he binds sentient beings firmly to the seat of enlightenment. Number 4, Vajrāveśa, is correlated with saṃsāra because this deity represents the joy arising from realizing the voidness of saṃsāra. In regards to the sixteen Bhadrakalpa Bodhisattvas he says 1) is Nirvāṇa, i.e., the samādhi of Maitreya; all living beings have crossed saṃsāra (No. 4) and have reached Nirvāṇa; 2) Amoghadarśana is a different name for Mañjuśrī who resides in an eternal nirvāṇa; 3) this means the removal of all evil destinies; 4) Gandhahasti signifies Samantabhadra who penetrates all places and purifies the mind of enlightenment; 5) this Bodhisattva removes doubts; 6) this Bodhisattva gives rise to compassion, establishes the Mahāyāna and removes defilements; 7) Gaganagañja Bodhisattva is the Lord of the three realms, hence the Chinese translation; 8) Jñānaketu is referred to as incessant because he is the mind of enlightenment which is constant; 9) Amitaprabha is known as having a heart of compassion but can display anger and destroy the three worlds; 10) moonlight signifies the illumination of darkness and the removal of passion. Sego's translation of peaceful existence refers to the removal of defilements and the realization of nirvāṇa. Amoghavajra's translation of drinking and pleasure means the pleasure of having drunk the ambrosia of nirvāṇa;

11) Bhadrapala is one who protects, hence Amoghavajra's translation; Sego's translation of peaceful existence means having the traits of knowledge and virtue; 12) this deity can destroy, i.e., net the minds of all people; 13) Vajragarbha is the Lord of the Thunderbolt assembly and hence the two Chinese translations; 14) Amoghavajra's translation for Akṣayamati means mysterious mind, i.e., this Bodhisattva makes all living beings give rise to the mind of enlightenment; 15) this Bodhisattva is translated the "best" by Amoghavajra because he is supreme in spreading the marvellous teaching and defeating others; 16) Donjaku says that only jñānaḥ and not jñānaḥ pāramitā should be used to designate Samantabhadra. Pāramitā belongs with the following word path and the next section of the sūtra. The sword Samantabhadra holds expresses knowledge.

The Indian commentaries all interpret these words as descriptive of Mahāvairocana's intrinsic nature. Thus, Śākyamitra, Ānandagarbha and Buddhaguhya all say Mahāvairocana works for the benefit of all living beings. In general, the former two both say "all" means Mahāvairocana forms the essence of all things. They say Mahāvairocana manifests Śarva (a deity who kills with arrows) and Brahmā when needing to subjugate by them. Śākyamitra says saṃsāra is experienced to reveal the self-nature of Mahāvairocana interpenetrating all things while nirvāṇa is revealed in contrast, to show that Mahāvairocana is also eternal. Śākyamitra says right livelihood means Mahāvairocana acts without error. Ānandagarbha says this means the ten pāramitā discipline. He also states offering expresses the intrinsic nature of the Action maṇḍala while Śākyamitra says the offer-

ings of all Tathāgatas are manifested widely throughout all space. Śākyamitra says Buddha means realizing the true nature of all things while Ānandagarbha says it signifies the manifested intrinsic nature of Mahāvairocana. Śākyamitra says purity means to be apart from all defilements while Ānandagarbha says this is the intrinsic nature of the marvellous knowledge of observation. Both say Mahāyāna indicates the intrinsic nature of Mahāvairocana which is the same as the fruit of the Bodhisattva path, i.e., Buddhahood. Ānandagarbha says the three worlds signify Mahāvairocana is manifested therein (the world of desire, form and formlessness). Śākyamitra says incessant is descriptive of Mahāvairocana's inherent nature. Ānandagarbha and Śākyamitra say Mahāvairocana is described as happiness as he causes bliss. Ānandagarbha says he is the Lord of Happiness as he binds one to enlightenment while Śākyamitra says he protects the happiness of oneself and others. Ānandagarbha says Mahāvairocana destroys the three worlds while Śākyamitra says he in fact destroys those difficult to convert. Ānandagarbha says Mahāvairocana is the Lord of the Thunderbolt family. The very best bhūmi refers to an intrinsic nature of knowledge which is attained at the stage represented by Vajradhara. If there is an intrinsic nature of knowledge it is because of the realization of the ten pāramitās. Śākyamitra says Mahāvairocana is called Thunderbolt Lord because he occupies the highest rank of all Bodhisattvas. The very best bhūmi means the ten pāramitās realized by Bodhisattvas. As Mahāvairocana knows without error all meanings he is known as knowledge. As he pursues all pāramitās

he is referred to as the pāramitā path.[1]

---

release, bodhisattva and practice, all Tathāgatas; Buddha's benefit, Buddha's heart, perfect enlightenment, supreme; Vairocana, victor, Lord, Self-arisen, dhāraṇī, recollection; great being, great mudrā, samādhi, performance of the acts of a Buddha; one consisting of the nature of all Buddhas, a being always benefitting and enlightening; great immovable one, great black one, one of great passion, one of great pleasure; one of great means, the great and ultimate one, the best of all, world Lord.

E. pp. 32b, 1.25 - 33b, 1.26 D. pp. 195a, 1.2 - 197c, 1.16

R. pp. 115a, 1.26 - 116a

Ennin, Raison and Donjaku all agree on the meaning of the above words.

From 'path' (in the last section) to 'Buddha's heart' the path of the ten pāramitās of non-retrogressing Bodhisattvas is described. (Pāramitā-)nayaḥ indicates this path. This removes the five obstacles of all living beings (false views, covetousness, attachment to form, desire for existence, ignorance) and so is called 'release'; that is, this is Sarvanivāraṇa-viṣkambhi Bodhisattva. (除一切蓋障菩薩)[2]

---

[1]E. Sakano, Kongōchōkyō ni kansuru Kenkyū," pp. 100-40; T. Kitamura, "Kongōchōkyō no Betsujodan ni tsuite no Ikkōsatsu," Mikkyōgaku Kenkyū, No. 8, 1976, pp. 7-13.

[2]T. 18, No. 848, p. 1a, 1.20; See Hajime Nakamura, Bukkyōgo Daijiten (Tōkyō: Tōkyō Shoseki Kabushiki Kaisha, 1975), p. 692. The following four Bodhisattvas rule four assemblies in the 'Womb' maṇḍala. The attempt here by Ennin and Donjaku to link the Dainichikyō and the Kongōchōgyō was not attempted by the Indian commentators and lacks historical corroboration. Hui-kuo presumably started this trend.

The light of truth shines everywhere and awakens the ignorant masses. That is, 'bodhisattva' is Mañjuśrī Bodhisattva of the Mañjuśrī hall. 'Practice of all the Tathāgatas' signifies the practice of Kṣitigarbha which benefits others. 'Buddha's benefits and Buddha's heart' refers to Ākāśagarbha Bodhisattva (i.e., fine Dharma banner 妙法幢). The above four Bodhisattvas refer to the four principles of cause, practice, realization and entrance into Nirvāṇa according to Donjaku. To remove obstacles is the cause, i.e., bodhicitta. Practice means the actions of the Tathāgata which benefit others. Realization is represented by the Bodhisattva of great illumination. Buddha's benefits refers to entrance into Nirvāṇa. He also says to remove obstacles means to perform a śāntika homa rite. Because of the inner realization of a non-perfuming knowledge the second Bodhisattva manifests radiance. Buddha's benefits is represented by the banner of enlightenment.

According to Ennin, Raison and Donjaku from "perfect enlightenment" to "performance of the acts of a Buddha" the Buddhoṣṇīṣas are indicated.[1] They divide the above words and phrases as follows: 1) perfect enlightenment and supreme refer to all the Buddhoṣṇīṣas in general; 2) Vairocana, Victor and Lord refer to Vijayoṣṇīṣa who is self-arisen and embraces (dhāraṇī) all uṣṇīṣas; 3) recollection stands for Sitātapatra; 4) great being and great mudrā refer to Tejorāśyuṣṇīṣa; 5) Samādhi refers to Abhyudgatoṣṇīṣa 6) performance of the acts of a Buddha refers to Jayoṣṇīṣa.

---

[1]These are incarnations of Śakyamuni Tathāgata as Cakravartins in the Śakyamuni assembly of the Mahākarunāgarbhodbhava maṇḍala; See MJ, pp. 605-606.

The above three commentators say also the phrase "one consisting of the nature of all Buddhas" clarifies the powers of Vajradhara. As the number of thunderbolts is numerous the text says "all." By the blessings of the Vajrasattvas one removes numerous mental defilements at the time of the Tathāgata practice. These powers of the Vajrasattvas are functions of Buddha's knowledge and thus it says "one consisting of the nature of all Buddhas." As for the "being constantly benefitting and enlightening," being means Mahāvairocana who always guides and enlightens Hīnayānists. Donjaku says this refers to all forms that are manifested to spread the teaching and enlighten living beings (D. p. 197a, 1.11-21).

Ennin, Raison and Donjaku again all say the Vidyā Lords are referred to from "great immovable one" down to "the best of all." The great immovable one is Acala who is in the center.[1] The great black one is Vajrayakṣa in the northern quarter. The one of great passion is Trailokyavijayavajra in the eastern quarter. The one of great pleasure is Kuṇḍalīvajra in the southern quarter. The one of great means is Mañjuśrī in the western quarter. The great and ultimate one is Hayagrīva Vidyārāja.

All three above commentators again say "the best of all" and "world lord" refer to the Lokadevas. The twenty devas form an excellent palace. There are many of these and so the text says "all." All the Cakravartins of earth, water, fire and wind are called Lords because in their respective worlds they have attained mastery.

Ennin closes his interpretation of the formal introduction by

---

[1]MDJ, p. 2112c. These are correlated with the five families.

saying it is difficult to understand and that without a teacher, i.e., oral transmission, it is impossible to interpret the above words and phrases! (E., p. 33b, 1.22ff.) Presumably he is referring to the oral transmission he received, as noted by Donjaku,(D., p. 197b, 1. 28ff.) although he does not specify his master.

Ānandagarbha says Mahāvairocana is referred to as release because all living beings are saved by the contemplation of Vajrasattva. He has an intrinsic nature of enlightenment and thus is known as Bodhisattva. With a nature consisting of the esoteric, mantra practice he is also known as practice. He has the features of Akṣobhya, Ratnasaṃbhava, etc. and thus is known as all Tathāgatas. Considering his intrinsic nature from the point of view of the Gem family he is referred to as Buddha's benefits. His samādhi is complete and thus is called Buddha's heart. Having the nature of a Buddha he is known as perfect enlightenment which is without superior and thus supreme. Mahāvairocana is known universally and is the victor over all demons and the Lord of the four families. Mahāvairocana by himself is truly enlightened and thus self-arisen. As his own nature performs the work of the four families he is known as dhāraṇī. Recollection means his intrinsic nature does not forget karma. Mahāvairocana is a great being as he has accomplished all the goals of living beings. By the great mudrā one contemplates the union of Mahāvairocana with all living beings. When the mind becomes one with Mahāvairocana it is through such a samādhi that one performs the deeds of a Buddha. One can do this because of a nature consisting of all Buddhas. One then is a being who attains the aims of all sentient beings and, by manifesting a beginningless and endless Dharmadhātu,

is constantly benefitting and causing enlightenment. A great immovable one who governs is empowered for living beings and a great black one is manifested to subdue living beings. The one of great passion is Vajrasattva who is united with four devatās. Having an intrinsic nature of not-two knowledge Mahāvairocana is one of great bliss. He is one of great means because he embraces all accomplishments in the paths of the four maṇḍalas. He is the great and ultimate one because he is based on these causes. Having an intrinsic nature of the single mudrā maṇḍala he is known as the best of all. As he is the ultimate he is the palace Lord.

Śākyamitra says Mahāvairocana has an enlightened intrinsic nature of śūnyatā and thus is called release. In the sense of cultivating discipline Mahāvairocana is referred to as practice (enlightenment is achieved through practice). Mahāvairocana is inseparable from all Tathāgatas and so is called "all Tathāgatas." Victor means Mahāvairocana is superior to all heretical teachings and Lord means he protects all worlds of living beings. Self-arisen means he exists by himself and is completely enlightened. Dhāraṇī means insight, mind, a contemplated dhāraṇī and also corresponds to recollection. Mahāvairocana is known as one of great passion for it is with passion that he works to enlighten all living beings. One of great pleasure refers to Paranirmita-vaśavartin, the Lord dwelling at the summit of the world of Desire who covets pleasure, seeks pleasure in others and dallies among his retinue of wives. One of great means signifies Mahāvairocana quickly achieves sought after goals. The great and ultimate one refers to the status of Mahāvairocana among all

gods. He is the foremost of all Śrāvakas, etc. and the Lord of their realm.

Buddhaguhya adds that Mahākala expresses the thunderbolt samādhi, i.e., all Buddhas manifest anger to benefit living beings. The benefits of Mahāvairocana are akin to the friends and passions of living beings, and that which is of the greatest pleasure (enlightenment) is known as great bliss.[1]

The Bhagavat Samantabhadra, the great Bodhisattva, who is the thought of great enlightenment, abided in the hearts of all the Tathāgatas.

E. p. 33b, 1.27 - c, 1.22 D. p. 197c, l. 9-23, p. 198b, 1.10.

As noted above (p. 27), both Ennin and Donjaku agree that from this line the body of the text formally begins while the Indian commentators and Jiun agree this is the last line of the introduction. Donjaku says the body of the text has three sections: 1) the first clarifes the five stages of practice leading to enlightenment (pañcābhisaṃbodhi); 2) the second clarifies the generation of the thirty-seven deities; 3) the third generally explains the rites of the maṇḍala. After attaining enlightenment the thirty-seven deities are generated through the thunderbolt samādhi. The rites of the maṇḍala are explained for the rapid attainment of the Bodhisattva stages. Samantabhadra above indicates the Shingon practitioner.[2]

---

[1]T. Kitamura, loc. cit., pp. 13-19.

[2]Cf. Kanjin Horiuchi, "Shoe Kongōchōkyō Shosetsu no Shoson ni tsuite; shibutsu - Fugen, Kongōshu, Jikongō," Kōyasan Daigaku Ronsō,

(Chapter 1
Description of the Rite of the Vajradhātu
Mahā-maṇḍala
Section 1 1) The five stages of
realization - pañcābhisaṃbhodhi)

Then all the Tathāgatas filled this Buddha realm like sesame seeds.[1]

At that time all the Tathāgatas formed a great assembly and approached the Sarvārthasiddhi Bodhisattva Mahāsattva seated at the seat of enlightenment. Approaching, they appeared with Saṃbhoga type bodies of Bodhisattvas and spoke thus: "Son of a noble family, you who endure all austerities, how will you realize the supreme, perfect enlightenment without knowing the truth of all the Tathāgatas?"

(The pañcābhisaṃbodhi)[2]

(A)(1)[3] Then the Sarvārthasiddhi Bodhisattva Mahāsattva, upon being exhorted by all the Tathāgatas, rose from the āsphānaka samādhi. Prostrating to all the Tathāgatas he said: "Blessed ones! Tathāgatas! Teach! How should I practice? What is this truth?

No. 16, 1981, pp. 27-53.

[1]For the following section see also Shirō Sakai, "Gosōjōshinkan ni tsuite," in Studies of Esoteric Buddhism and Tantrism (Mikkyōgaku Mikkyōshi Ronbunshū (Kōyasan, 1965), pp. 397-409.

[2]Cf. F. D. Lessing and A. Wayman, Buddhist Tantric Systems, pp. 29-35.

[3]The division of the five stages of religious practice by Ennin (capital letters) and Donjaku (cardinal numbers) are indicated. Ānandagarbha and Śākyamitra agree with Donjaku, except for the last stage, which they interpret as beginning with the fifth section of Ennin (E); See H., pp. 24-28.

Thus speaking, all the Tathāgatas addressed this Bodhisattva in accord and said: "Son of a noble family, you should proceed with the mantra, muttered at will, which is naturally successful and which composes and thoroughly masters your own mind: Oṃ I perform thought penetration.

(B) Then the Bodhisattva spoke thus to all the Tathāgatas: "I have been taught. Blessed ones! Tathāgatas! I see the form of a moon disc in my own mind." All the Tathāgatas said: "Son of a noble family, this thought is naturally luminous. As one cleanses it, so it becomes. It is just like dyeing with color a white garment."

(2) Then all the Tathāgatas, for the increase of the knowledge of the naturally luminous thought, for this Bodhisattva also, produced the thought of enlightenment with this mantra which is naturally successful: Oṃ I produce the thought of enlightenment.

(C) Then the Bodhisattva again, by the command of all the Tathāgatas, generated the thought of enlightenment and said: "That form of a moon disc I see just as a moon disc."

(3) All the Tathāgatas said: "The mind of all the Tathāgatas, Samantabhadra, the thought arisen, has become consistent. Practice it well! For the strenghtening of the arisen thought of Samantabhadra of all the Tathāgatas imagine a vajra form in the moon disc in your own mind with the mantra: Oṃ Stand up, oh thunderbolt!

(D) The Bodhisattva said: "Blessed ones! Tathāgatas! I see a thunderbolt in the moon disc."

(4) All the Tathāgatas said: "Stabilize this thunderbolt of Samantabhadra thought of all Tathāgatas with this mantra: Oṃ I consist of thunderbolt!

Now these body, speech and mind Vajradhātus of all Tathāgatas, assembling as far as all of space, entered that Sattvavajra completely by the empowerment of all Tathāgatas. Then the Bhagavat Sarvārthasiddhi Mahā-bodhisattva was consecrated with the thunderbolt named initiation "Vajradhātu, Vajradhātu!" by all the Tathāgatas.

(E) Then the Vajradhātu Mahā-bodhisattva spoke thus to all the Tathāgatas: "Blessed ones! Tathāgatas! I see myself as the body of all Tathāgatas."

(5) All the Tathāgatas replied: "Now, great being! Visualize yourself as the Sattvavajra, the Buddha form endowed with the best of all forms, reciting at will with this naturally successful mantra: Oṃ As all the Tathāgatas are, so am I.

Having been so addressed, the Vajradhātu Mahā-bodhisattva knew himself to be a Tathāgata. He prostrated to all the Tathāgatas and spoke thus: "Empower me! Blessed ones! Tathāgatas! May you strengthen this enlightenment!"

Having been so addressed, all the Tathāgatas entered this Sattvavajra of the Vajradhātu Tathāgata.

E. p. 32b, 1.28; pp. 33c, 1.22 36a, 1.28 D. pp. 197c, 1.9 - 208c, 1.1

According to Jiun, all the Tathāgatas who appear as Saṃbhogakāyas are actually innate in our own minds.[1] Our mind is filled with these virtues naturally. These Tathāgatas admonish the Sarvārthasiddhi because he seeks Buddhahood outside his own mind. When the

---

[1]Hase Hōshū, compiler, Kyō ō kyō shaku, in Jiun Sonja Zenshū, Vol. VIII (Osaka: Kokiji, 1925), pp. 56-7.

Mahā-bodhisattva bows to all the Tathāgatas who appear to him in space, he manifests one body before each one and bows.

According to F. Edgerton,[1] āsphānaka samādhi doubtlessly is the same as āspharaṇaka samādhi. While both manuscripts of the Tattva-saṃgraha have āsphānaka samādhi, the Tibetan[2] and both Chinese translations have āspharaṇaka samādhi. The latter is translated as "space-filling" by Lessing[3] but is given a different interpretation by Ennin.

Ennin interprets āsphānaka samādhi as breath counting meditation (ānāpāna, E. p. 34a, 1.28ff.). He writes that in this meditation the mind and body should be still. The lips and teeth are closed and both eyes are slightly opened. Mindfulness of breathing is practiced to stop the obstructions of confusion, dissipation, etc. This is practiced by the slow learning Mahāyānists, Hīnayānists and heretics. If one can quickly enter the path of this sūtra there is no need to rely on this meditation.[4]

According to Donjaku, it is through āsphānaka meditation that one enters the first of the five stages of religious practice known

---

[1]Buddhist Hybrid Sanskrit Dictionary, Vol. 2 (3rd. ed.; Delhi: Motilal Banarsidass, 1977), p. 111.

[2]E. Sakano, Kongōchōkyō ni kansuru Kenkyū, p. 112.

[3]F. D. Lessing and A. Wayman, Buddhist Tantric Systems, p. 27; Mahāvyutpatti, Bonzōkanwa shiyakutaikō honyaku meigidaishū, Vol. 1, ed. by Ryōzōrō Sakaki (2 Vols.; 3rd. ed.; Tōkyō: Kokusho Kankōkai, 1981), p. 114, entry number 1487; Unrai Wogihara, compiler, Kanyakutaishō Bonwadaijiten (Tōkyō: Suzuki Research Foundation, 1979), p. 220; See esp. Kenryū Gachirin, "Āspharaṇaka ni tsuite," Ryukoku Daigaku Ronsō, No. 302, 1932, pp. 212-236.

[4]On the background of Ennin's interpretation see Ryōshū Misaki, "Jikaku Daishi no Kongōchōkyōshō no ichimondai; toku ni āspharaṇaka

in Japanese as Tsudatsushin. Quoting from the I kuei (T. 39, No. 1798, p. 812c, 1.18ff.) he writes:

> "On āsphānaka, ā means the absence of. Spānaka means consciousness. This is a samadhi where the mind is held in equilibrium. Ka means body. One should say (this is samādhi where) there is absence of the consciousness and the body is held in equilibrium." (D. p. 199c, 1.13ff.)

Donjaku clearly states this is not breath counting meditation (D. p. 200a, 1.8ff.). Rather, in this meditation, one should abide in quietude and equilibrium, and by the knowledge of the absolute truth, visualize countless Buddhas in space, as numerous as sesame seeds. Through this samādhi one realizes that all defilements and obstructions are like a ring of fire, an echoe in an empty valley, etc. In such a meditation one does not perceive the body-mind complex and one knows all things are without an intrinsic nature (D. p. 198b, 1. 14ff.).

Donjaku also says Sarvārthasiddhi is another name for Samantabhadra (D. p. 199a, 1.3). This is the mind of enlightenment while the seat of enlightenment is the devotee's own mind. The Saṃbhogakāyas are the devotee's bodies of equality knowledge (D. p. 199b, 1.1ff.). When the Shingon practitioner first undergoes an initiation he receives the bodhicitta precepts and practices this visualization of five features.

Donjaku says the pañcābhisaṃbodhi practice is derived from chüan nos. 5 and 6 of the Mahāvairocana sūtra[1] (D. p. 197c, 1.19) and he

---

samādhi to zengakudaijō ni tsuite," Tendai Gakuhō, No. 23, 1981, pp. 31-36.

[1]T. 18, pp. 17-21. This claim is far fetched. Cf. T. 39, No. 1796, pp. 688-704.

gives the following names[1] for these five stages of religious practice: 1) Tsudatsuhonshin (通達本心); 2) Shubodaishin (修菩提心); 3) Jōkongōshin (成金剛心); 4) Shōkongōshin (證金剛心); 5) Busshinenman (佛身圓滿) (D. p. 197c, 1.14). His discussion of these stages is as follows.

1) Shin of Tsudatsuhonshin means the mind of enlightenment. Tsudatsu means to see the path (i.e., this is the practice of visualiing the mind of enlightenment symbolized by the moon). He says that visualization of the letter A[2] is a means to perfect the visualization of the moon. In regards to the latter he quotes from the Bodaishinron:

> "The mind of the common person is like a closed lotus. The mind of a Buddha is like a full moon... The practitioner should visualize a sun or moon disc in the mind. By practicing this visualization one will radiate the original mind's natural purity. Moreover, this should be like the full moon's light which pervades space without distinctions...This is called the pure Dharmadhātu and also the sea of prajñā pāramitā and truth. It can encompass manifold and countless, precious, gem samādhis...Why is the example made with a moon disc? To create the round, bright form of a full moon is similar to encouraging the mind of enlightenment."[3]

The devotee practices this visualization for a long time. Cultivating and perfecting it, it should not be ignored or forced (D. pp. 201a, 1.15 - 204b, 1.1).

---

[1]Ennin does not give any names. The Bodaishinron which Donjaku quotes gives the following names: 1) Tsudatsushin; 2) Bodaishin; 3) Kongōshin; 4) Kongōshin (金剛身); 5) Shōmujōbodai (證無上菩提). See T. 32, No. 1665, p. 574b, 1.17ff. The term pañcābhisaṃbodhi is found in T. 18, p. 284c, 1.20ff.

[2]"The letter A is the substance of the mind of enlightenment." D. p. 202c, 1.2.

[3]T. 32, p. 574b, 1.22, p. 573c, 1.14ff.

2) The second stage is where the visualized moon is seen constantly. Non-discriminating knowledge is hereby cultivated. Quoting again from the Bodaishinron Donjaku writes "If one, just for a moment, visualizes it, this is called seeing reality...If one constantly sees it this is to enter the first Bodhisattva bhūmi." (T. 39, p. 574b, 1.9ff.). Here one first should attain a stable mind whereby joy is experienced, i.e., this is the pramuditā bhūmi. Donjaku says this stage includes all practices from the first bhūmi up until the tenth bhūmi (D. pp. 204b, 1.2 - 205a, 1.9).

3) Now one attains mastery of the tenth bhūmi although the mind is still affected by the impressions of the storehouse consciousness. The thunderbolt is visualized to strengthen the mind of enlightenment which has been awakened. This thunderbolt visualized in the moon disc has five prongs which emit rays of light. This represents the unstained, pure Buddha knowledge. Here one attains the initial stage of Togaku (等覚), i.e., enlightenment (pp. 205a, 1.10- 205c, 1.17).

4) The fourth stage of realizing the thunderbolt mind is the stage where one receives an ācārya consecration, equivalent to the thunderbolt samādhi. The crown placed on the head during this consecration consists of the five Buddhas and the thunderbolt one holds in the hand indicates one is the Lord of the teaching. The consecration is called Vajradhātu because all the deities of the Vajradhātu maṇḍala enter the body. Sattvavajra means to realize the thunderbolt body at the time of the consecration (pp. 205c, 1.18 - 207b, 1.21).

5) In the final stage one's body becomes a maṇḍala body, i.e., one becomes fully enlightened. The Buddhas of the five quarters

enter the body. These are endowed with the three mysteries and perfect the devotee. Being thus endowed with the three mysteries and reciting the mantra, one perfects the realization gained in stage four (pp. 207b, 1.22 - 208c, 1.1).[1]

Buddhaguhya and the other Indian commentators also give an explanation of the pancābhisaṃbodhi practice.[2] As Ennin explained, the devotee first practices breath meditation whereby the six senses are quieted and concentration can begin. The tongue is placed against the palate, the eyes are half closed and the body should be sitting in an upright posture. Once the body and mind are still one is to concentrate the mind with the mantra "Oṃ I perform thought penetration."

In regards to breath meditation, Padmavajra says prāṇa (wind) issues from all openings of the body and the perceptive consciousness usually rides on these winds. By stopping the inhalation and exhalation process it is possible to gain concentration by stopping the flow of consciousness to the external world.

When the moon disc is seen in the mind Buddhaguhya says the devotee realizes the principle of śūnyatā or the void. The moon disc at first is not constantly seen because in the next stage the Mahābodhisattva is made to say "That form of a moon disc I see just as a

---

[1]Cf. KBZ, Vol. 2, pp. 208-9. The terms for the pañcābhisaṃbodhi given by Donjaku follow Kūkai's terminology.

[2]The following information is taken from Taido Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, (IV)," Mikkyōgaku, No. 10, 1973, pp. 26-43. Many of the preliminary exercises Buddhaguhya describes but which will not be discussed here are also found in the Vajradhātu recitation manuals in Japan. I.e., the visualization of the letters Ma and Ṭa in the eyes, etc.

moon disc." This is because habitual mental patterns have not been completely purified and one's merits and insight are immature. Buddhaguhya says the mark of the moon disc which appears is a sign of the devotee appearing as the principle deity of worship.

In the second stage the moon is made to shine brightly like a full, autumn moon. Padmavajra like Donjaku says the accomplishments of this stage correspond with the first nine bhūmis. According to Ānandagarbha the mantra "Oṃ I produce the thought of enlightenment" increases the light of the moon. Śākyamitra says the moon visualized here is like the full moon of the fifteenth day of the month. He also says the first stage corresponds with mirror-like knowledge and the self-nature of Akṣobhya while the second stage corresponds with equality knowledge and the self-nature of Ratnasaṃbhava.

In the third stage Buddhaguhya says a five pronged thunderbolt should be visualized in the moon disc to strengthen the thought of enlightenment. This symbolizes the five knowledges. Both Śākyamitra and Ānandagarbha say this practice is correlated with discriminative knowledge and Amitābha.

Ānandagarbha and Śākyamitra both equate the fourth stage with the self-nature of Amoghasiddhi. Buddhaguhya says that by the correct and long visualization of the thunderbolt in the moon it becomes clear and stable and thereby the practitioner becomes the Vajradhātu consisting of the body, speech and mind mysteries of all the Tathāgatas.

Buddhaguhya says the final stage is a means the devotee has of

unifying the radiating light of the moon. That is, with the body becoming the radiant moon one illumines all worlds as the Bhagavat Vairocana. Padmavajra adds that now one appears as a Niṣyandakāya with radiant marks.

---

(2) Realization of the Vajradhātu Tathāgata)

Then the Bhagavat Vajradhātu Tathāgata immediately realized 1) the equality knowledge of all the Tathāgatas; 2) entered the secret samaya of the knowledge seal of thunderbolt equality of all the Tathāgatas; 3) was intrinsically pure and enlightened in the knowledge of the equality of the natures of all the Tathāgatas; 4) obtained a knowledge-store naturally illuminated and of complete equality with all the Tathāgatas and 5) attained perfect and complete enlightenment, worthy of a Tathāgata.

E. pp. 36a, 1.29 - 37a, 1.8   D. pp. 208c, 1.2 - 209b, 1.4

Ennin correlates those phrases numbered 1), 2), 3) and 4)/5) in the translation with the four transformed categories of perception as discussed above (pp. 148-9). The following section up until the words "having established all actions of the Tathāgatas" he identifies with the fifth knowledge represented by Mahāvairocana. The word "realized" above he identifies with the knowledge of the self-oriented body of the Dharmakāya (Jap.: Jijuyushin) which unites the two aspects of Mahāvairocana which are not two, i.e., Ri or principle and chi or knowledge.

Donjaku says this section corresponds with the following portion

of the Chin kang ting ching lien hua pu hsin nien sung i kuei and likewise writes it describes the attainment of the four knowledges.

> "Next, one forms the pledge seals of the four Tathāgatas. With each of their basic mantras one empowers the body. Akṣobhya Buddha is placed on the heart. Ratnasaṃbhava is on the forehead. Amitābha is placed on the throat and Amoghasiddhi is on the head."[1]

That is, by the empowerment of the four Buddhas, one is called (no. 5) a completely enlightened Buddha. Donjaku writes that samaya in No. 2 is another name for maṇḍala (D. p. 209a, 1.4ff.). Also, Donjaku assigns the word realized to the first transformed consciousness and then he assigns numbers 1), 2) and 3)/4)/5) in Ennin's analysis to the other three transformed perceptions respectively and he does not discuss a fifth knowledge correlated with Mahāvairocana.

Ānandagarbha assigns numbers 1) through 5) (No. 1 includes the word realized) to the five Buddhas (No. 5 being Mahāvairocana) and their respective knowledges. Śākyamitra assigns 1), 2), 3) and 4)/5) to the four knowledges.[2]

---

(3) The Gem Consecration and Vajradhātu's Arrival on Mount Sumeru)

Then all the Tathāgatas again issued from the Sattavajra of all the Tathāgatas. He was initiated with the great gem consecration of Ākāśagarbha and generated the nature knowledge of Avalokiteśvara. Having established all actions of the Tathāgatas he thereby

---

[1]T. 18, No. 873, p. 302c, 1.6ff.

[2]H. pp. 29-30, ft. nts. *1) and *3); E. Sakano, Kongōchōkyō ni kansuru Kenkyū, pp. 52-6.

reached the summit of Mount Sumeru and the palace with diamond spires. After arriving, for the empowerment of all the Tathāgatas themselves, the Vajradhātu Tathāgata was led to and sat in the lion seat of all the Tathāgatas which faced all directions.

Then Akṣobhya Tathāgata, Ratnasaṃbhava Tathāgata, Lokeśvararāja Tathāgata, Amoghasiddhi Tathāgata and all the Tathāgatas, for the sake of empowering him, and due to the Bhagavat Śākyamuni Tathāgata's excellent realization of universal equality, sat in the four directions contemplating the equality of all quarters.

E. pp. 37a, 1.9 - 38a, 1.4 D. pp. 209b, 1.5 - 211c, 1.16

Ennin says this section discusses the empowerment of Vairocana by the four Buddhas. Having issued from the Sattvavajra all the Tathāgatas who are the substance of the Dharmadhātu (i.e., the five Buddhas) had entered his body. The summit of Mount Sumeru is the fourth dhyāna of the form world where Buddha attained enlightenment and it is here that all Buddhas of the three times constantly preach Buddhism. Vajradhātu Tathāgata is Vairocana. The lion seat faces all directions because it has four sides.

Donjaku says the Para(?)-saṃbhogakāya of the Dharmakāya is now discussed. This aspect of the Dharmakāya works through various forms to convert and enlighten others. He appears thus as four Cakravartins on Mount Sumeru, i.e., Vajrasattva, Vajraratna Bodhisattva, Vajradharma Bodhisattva and Vajrakarma Bodhisattva.[1] Ākāśagarbha emerges from Vajrasattva. Thereby Vajrasattva can generate the nature knowl-

---

[1]Based on T. 19, No. 1003, p. 610c, 1.19ff.; p. 611b, 1.11ff.; also T. 77, p. 769c, 1.14ff.

edge of Avalokiteśvara. Based on this knowledge Vajrasattva can engage in the affairs of a Tathāgata. In this fashion the Para(?)-saṃbhogakāya functions.[1]

Donjaku also says Mount Sumeru is the mind of all living beings. The great palace has five spires representing the five knowledges innate to all sentient beings. Mount Sumeru is also represented by the moon and in this regard Donjaku quotes the I kuei which says: "On the lion seat within the moon disc imagine a four-faced Vairocana. With the bodies possessed by all the Tathāgatas for a seat he sits on it."[2] Finally, Donjaku says the four Buddhas of the four cardinal directions are the Para(?)-saṃbhogakāya. They enter the samādhi of Śākyamuni and turn the wheel of the teaching.[3]

(Section 2 Samādhi of Vairocana Tathāgata:
The Five Tathāgatas)

Then Bhagavat Vairocana Tathāgata at once was enlightened (A) and became the Samantabhadra mind of all Tathāgatas(B); he was initiated with space born, great gem consecration of all the Tathāgatas (C); reached the farthest end of Avalokiteśvara's nature knowledge of all the Tathāgatas (D); and was the unfailing and unimpeded

---

[1]Based on T. 18, No. 870, p. 288b, 1.11ff.

[2]T. 39, No. 1798, p. 814c, 1.19ff.

[3]Cf. F. D. Lessing and A. Wayman, Buddhist Tantric Systems, p. 35: "After becoming a full Buddha, he performed four kinds of marvel. His Saṃbhogakāya remained in the Akaniṣṭha heaven. By means of the Nirmāṇakāya he performed various acts. For example, with the single apparition of a four-faced Vairocana, he proceeded to ths summit of Mount Sumeru and recited the fundamental Yoga Tantra, the Tattvasaṃgraha. Then he appeared in the world of men and displayed the methods of defeating Māra, the Manifest Complete Buddhahood, etc."

ruler over all actions of all Tathāgatas (E), perfected in action and desire.

E. pp. 38a, 1.7 - 39c, 1.10 D. pp. 212a, 1.3 - 213a, 1.16

Ennin and Donjaku both write that with this section the manifestation of the thrity-seven deities of the Vajradhātu Mahā-maṇḍala begins. These deities represent different aspects of the enlightenment of Mahāvairocana. Quoting from the I kuei[1] Ennin writes these include the five Tathāgatas, sixteen Bodhisattvas, four pāramitās, the eight pūjās and four attracting Bodhisattvas.

Ennin writes the present section refers to the five Tathāgatas, here identified as (A) - (E). Paraphrasing his quotation from the Hsin yao[2] he writes: When the devotee first develops a mind of faith he manifests the mind of enlightenment and the great mirror-like knowledge which exists in the minds of all sentient beings. In the mind rests the letter hūṃ (हूँ) which changes into a moon disc. Within the radiant moon disc is a five-pronged thunderbolt, bright and shining. This is Vajrasattva, a different name for Samantabhadra Bodhisattva. This represents Akṣobhya Tathāgata (A) in the Eastern quarter and the thunderbolt family. Next is Ratnasaṃbhava Tathāgata (C) in the Southern quarter. He consecrates all Tathāgatas with a gem crown which fulfills the desires of all living

---

[1]T. 39, p. 815a, 1.3ff. Ennin hereafter bases his commentary in large part on the I kuei, Liao shu chin kang yü ch'ieh fen pieh wei hsiu cheng fa men (T. 18, No. 870; hereafther abbreviated as Fen pieh wei) and the Chin kang ting yü ch'ieh lian shu san shih ch'i tsun hsin yao (T. 18, No. 871; hereafter abbreviated as Hsin yao), both Tattvasaṃgraha lineage texts.

[2]T. 18, p. 292a, 1.4ff.

beings. This is also the equality knowledge. Next is Amitābha Tathāgata (D) in the Western quarter and discriminative knowledge. Next is Amoghasiddhi Tathāgata in the Northern quarter who represents procedure-of-duty knowledge. In the center is Vairocana (A) of the Tathāgata family.

Donjaku writes that the above four Cakravartins now in this section turn the four wheels of the teaching. Bhagavat Vairocana refers to the Para(?)-saṃbhogakāya. Letters (B) - (E) refer respectively to the Thunderbolt, Gem, Law and Action wheels being turned. Perfected in action refers to the affairs of all Buddhas while perfected in desire refers to the affairs of all living beings.

The sixteen Bodhisattvas (i.e., Vajrasattvas) to be discussed hereafter are divided into four groups. These are in the East, South, West and North (D. p. 212b, 1.15ff.), surrounding Akṣobhya, Ratnasaṃbhava, Amitābha and Amoghasiddhi respectively.

The four Bodhisattvas which form the thunderbolt family and the retinue of Akṣobhya Ennin identifies as Samantabhadra Bodhisattva, Amogharāja Mahā-bodhisattva, Mara Mahā-bodhisattva and Prāmodyarāja Mahā-bodhisattva. (E. p. 39c, 1.14ff.) In order to manifest the following sixteen Vajrasattvas Vairocana enters a samādhi based on the pledge of the Bodhisattvas Ennin hereafter names as above. These names, however, are not regularly used in the Shingon school. Instead, it is the mantra Vairocana issues from his heart which is used to identify these Vajrasattvas. Hereafter these mantra names as given by Horiuchi will be used.

(Part 1 Manifestation of the Sixteen
Vajrasattvas 1) Vajrasattva)

For the empowerment of all the Tathāgatas themselves he entered the samādhi known as the Being-consecration-thunderbolt which originates in the Samantabhadra Mahā-bodhisattva pledge of all the Tathāgatas. There issued from his heart the mantra of every Tathāgata known as the Mahāyana realization of all the Tathāgatas: Vajrasattva.

E. pp. 39c, 1.11 - 41a, 1.15   D. pp. 213a, 1.17 - 214c, 1.23

Donjaku writes this clarifies the Shingon samādhi of Vajrasattva. This deity represents the virtue of developing the mind of enlightenment (p. 214a, 1.20ff.).

Quoting from the Fen pieh wei Ennin writes (E. p. 41a, 1.3ff.):

> "Vairocana Buddha in his heart realizes the samādhi knowledge of Vajrasattva, the brave mind of enlightenment. As this is the Svasaṃbhoga Dharmakāya, from this samādhi he issues a five-pronged thunderbolt, radiant and fully illuminating the ten quarters of the world. This causes all living beings to realize Samantabhadra's acts at once...So that all Bodhisattvas receive this samādhi knowledge he produces the form of Vajrasattva Bodhisattva who rests in the moon disc in front of Akṣobhya Tathāgata."[1]

Donjaku, quoting from the I Kuei (T. 39, p. 815b, 1.11ff.), also writes:

> "The meaning of the secret mantra is that all living beings are adamantine...The practitioner develops a heart of great compassion by the vow to attain all knowledge. He enters the ocean of Samantabhadra and dwells in the world of living beings. Also, by the secret empowerment of the mantra, mind and actions, he makes the bodies of

---

[1]T. 18, p. 288c, 1.19ff. On the meaning of the sixteen Vajrasattvas see Wayman, "Sarvarahasyatantra," p. 540ff.

of all living beings firm." (D. p. 214b, 1.14ff.)

Padmavajra says Vajrasattva is visualized first because he represents the self-nature of the mind of enlightenment which is the cause of all the following knowledge beings. All of these are gathered in the mind of enlightenment and arise therefrom. Vajrasattva flourishes a five-pronged thunderbolt in the right hand and makes a fist with the left which is rested on the hip.

By the visualization of each of the sixteen knowledge beings and by forming their mudrās and reciting their mantras the practitioner becomes the knowledge being in question. To practice the samādhi of each deity one must form the knowledge-entrance mudrā in order to enter the deity and recite the deity's mantra.[1]

---

(1) No sooner had the Bhagavat Samantabhadra issued from the hearts of all the Tathāgatas then (2) there arose moon discs. Coming forth, they completely purified the great enlightened minds of all living beings and (3) stood on all sides of all the Tathāgatas. (4) Then out of these moon discs there issued the knowledge thunderbolts of all the Tathāgatas which (5) entered the heart of the Bhagavat Vairocana Tathāgata.

(6) On account of the extreme firmness of Vajrasattva's samādhi and by the empowerment of all the Tathāgatas they formed one body (7) whose measure was the assembly of the entire realm of space. (8) Manifesting a thunderbolt form consisting

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyo no Kenkyū, IV," Mikkyōgaku, No. 10, 1973, pp. 53-59; Ibid., "V", Mikkyōgaku, No. 11, 1974, pp. 2-5.

of the body, speech and mind thunderbolt of all the Tathāgatas having five tips encircled with light, it emerged from the heart of all the Tathāgatas and rested in his hand.

(9) Then from this thunderbolt there emerged rays of thunderbolts of various colors and shapes which pervaded and illumined all worlds.

(10) From the radiant tips of these thunderbolts there appeared Tathāgata bodies equal in number to the dust particles in all worlds. (11) In the assembly of the entire Dharmadhātu, amounting to all of space, and in the cloud ocean extending over the entire world, because they were fully enlightened in the superknowledge and knowledge of equality of all the Tathāgatas; (12) generating the great mind of enlightenment of all the Tathāgatas; perfecting the manifold acts of Samantabhadra; serving the families of all the Tathāgatas; going to the seat of great enlightenment; overcoming all Māras; perfectly realizing the great enlightenment of equality of all the Tathāgatas; turning the wheel of the teaching; up to bringing about the salvation of the entire world of living beings without exception, every comfort and benefit, the superknowledge and knowledge of all the Tathāgatas and the supreme accomplishments, (13) they manifested the magical and miraculous exhibitions of all the Tathāgatas.

Due to the extreme firmness of Samantabhadra and Vajrasattva's samādhi, they formed one body, the body of Samantabhadra Mahābodhisattva. (14) Abiding in the heart of the Bhagavat Vairocana, he was made to extol this udāna:[1]

---

[1]Exalted or joyous utterance.

"Ah! I am Samantabhadra, an adamantine being, self-existent. Although I am bodiless, because of this firmness, I have assumed a living body."

(15) Then the body of Samantabhadra Mahā-bodhisattva descended from the heart of the Bhagavat and again rested in a moon disc before all the Tathāgatas. Arising, he requested instruction.

(16) Then the Bhagavat entered the samādhi known as the thunderbolt of the knowledge pledge of all the Tathāgatas. (17) For the sake of: knowing all the Tathāgata's morality, concentration, insight, release and knowledge of release; of turning the wheel of the teaching; the benefits of living beings, great skill in means, power, determination, great knowledge and vows; (18) the salvation of all realms of living beings without exception; ruling all; the experience of all bliss and contentment; up to, for the fruit of attaining the knowledge of equality of all the Tathāgatas, superknowledge, and the greatest success in the supreme Mahāyāna enlightenment, (19) for this Samantabhadra Mahā-bodhisattva (20) he turned the wheel of all the Tathāgatas. He consecrated him with the initiation of the colored silk and jeweled crown of all the Buddha's bodies, (21) having placed in his hands the thunderbolt of success of all the Tathāgatas. Then he was consecrated with the vajra named initiation "Vajrapāṇi Vajrapāṇi" by all the Tathāgatas.

Then Vajrapāṇi Bodhisattva Mahāsattva, with the thunderbolt flourishing haughtily in the left hand, drew up the thunderbolt to his own heart[1] and, holding it there, was made to extol this udāna:

---

[1]K. Horiuchi (Kongōchōkyō no Sessō, p. 27 bt.) notes this

"This is the supreme thunderbolt of success of every Buddha. I am given into my own hands, thunderbolt into thunderbolt."

E. pp. 41a, 1.16 - 45c, 1.9 D. pp. 214c, 1.24 - 231b, 1.20

Based on T. 39 (pp. 815b, 1.22 - 818a, 1.18) Ennin divides this section into twenty-one parts as indicated in the translation.[1] The first twelve parts reveal the features of the secret miracles.

1) This shows reliance on a cause, i.e., manifestation from the Tathāgata's knowledge and empowerment of Samantabhadra.

2) This reveals the root, i.e., the moon discs indicate the mind of enlightenment which is pure.

3) This reveals response to reality, i.e., the enlightened Buddha doesn't weaken or withdraw from the minds of living beings.

4) This reveals features, i.e., the knowledge thunderbolts indicate the different knowledges in the mind of enlightenment, represented by a hook, arrow, etc.

---

phrase is also found in the Rishukyō (T. 8, No. 243, p. 784b) which has the left hand form a thunderbolt-pride mudrā which is rested on the left hip while the right hand flourishes a five-pronged thunderbolt before the heart (See also KIK, Mikkyōbu, II, p. 165, nt. 34). According to Donjaku (D. p. 230b, 1.19) a thunderbolt-pride mudrā is made by forming a fist. However, here, according to Horiuchi, the left hand holds a bell on the hip while the right hand takes the thunderbolt up to the heart and flourishes it there. He says (Ibid., p. 28) the five-pronged thunderbolt exists in the heart and this mudrā expresses this. See Mochizuki Bukkyō Daijiten, Vol. 2 (10 Vols.; Kyōto: Mochizuki Shinko, 1966-68), p. 1327a. Donjaku also quotes a "secret sūtra" (?) which says the left hand holds a metal bell (D. p. 230b, 1.11). Thus there are at least two traditions here concerning the mudrā of the left hand.

[1]As this interpretation is repeated for all sixteen Bodhisattvas with little variation (some parts are deleted or abbreviated), it need only be discussed in detail once here. Ennin's numbered divisions of Amoghavajra's translation are given in the Appendix.

5) This reveals power. By the cultivation of the mind of enlightenment one is empowered (the former revealed knowledges are introduced to the heart of Vairocana) and the samādhi of Vajrasattva is strengthened.

6) This indicates returning to the source, i.e., the mind of enlightenment and it's characteristics arise from and return to the Buddha's mind.

7) This reveals the function of knowledge. The Dharmadhātu knowledge encompasses all places and is constantly radiant. Light indicates the five knowledges.

8) This reveals features, i.e., because of the Buddha's powers he perfects and strengthens the five-pronged knowledge so that it rests in the palm of his hand. Anyone seeing the thunderbolt becomes enlightened.

9) This clarifies the manifested virtues. The Tathāgata's knowledge and virtues are infinite and splendid. This is indicated by the phrases "various colors," etc.

10) This reveals reality, i.e., the features of the Dharmadhātu consisting of the three mysteries are innumerable.

11) This indicates a universal manifestation. The five Buddhas reveal various miracles to save living beings. These are the features of the equality knowledge of all Tathāgatas, Nirmāṇakāyas, etc.

12) This shows correspondence to living beings. That is, in correspondence with the capacity of the minds of living beings to understand the teaching, the Buddha's acts and powers cause living beings to develop the mind of enlightenment.

Parts thirteen to eighteen indicate reception of the universal teaching and its manifestation.

13) This is the embracing aspect. All living beings are united with the samādhi of Samantabhadra and form one body.

14) This expresses returning to the source. Samantabhadra Bodhisattva exists in the Buddha's mind. This has two meanings: 1) This expresses knowing Samantabhadra is Vairocana; 2) He makes all living beings realize their knowledge-body is not separate from Buddha's mind.

15) This means revealing purity. Samantabhadra existed in the Buddha's mind, was empowered, and then is manifested. Samantabhadra has hereby received the teachings as have all living beings.

16) This expresses response to a request. All the Tathāgatas will receive the teaching.

17) This reveals the teaching.

18) This reveals the benefits of the samādhi and powers of Samantabhadra.

The following sections are explained as follows by Ennin:

19) This means the transmission of the five knowledges by the five seals.

20) This is the transmission of the rank of an ācārya.

21) This signifies action knowledge. The central prong of the thunderbolt is the Dharmadhātu while the other four prongs indicate the four families. The thunderbolt is given to one by one's teacher. Quoting from T. 19, No. 1003, p. 609c, 1.4ff., Ennin says the thunderbolt held before the heart expresses perseverance while the mudrā of the left hand expresses destroying left-hand practices.

Donjaku follows Ennin's interpretation. A few remarks he adds to clarify Ennin are as follows: 4) the knowledge thunderbolts refer to the thirty-seven deities in the central assembly; 7) by the universal manifestation of the Dharmadhātu knowledge all are converted; 8) noting that Vajrabodhi's translation (T. 18, p. 217c, 1.23) has the thunderbolt placed in the right hand Donjaku says the right hand denotes insight (D. p. 219a, 1.22ff.); 9) the words "various colors" refer to the five knowledges; thunderbolt samādhi is white, consecration knowledge is yellow, pure knowledge is red, action knowledge is black and Dharmakāya knowledge is blue (D. p. 219b, 1.21ff.); 13) Vajrasattva signifies the Tathāgatagarbha of all living beings; 14) Mahāvairocana is the result of the perfect cause Samantabhadra; 15) when Samantabhadra dwells in Buddha's mind he is self-enlightened, but if he abides only in self-enlightenment living beings obtain no benefit; thus he is empowered and emerges from the heart of the Bhagavat; 21) flourishing the thunderbolt in the right hand also means everywhere manifesting rupakāyas. The first thunderbolt referred to in the udāna is the five-pronged thunderbolt attained by all Buddhas by the perfection of practice. The second thunderbolt is innate to Vajrasattva. By the cultivation of the five-pronged thunderbolt one empowers the innate thunderbolt. This correctly expresses the meaning of consecration.

In regards to No. 20, Ānandagarbha says "wheel" means the various maṇḍalas explained in Part 1. "All the Tathāgatas" means the five Buddhas. Their bodies are the jewels set in the crown[1]

---

[1]Kanjin Horiuchi, "Sanjūshichison Shusseidan no yonshu Kanjō ni tsuite," in Okuda Jio Sensei Kijukinen Bukkyō shisō Ronshū (Kyō-

and they are the cause for the fulfillment of all living being's desires.

---

(2) Vajrarāja)

Then the Bhagavat also entered the samādhi known as the Being-consecration thunderbolt which originates in the pledge of Amogha-rāja Mahā-bodhisattva. There issued from his own heart the mantra of every Tathāgata known as the cause[1] of all the Tathāgata's hooking: Vajrarāja.

No sooner had the Bhagavat Vajrapāṇi himself issued from the hearts of all Tathāgatas then there arose the large hooks of all the Tathāgatas. Manifesting, they entered the heart of the Bhagavat Vairocana and formed one body. Manifesting the large form of a thunderbolt hook it rested in the hand of the Bhagavat.

Then from the large form of the thunderbolt hook there appeared Tathāgata bodies equal in number to the dust particles in all worlds. Performing the hooking of all Tathāgatas, etc. and the magical and miraculous exhibitions of all Buddhas, due to being an unfailing Lord and on account of the extreme firmness of Vajrasattva's samādhi, they formed a single body, the body of Amogharāja Mahā-bodhisattva. Dwelling in the heart of the Bhagavat Vairocana he was made to extol this udāna:

"Ah! I am Amogharāja, the thunderbolt born hook, in that the

---

to: Heirakuji shoten, 1976), p. 1021.

[1]Samaya here means cause according to Ānandagarbha and Śākya-mitra (H., p. 33). Donjaku says it means samādhi (D. p. 232c, 1.28).

Buddhas extending everywhere are drawn together for success."

Then the body of Amogharāja Mahā-bodhisattva descended from the Bhagavat's heart and rested in the moon disc to the right of all the Tathāgatas. Rising, again, he requested instruction.

Then the Bhagavat entered the samādhi known as the thunderbolt of the cause of all the Tathāgata's hooking. For the experience of the cause of all the Tathāgata's hooking, the hooking of all in all realms of living beings without exception, all pleasure and joy, up to, for the greatest success in the assembly consecration of all the Tathāgatas, for this Amogharāja Mahā-bodhisattva, he placed this thunderbolt hook in both his hands. Then he was consecrated with the vajra named initiation "Vajrākarṣa Vajrākarṣa" by all the Tathāgatas.

Then Vajrākarṣa Bodhisattva, drawing in all the Tathāgatas with the thunderbolt hook, was made to extol this udāna: "This is the peerless thunderbolt knowledge of all Buddhas, the supreme hook for success in all Buddha affairs."

E. pp. 45c, 1.10 - 48b, 1.7 D. pp. 231b, 1.21 - 236c, 1.9

Quoting from the Hsin yao (T. 18, No. 871, p. 292b, 1.18ff.) Ennin writes:

> "Although one has realized the genuine rank of a living being, illusion is still not eliminated. How, furthermore, can all living beings be attracted and converted? One must practice the four ways of leading living beings to liberation to save them. What are these four? Almsgiving, loving speech, benefitting living beings with good conduct of the body, speech and mind and assuming the same form as that of the living beings to be benefitted...For this reason Vajrarāja Bodhisattva holds a pair of thunderbolt hooks to be used for gathering..."

Quoting from the Fen pieh wei (T. 18, p. 288c, 1.25ff.) he writes:

> "Vairocana Buddha in his mind realizes the fourfold embracing samādhi knowledge of the thunderbolt hook. Due to being the Svasaṃbhogakāya, from ...this knowledge he issues thunderbolt rays which everywhere illumine the ten quarters of the world. With the four ways of leading living beings to liberation he gathers all living beings and rests them in the highest enlightenment...In order to make all Bodhisattva's implement this samādhi knowledge he creates the form of Vajrarāja Bodhisattva who rests in the moon disc to the right of Akṣobhya Tathāgata."

Also quoting from the I Kuei (T. 39, p. 818a, 1.25ff.) Ennin writes:

> "Through universal knowledge Mahāvairocana manifests this knowledge having the attribute known as Amogharāja. The supreme knowledge with the marvellous trait of the void is known as the King. This means he wants to make living beings possess this unimpeded knowledge. In the void there is no hindrance or obstacle. With the marks of the five knowledges he snares like a hook. He can hook living beings and put them out in the sea of the void. He can hook all Buddhas and sages and enter them into the hearts of living beings because all Buddhas alike empower them. If there is a Bodhisattva who performs the affairs of a Buddha, at that time he grasps this hook and dwells in the ten quarters of the world."

Donjaku writes that after the five-prong thunderbolt practice of Vajrasattva Vajrasattva practices the four ways of leading living beings to liberation. In regards to the ten bhūmis and sixteen lives this Bodhisattva is the second bhūmi and also is like the second day of the moon.

---

(3) Vajrarāga)

Then the Bhagavat also entered the samādhi known as the Being-consecration thunderbolt which originates in the pledge of Māra Mahābodhisattva. There issued from his own heart the mantra of all Tathāgatas known as the cause of all the Tathāgata's passion: Vajrarāga.

No sooner had the Bhagavat Vajradhara himself issued from the hearts of all the Tathāgatas then there arose the flower-armed of all the Tathāgatas. Manifesting, they entered the heart of the Bhagavat Vairocana and formed one body. Manifesting the form of a large thunderbolt arrow it rested in his hand.

Then from the form of this thunderbolt arrow there appeared Tathāgata bodies equal in number to the dust particles in all worlds. Generating all the Tathāgata's love, etc. and the magical and miraculous exhibitions of all Buddhas, due to being very destructive and on account of the extreme firmness of Vajrasattva's samādhi, they formed a single body, the body of Māra Mahā-bodhisattva. Dwelling in the heart of the Bhagavat Vairocana he was made to extol this udāna:

"Ah! I am by nature pure, affectionate and self-existing, in that those who are free from passion are converted by passion on account of purity."

Then the body of Māra Mahā-bodhisattva descended from the heart of the Bhagavat and rested in the moon disc to the left of all the Tathāgatas. Rising, again he requested instruction.

Then the Bhagavat entered the samādhi known as the thunderbolt of the passion empowerment of all the Tathāgatas. For the sake of experiencing the thunderbolt cause of all the Tathāgata's destruction, the passion of all realms of living beings without exception, all pleasure and joy, up to, for the fruit of attaining supreme success in the Māra deeds of all Tathāgatas, for this Māra Mahā-bodhisattva, he placed this thunderbolt arrow in both his hands. Then he was consecrated with the vajra named initiation "Vajradhanu Vajradhanu" by

all the Tathāgatas.

Then Vajradhanu Bodhisattva Mahāsattva, destroying all the Tathāgatas with the thunderbolt arrow, was made to extol this udāna:

"This purifies the knowledge of passion of all Buddhas. Slaying the passionless with passion, they bestow complete happiness."

E. pp. 48b, 1.8 - 50b, 1.9   D. pp. 236c, 1.10 - 240a, 1.24

Quoting the Hsin yao (T. 18, p. 292b, 1.25ff.) Ennin writes:

> "Although one has the hook one still does not possess a heart of great compassion. One must develop thoughts of love for all living beings and give guidance and protection. This Vajrarāga Bodhisattva grasps an arrow of great compassion which can be shot at the heart of the two vehicle's attachments...It can destroy all afflictions and directly secure enlightenment."

Quoting from the Fen pieh wei (T. 18, p. 289a, 1.2ff.) Ennin writes:

> "Vairocana Buddha in his heart realizes the samādhi knowledge of Vajrarāga's great compassionate arrow. Due to being the Svasaṃbhogakāya, from...this knowledge he issues rays of thunderbolt arrows that everywhere illumine the ten quarters of the world. These are shot and destroy the hearts of all living beings averse to and distant from the supreme enlightenment. They return and form one assembly. In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajrarāga Bodhisattva who rests in the moon disc to the left of Akṣobhya Tathāgata."

Also quoting from the I Kuei (T. 39, p. 819c, 1.9ff.) he writes:

> "The Tathāgata knowledge is deep and mysterious, encompassing the changes of impurity and purity in the boundless world. This, therefore, represents an attribute of Tathāgata's knowledge. This is called Māra who causes one to delight in impurity and purity...This is a transliteration of Marici and is translated The Destroyer. His knowledge seal is similar, i.e., the bow and arrow. That is, a certain Bodhisattva who attains enlightenment abides in a pure abode and does not find pleasure in following a coarse and impure world. He perfects living beings. This is the power of the knowledge seal. He can shoot and embrace them. As

> he is not impelled to remain long, with impure knowledge he embraces this pure knowledge. Thus he is called the Destroyer. Or there is a Bodhisattva who develops a vast and great heart, performing great Buddha affairs... There are many living beings who are constantly bound with hard impurities because of manifold afflictions... With this knowledge seal Bodhisattvas shoot them and destroy their hard bindings...and they reveal and awaken all living beings to the knowledge of the Buddhas. This is to destroy impurities in accord with purity. Thus the Tathāgata with Māra knowledge, amidst impurity and purity, can purify all."

"The flower-tipped arrow is the Tathāgata's snapped knowledge (seal). This seals both index fingers." (E. p. 49b, 1.1ff; 50a, 1.24)

Donjaku states "the substance of this knowledge seal is great compassion," (D. p. 237a, 1.27) "Bow and arrow express great compassion." (p. 237b, 1.9) "The one who forms this knowledge seal is like a Lord who shoots an arrow into a mansion or shoots a heresy. I.e., the two vehicles delight in quietude...this is a heresy." (p. 238b, 1.11ff.) "Passion is Vajrasattva's great enlightened nature." (p. 239b, 1.10ff.) Slaying with passion is the function of Māra Bodhisattva.

---

(4) Vajrasādhu)

Then the Bhagavat also entered the samādhi known as the Being-consecration thunderbolt which originates in the pledge of Prāmodya-rāja Mahā-bodhisattva. There issued from his own heart the mantra of all Tathāgatas known as the cause of all the Tathāgata's delight: Vajrasādhu.

No sooner had the Bhagavat Vajradhara himself issued from the hearts of all Tathāgatas then there arose the causes of felicitation. Entering the heart of the Bhagavat Vairocana they formed one

body. Manifesting the form of thunderbolt satisfaction[1] it rested in the Bhagavat's hand.

Then from the form of the thunderbolt satisfaction there appeared Tathāgata bodies equal in number to the dust particles in all worlds. Performing the felicitations of all Tathāgatas, etc. and the magical and miraculous exhibitions of all Buddhas, due to being very delighted and on account of the extreme firmness of Vajrasattva's samādhi they formed one body, the body of Prāmodyarāja Mahā-bodhisattva. Dwelling in the heart of the Bhagavat Vairocana he was made to extol this udāna:

"Ah! I am felicitation, the best of all omniscient ones, in that this produces eternal joy in those free from doubt."

Then the body of Prāmodyarāja Mahā-bodhisattva descended from the heart of the Bhagavat Vairocana and rested in the moon disc behind all the Tathāgatas. Rising, again, he requested instruction.

Then the Bhagavat entered the samādhi known as the thunderbolt of contentment of all the Tathāgatas. For the sake of experiencing the cause of the knowledge of supreme delight of all the Tathāgatas, the satisfaction of all beings in all realms of living beings without exception, and great pleasure and joy, up to, for the fruit of attaining supreme success in the ultimate rapture and delight of all the Tathāgatas, for this Prāmodyarāja Mahābodhisattva, he placed this thunderbolt satisfaction in both his hands. Then he was consecrated with the vajra named initiation "Vajraharṣa Vajraharṣa"

---

[1]In the Gobushinkan (T. 87, No. 2974, p. 79) and Genzu Maṇḍala (MJ, p. 356) this is represented by two fists held before the chest (the mudrās for each differ slightly). This is treated as if it were an object held in the hand like the five-pronged thunderbolt.

by all the Tathāgatas.

Then Vajraharṣa Bodhisattva Mahāsattva, delighting all the Tathāgatas with this thunderbolt satisfaction and felicitations, was made to extol this udāna:

"This produces the felicitations of all Buddhas; the sacred thunderbolt that increases delight and produces all joy."

The great pledge beings of all the Tathāgatas are the great mind of enlightenment, the cause of all the Tathāgata's hooking, the knowledge of all the Tathāgata's passion and great contentment.

E. pp. 50b, 1.10 - 52b, 1.2   D. pp. 240b, 1.3 - 243c, 1.8

Quoting from the Hsin yao (T. 18, p. 292c, 1.4ff.) Ennin writes:

> "By this supreme practice...one attains the three kinds of mysteries of all good teachings...these three actions are purified."

Quoting from the Fen pieh wei (T. 18, p. 289a, 1.8ff.) he writes:

> "Vairocana Buddha in his heart realizes the samādhi knowledge of dance of Prāmodyarāja. Due to being the Svasaṃbhogakāya from...this knowledge he issues mudrās of thunderbolt joy which shine everywhere and illumine the ten quarters of the world. When all living beings are unhappy with the Samantabhadra practice and generate inferior concerns they are made to obtain a body and mind with the dance knowledge. They return and form one assembly. In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of thunderbolt joy who rests in the moon disc behind Akṣobhya Tathāgata."

Quoting from the I kuei (T. 39, p. 820b, 1.14ff.) he also writes:

> "...all natures are known to be void, still and pure. All Tathāgatas rope living beings with this path of knowledge...The radiance of this great knowledge when encountered by men...creates dance and this is called Prāmodyarāja... In order to benefit people this knowledge of joy is manifested and Bodhisattvas and all living beings are conse-

crated. If one enters this virtuous practice one forms this Dharma seal and recites the secret mantra...By the direct and indirect causes of saying felicitation one gradually should become enlightened...Because of all the sage's delight this practice is an endless dance...i.e., this is the fourth knowledge seal."

Quoting from Vajrabodhi's translation (T. 18, p. 229b, 1.7) Ennin writes: "The above four Bodhisattvas are the retinue of Akṣobhya Buddha in the center of the Thunderbolt family." He also quotes the I kuei (p. 820c, 1.29ff.) which says:

> "These four Bodhisattvas dwell in the eastern quarter of the Vajradhātu, before, behind, to the left and right of Akṣobhya Tathāgata...All Buddhist teachings first illuminate the Eastern quarter and then the remaining quarters. They are like the sun which first appears in the East and then shines on the other directions so all become clear."

Padmavajra also describes the four Vajrasattvas surrounding Akṣobhya as follows: Vajrasattva represents not turning away from the self-nature of mirror-like knowledge represented by Akṣobhya. (Akṣobhya is also equated with the storehouse consciousness.) Vajrarāja represents the ability to summon and unite all beings. Vajrarāga represents the ability to save and mature all living beings and the affection of all the Tathāgatas. Vajrasādhu represents the ability to reward and make all living beings happy.[1]

---

(5) Vajraratna)

Then the Bhagavat also entered the samādhi known as the gem consecration thunderbolt which originates in the pledge of Ākāśagarbha Mahā-bodhisattva. There issued from his own heart the mantra of all Tathāgatas known as the cause of all the Tathāgata's consecra-

---

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, V," Mikkyōgaku, No. 11, 1974, p. 39.

tion: Vajraratna.

As soon as the Bhagavat Vajradhara himself issued from the hearts of all Tathāgatas, due to a good understanding of the knowledge of equality of all space and the samādhi of Vajrasattva, the light rays of all space appeared. All worlds were illumined by these light rays of all space and they were perfected consisting of all realms of space.

Then, by the empowerment of all the Tathāgatas, all realms of space entered the heart of the Bhagavat Vairocana. Due to being well enclosed and because of the samādhi of Vajrasattva, the form of a great thunderbolt gem appeared made of the womb of all space realms whose measure was the assembly of all worlds. It rested in the Bhagavat's hand.

Then from the form of this thunderbolt gem there appeared Tathāgata bodies equal in number to the dust particles in all worlds. Performing in all worlds the consecration of all Tathāgatas, etc. and the magical and miraculous exhibitions of all Tathāgatas, due to origination in the womb of all space realms and on account of the extreme firmness of Vajrasattva's samādhi, they formed one body, the body of Ākāśagarbha Mahā-bodhisattva. Dwelling in the heart of the Bhagavat Vairocana he was made to extol this udāna:

"Ah! I am self-initiation, the peerless thunderbolt gem, in that, although the victorious are without attachment, they are considered lords of the three realms."

Then the body of Ākāśagarbha Mahā-bodhisattva descended from the heart of the Bhagavat and rested in the moon disc before all the Tathāgatas. Rising, again, he requested instruction.

Then the Bhagavat entered the samādhi known as the gem thunderbolt of all Tathāgatas. For the sake of the pledge which accomplishes the purposes of all Tathāgatas, of attaining all goals in all worlds without exception, and of experiencing all pleasure and joy, up to, attaining the greatest success in completing the affairs of all the Tathāgatas, for this Ākāśagarbha Mahā-bodhisattva he turned the wheel of the thunderbolt gem, consecrated him with the thunderbolt, small gem initiation, and placed in both his hands this thunderbolt gem. Then he was consecrated with the vajra named initiation "Vajragarbha Vajragarbha" by all the Tathāgatas.

Then Vajragarbha Mahā-bodhisattva Mahāsattva, placing this thunderbolt gem on the place of his own initiation, was made to extol this udāna:

"This is the consecration of the world of beings of all Buddhas. I am placed in my own hand, and have joined the gem to the gem."

E. pp. 52b, 1.5 - 56a, 1.20   D. pp. 243c, 1.10 - 248b, 1.26

Ennin tells us the next four Bodhisattvas surround Ratnasaṃbhava in the south.

> "First is Ākāśagarbha Mahā-bodhisattva who receives the thunderbolt, seven-gem, consecration knowledge. Second is Mahā-teja Mahā-bodhisattva who receives the thunderbolt, sun-wheel, consecration knowledge. Third is Ratnaketu Mahā-bodhisattva who receives cause of the wish-fulfilling gem consecration. Fourth is Priti-prāmodya Mahā-bodhisattva who receives the thunderbolt, smile initiation...These are the retinue of the equality knowledge."

Ennin quotes from the Chin kang ting yü ch'ieh san shih ch'i (T. 18, No. 872, p. 298b, 1.3ff.) which gives the names of these deities also as Vajraratna, Vajrateja, Vajraketu and Vajrahāsa.

Donjaku says (D. p. 243c, 1.18) Ratnasaṃbhava and the four Bodhisattvas around him face the north.

Quoting from the Fen pieh wei (T. 18, p. 289a, 1.15ff.) Ennin writes:

> "Vairocana Buddha in his mind realizes the samādhi knowledge of the thunderbolt gem consecration. Due to being the Svasaṃbhogakāya he issues from...this knowledge rays of thunderbolt gems which everywhere illumine the ten quarters of the world and crown the heads of all living beings. They obtain the non-retrogressing rank of a Bodhisattva...In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajraratna Bodhisattva who abides in the moon disc before Ratnasaṃbhava Tathagata...Because of the empowerment of Vajraratna Bodhisattva one realizes a pure knowledge like the vast perfection of space."

Ākāśagarbha Mahā-bodhisattva "has great knowledge and compassion. He pities living beings. He reveals the Dharmadhātu womb and emits endless thunderbolt...gems, giving them to all." Quoting from the Li ch'ü shih (T. 19, No. 1003, p. 612c, 1.10ff.) Ennin writes "By the practice of the Vajraratna samādhi...one can fulfill all desires."

Donjaku writes that

> "With the consecration of light he shines on all. He turns into the light of space for all living beings. The worlds of all living beings are worlds of filth and illusion. The entire world of space is a pure world without illusion. (This) removes the world of illusion and creates a world devoid of illusion..."

The phrase "joined the gem to the gem" he says refers to the practitioner, i.e., one who enters the Ākāśagarbha samādhi and cultivates it is an Ākāśagarbha Vajraratna; the Vajraratna practitioner obtains the Vajraratna consecration and so it says "I...have joined the gem to the gem." "...the place of his own initiation" refers to the top of the head (D. p. 248b).

The four Vajrasattvas surrounding Ratnasaṃbhava Padmavajra describes as follows. Ratnasaṃbhava is correlated with equality knowledge and the seventh or mental perception. Vajraratna represents the self-nature of equality knowledge. Vajrateja, as a Dharma Lord, has a radiant crown representing an incomparable nature. Vajraketu represents the power to satisfy the desires of all living beings by the perfection of giving (dana). Vajrahāsa represents the power to predict about living beings based on an infallible smile.[1]

---

(6) Vajrateja)

Then the Bhagavat also entered the samādhi known as the gem empowerment thunderbolt which originates in the pledge of Mahāteja Mahā-bodhisattva. There issued from his own heart the mantra of all Tathāgata's known as the cause of all Tathāgata's light: Vajrateja.

No sooner had the Bhagavat Vajrapāṇi himself issued from the hearts of all the Tathāgatas then there arose large sun maṇḍalas. Entering the heart of the Bhagavat Vairocana they formed one body. Manifesting the form of a thunderbolt sun it was placed in the Bhagavat's hand.

Then from the thunderbolt sun maṇḍala there appeared Tathāgata bodies equal in number to the dust particles in all worlds. Performing the light radiation of all the Tathāgatas, etc. and the magical and miraculous exhibitions of all the Tathāgatas, due to being very brilliant and on account of the extreme firmness of Vajrasattva's

---

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, V," Mikkyōgaku, No. 11, 1974, pp. 39-40.

samadhi, they formed one body, the body of Mahāteja Mahā-bodhisattva. Dwelling in the heart of the Bhagavat Vairocana he was made to extol this udāna:

"Ah! I am the incomparable light that baths the world of living beings, in that this causes the cleansing of the protectors and even the pure Buddhas."

Then the body of Vimalateja Mahā-bodhisattva descended from the heart of the Bhagavat and rested in the moon disc to the right of all the Tathāgatas. Rising, he again requested instruction.

Then the Bhagavat entered the samādhi known as the empowerment thunderbolt of the light maṇḍala of all the Tathāgatas. For the sake of experiencing the cause of the light of all Tathāgatas, the incomparable light in all worlds of living beings without exception, and all pleasure and joy, up to, for the greatest success in attaining the self-illumination of all Tathāgatas, for this Mahāteja Mahā-bodhisattva, this thunderbolt sun was placed in both his hands. Then he was consecrated with the vajra named initiation "Vajraprabha Vajraprabha" by all the Tathāgatas.

Then Vajraprabha Mahā-bodhisattva, shining on all Tathāgatas with this thunderbolt sun, was made to extol this udāna:

"This destroys the darkness and ignorance of all Buddhas; it is a light which surpasses suns as numerous as infinitesimal dust particles."

E. pp. 56a, 1.20 - 58b, 1.7 D. pp. 248b, 1.27 - 251a, 1.7

Quoting from the Hsin yao (T. 18, p. 292c, 1.19) Ennin writes:

"Although one has received an initiation, one has yet to obtain splendor. One must obtain the light of the sun which illumines a thousand worlds and thereby obtain the said Vajrateja."

Quoting from the Fen pieh wei (T. 18, p. 289a, 1.21ff.) he writes:

"Vairocana Buddha in his mind realizes the samādhi knowledge of Vajrateja. Due to being the Svasaṃbhogakāya he issues rays of thunderbolt suns from...this knowledge which everywhere illumine the ten quarters of the world. They destroy the ignorance and darkness of all living beings and develop the light of great knowledge. These return and form one assembly. In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajrateja Bodhisattva who rests in the moon disc to the right of Ratnasaṃbhava Tathāgata."

Ennin says one here receives an initiation with a knowledge seal symbolizing the radiating sun (E. p. 58b, 1.10ff.).[1]

---

(7) Vajraketu)

Then the Bhagavat also entered the samādhi known as the gem empowerment thunderbolt which originates in the pledge of Ratnaketu Mahā-bodhisattva. There issued from his own heart the mantra of all Tathāgatas known as the cause that fulfills the wishes of all Tathāgatas: Vajraketu.

No sooner had the Bhagavat Vajradhara himself issued from the hearts of all Tathāgatas then there arose banners of various colors, shapes and decorative designs. Manifesting, they entered the heart of the Bhagavat Vairocana and formed a single body. Manifesting the form of a thunderbolt banner, it rested in the Bhagavat's hand.

Then from the form of the thunderbolt banner there appeared Ta-

---

[1]Cf. MJ, p. 356 and T. 87, No. 2974, p. 80.

thāgata bodies equal in number to the dust particles in all worlds. Performing the raising of the gem banners of all Tathāgatas, etc. and the magical and miraculous exhibitions of all Buddhas, due to the large gem banners and on account of the extreme firmness of Vajrasattva's samādhi, they formed one body, the body of Ratnaketu Mahā-bodhisattva. Dwelling in the heart of the Bhagavat Vairocana he was made to extol this udāna:

"Ah! I am this incomparable banner of the accomplishments of all goals, of all hopes fulfilled and of all aims completed."

Then the body of Ratnaketu Mahā-bodhisattva descended from the heart of the Bhagavat and rested in the moon disc to the right of all the Tathāgatas. Rising, he again requested instruction.

Then the Bhagavat entered the samādhi known as the empowerment thunderbolt of all the Tathāgata's raising. For the sake of experiencing the cause of raising the gem banner of the Thought King of all the Tathāgatas, of fulfilling all desires in all worlds of living beings without exception, and of all pleasure and joy, up to, for the end of attaining supreme success in the great affairs of all Tathāgatas, for this Ratnaketu Mahā-bodhisattva, this thunderbolt banner was placed in both his hands. Then he was consecrated with the vajra named initiation "Vajrayaṣṭi Vajrayaṣṭi" by all the Tathāgatas.

Then Vajrayaṣṭi Bodhisattva Mahāsattva, entrusting the pāramitā of giving to all the Tathāgatas with this thunderbolt banner, was made to extol this udāna:

"This fulfills all the desires of all Buddhas; it is called the

wish granting gem banner, in the style of the pāramitā of giving."

E. pp. 58b, 1.24 - 61a, 1.3 D. pp. 251a, 1.8 - 254a, 1.15

Quoting from the Hsin yao (T. 18, No. 871, p. 292c, 1.26ff.) Ennin writes:

> "Now that the light has been expanded...one must practice the perfection of giving. That is, Vajraketu Bodhisattva raises a great gem banner. On it rests the wish-fulfilling gem which shines and radiates...According to his will he fulfills the vow to practice the perfection of giving."

Quoting from the Fen pieh wei (T. 18, p. 289a, 1.27ff.) he writes:

> "Vairocana in his mind realizes the samādhi knowledge of Vajraratnaketu. Due to being the Svasaṃbhogakāya he manifests rays of thunderbolt banners from...this knowledge which everywhere illumine the ten quarters of the world and fulfill the wishes of all living beings...In order to make all Bodhisattvas implement this samādhi knowledge he creates the image of Vajraketu Bodhisattva who rests in the moon disc to the left of Ratnasaṃbhava Tathāgata."

Ennin says he is "like the wish-fulfilling gem which rest on top of the jeweled banner which rains down all gems fulfilling whatever people are seeking."

Donjaku notes that the banners of various colors, etc. mean having a splendid nature with untold virtues which can fulfill all desires of living beings and make it possible to attain the samādhis sought by all Tathāgatas. (D. p. 252a)

---

(8) Vajrahāsa)

Then the Bhagavat also entered the samādhi known as the gem empowerment thunderbolt which originates in the pledge of Nityaprīti-pramuditendriya Mahā-bodhisattva. There issued from his own

heart the mantra of all the Tathāgata's known as the cause of all the Tathāgata's joy: Vajrahāsa.

No sooner had the Bhagavat Vajradhara himself issued from the hearts of all the Tathāgatas then there arose the smiles of all the Tathāgatas. Manifesting, they entered the heart of the Bhagavat Vairocana and formed one body. Manifesting the form of a thunderbolt smile[1] it rested in his hand.

Then from the form of the thunderbolt smile there appeared Tathāgata bodies equal in number to the dust particles in all worlds. Performing the wonders of all Tathāgatas, etc. and the magical and miraculous exhibitions of all Buddhas, due to the quality of eternal joy and delight and on account of the extreme firmness of Vajrasattva's samādhi, they formed one body, the body of Nitya-prīti-pramuditendriya Mahā-bodhisattva.[2] Dwelling in the heart of the Bhagavat Vairocana he was made to extol this udāna:

"Ah! I am great laughter, great wonder and the best of all, in that the very concentrated always accomplish the Buddha's work."

Then the body of Nitya-prīti-pramuditendriya Mahā-bodhisattva descended from the heart of the Bhagavat and rested in the moon disc behind all the Tathāgatas. Rising, he again requested instruction.

Then the Bhagavat entered the samādhi known as the empowerment thunderbolt of all the Tathāgata's wonders. For the sake of ex-

---

[1]Represented by an open mouth with the teeth showing drawn between two three-pronged thunderbolts; Cf. MJ, p. 356-8 and T. 87, No. 2974, p. 81.

[2]The Mahā-bodhisattva with the qualities of eternal joy and delight.

periencing the cause which produces the wonders of all the Tathāgatas, all qualities in all worlds of living beings without exception and supreme pleasure and joy, up to, for the end of attaining the faculties, purity, knowledge and super-knowledge of all Tathāgatas, for this Nitya-prīti-pramuditendriya Mahā-bodhisattva this thunderbolt smile was placed in both his hands. Then he was consecrated with the vajra named initiation "Vajraprīti Vajraprīti" by all the Tathāgatas.

Then Vajraprīti Bodhisattva Mahāsattva, delighting all the Tathāgatas with this thunderbolt smile, was made to extol this udāna:

"This indicates the arising of the wonders of all Buddhas; the knowledge producing great delight which other teachers do not know."

The great consecration beings of all Tathāgatas are the great consecration, the maṇḍala a fathom in length, the work of the great one and the great smile.

E. pp. 61a, 1.4 - 64a, 1.25 D. pp. 254a, 1.21 - 257a, 1.23

Quoting from the Hsin yao (T. 18, p. 293a, 1.5) Ennin writes "By administering benefits joy perfects the heart." Quoting from the Fen pieh wei (T. 18, p. 289b, 1.2ff.) he writes:

> "Vairocana Buddha in his mind realizes the sign-bestowing samādhi knowledge of the Vajrahāsa mudrā. Due to being the Svasaṃbhogakāya, from...this knowledge he issues rays of Vajrahāsa mudrās which everywhere illumine the ten quarters of the world and the unsettled natures of living beings. These bestow the sign of the highest enlightenment of equality and return to form one assembly. In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajrahāsa Bodhisattva who rests in the moon disc behind Ratnasaṃbhava Tathāgata."

Ennin writes that "if a Bodhisattva practices this mantra he will realize this Dharmadhātu's subtle smile; he will know there is no trait of chaos anywhere..."(E. p. 62b, 1.20ff.) "This samādhi knowledge is called sign-bestowing because from it issue smile mudrās whose rays everywhere illumine the ten quarters and bestow this sign of the highest enlightenment of equality." (E. p. 62c, 1.8ff.) This Bodhisattva "in accord with the feelings of living beings...wishes to bestow joy and delight." (p. 63a, 1.3)

"These Bodhisattvas abide before, to the left, right and behind Ratnasaṃbhava Tathāgata in the Southern quarter." (p. 64a, 1.21ff.)

---

(9) Vajradharma)

Then the Bhagavat also entered the samādhi known as the nature (dharma) empowerment thunderbolt which originates in the pledge of Avalokiteśvara Mahā-bodhisattva. There issued from his own heart the mantra of all the Tathāgatas known as the cause of all Tathāgata's natures: Vajradharma.

As soon as the Bhagavat Vajradhara himself issued from the hearts of all Tathāgatas, due to his excellent comprehension of the knowledge of equality of natures and their intrinsic purity, and because of the Vajrasattva's samādhi, there arose and appeared rays of true nature. All worlds were illumined by these rays of true nature. Consisting of the Dharmadhātu they were filled.

Now the entire Dharmadhātu entered the heart of the Bhagavat Vairocana and they formed one body whose measure was the assembly of the entire realm of space. Manifesting the form of a great lotus

it rested in the Bhagavat's hand.

Then from the form of this thunderbolt lotus there appeared Tathāgata bodies equal in number to the dust particles in all worlds. In all worlds they accomplished the samādhi, knowledge and superknowledge of all Tathāgatas, etc. and the magical and miraculous exhibitions of all Buddhas. Due to being the excellent seeing Lord and on account of the extreme firmness of Vajrasattva's samādhi, they formed one body, the body of Avalokiteśvara Mahā-bodhisattva. Dwelling in the heart of the Bhagavat Vairocana he was made to extol this udāna:

"Ah! I am the supreme truth, originally pure and self-existent, in that the purity of natures which resemble a boat are perceived."

Then the body of Avalokiteśvara Mahā-bodhisattva descended from the heart of the Bhagavat Vairocana and rested in the moon disc before all the Tathāgatas. Rising, he again requested instruction.

Then the Bhagavat entered the samādhi known as the pledge thunderbolt of the samādhi knowledge of all the Tathāgatas. For the sake of experiencing the cause of all Tathāgata's purity, the purity of all beings themselves without exception, and all pleasure and joy, up to, for the end of attaining the knowledge and superknowledge of the nature of all Tathāgatas, for this Avalokiteśvara Mahā-bodhisattva the wheel of the true teaching was turned, he was consecrated with the Dharmakāya initiation of all the Tathāgatas, and this thunderbolt lotus was placed in both his hands. Then he was consecrated with the vajra named initiation "Vajranetra Vajranetra" by

all the Tathāgatas.

Then Vajranetra Bodhisattva Mahāsattva, seeing with his untainted and intrinsic vision and purity of passion this thunderbolt lotus with opened petals, was made to extol this udāna:

"This is the realization of the truth of passion of all Buddhas. I am placed in my own hand and the nature is established in the nature."

E. pp. 64a, 1.26 - 68a, 1.15 D. pp. 257a, 1.24 - 262c, 1.1

Ennin writes that the following four Bodhisattvas, "through the knowledge of observation of Amitābha Tathāgata who is in the Western quarter in the middle of the Lotus family, are the bodhisattvas of nature consecration..."

Quoting from the Ch'u sheng i (T. 18, No. 872, p. 298b, 1.8ff.) he writes:

> "All the Tathāgata's self-mastered, pure knowledge generates Vajradharma. All the Tathāgata's long resolute ...knowledge generates Vajratīkṣṇa. All the Tathāgata's great Dharmacakra turning knowledge generates Vajrahetu. All the Tathāgata's knowledge which stops talk and foolish debate generates Vajraguhyabhāṣa..."

Also quoting from the Li ch'ü shih (T. 19, No. 1003, p. 612a, 1.13ff.) he writes:

> "...because the world and all it's desires are pure and all anger is pure, this is the samādhi of Vajradharma Bodhisattva. As all filth of the world is pure all evil is pure. This is the samādhi of Vajratīkṣṇa Bodhisattva. As all natures are pure all living beings are pure. This is the samādhi of Vajrahetu Bodhisattva. As all knowledge of the world is pure the perfection of insight is pure. This is the samādhi of Vajrabhāṣa Bodhisattva..." (E. p. 66b, 1.8ff.)

Quoting from the Fen pieh wei (T. 18, No. 870, p. 289b, 1.9ff.) he writes:

"Vairocana Buddha in his mind realizes the pure and untainted samādhi knowledge of Vajradharma. Due to being the Svasaṃbhogakāya, from...this knowledge he issues thunderbolt rays...which purify and remove the five desires[1] of all living beings. Their bodies and minds are pure and, moreover, like a lotus they are not stained by dust or dirt...In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajradharma Bodhisattva who rests in the moon disc in front of Amitābha Tathāgata."

"Inwardly this Bodhisattva realizes the thunderbolt nature's pure, untainted knowledge and outwardly contemplates all living being's three actions which are pure, removed from the five desires and mastered without impediment."

In regards to the final consecration of Avalokiteśvara Ennin says "Avalokiteśvara Bodhisattva is the Lord of the Dharmacakra knowledge. Thus it is said he is called the True Dharmacakravartin. With this knowledge seal[2] he is given this Lordship." (E. p. 67b, 1. 24ff.)

"This Bodhisattva realizes that hindrances are originally pure. It is as if he had eyes whose sun rays radiated and which look up to the great void. Thus he is called Vajranetra." (p. 67c, 1.6ff.) "He realizes the intrinsic nature of impurity originally is not born. Because it is originally not born it lacks impurity." (p. 67c, 1.22).

Donjaku says "Because he perceives the nature of the skandhas he is thus called Avalokita." (D. p. 258b, 1.13ff.) He also says this deity resides in the eighth bhūmi samādhi and so in the third kalpa (p. 258b, 1.8). Quoting from the Li ch'u shih he also writes:

---

[1]Desires arising from the five senses for things tasted, seen, etc. or the desires for wealth, sex, food,fame and sleep.

[2]See T. 87, No. 2974, p. 81.

"Avalokiteśvara's hand holds a lotus. He contemplates the Tathāgatagarbha in the body of all living beings...By the empowerment of Avalokitesvara one obtains purity and removes impurity." (T. 19, p. 612b, 1.17ff.; D. p. 259a, 1.22ff.)

He writes that the opened lotus placed in Avalokiteśvara's hand expresses the thunderbolt eye which sees this trait of reality. (D. p. 261c, 1.15ff.)

Padmavajra says the following about the four Vajrasattvas surrounding Amitābha who is correlated with discriminative knowledge and the sixth perception or thought perception: Vajradharma represents Avalokiteśvara who as the self-nature of discriminative knowledge has the power to observe all relations. Vajratīkṣṇa represents the ability to cut off the obstructions of the defilements and that known so that one realizes the Dharmadhātu just as it is. Vajrahetu represents the cause of awakening the mind and turning the wheel of the teaching in all worlds. Vajrahāsa represents the ability to explain the teaching.[1]

---

(10) Vajratīkṣṇa)

Then the Bhagavat also entered the samādhi known as the nature empowerment thunderbolt which originates in the pledge of Mañjuśrī Mahā-bodhisattva. There issued from his own heart the mantra of all Tathāgatas known as the cause of the knowledge of great insight of all the Tathāgatas: Vajratīkṣṇa.

No sooner had the Bhagavat Vajradhara himself issued from the heart of all Tathāgatas then there arose swords of insight. Mani-

---

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, V ," Mikkyōgaku, No. 11, 1974, pp. 40-41.

festing, they entered the heart of the Bhagavat Vairocana and formed one body. Manifesting the form of a thunderbolt sword it rested in the Bhagavat's hand.

Then from the form of the thunderbolt sword there appeared Tathāgata bodies equal in number to the dust particles in all worlds. Completing the insight knowledge of all Tathāgatas, etc. and the magical and miraculous exhibitions of all Buddhas, due to being very pleasant and happy, and on account of the extreme firmness of of Vajrasattva's samādhi, they formed one body, the body of Mañjuśrī Mahā-bodhisattva. Dwelling in the heart of the Bhagavat Vairocana he was made to extol this udāna:

"Ah! I am thought of as the pleasant sound of all Buddhas, in that, because of insight and formlessness, sound can be heard."

Then the body of Mañjuśrī Mahā-bodhisattva descended from the heart of the Bhagavat and rested in the moon disc to the right of all the Tathāgatas. Rising, he again requested instruction.

Then the Bhagavat entered the samādhi known as the insight knowledge thunderbolt of all Tathāgatas. For the sake of experiencing the cause that removes the defilements of all Tathāgatas, the removal of all suffering in all worlds of living beings without exception, and all pleasure and joy, up to, for supreme success in perfecting the sound insight of all the Tathāgatas, for this Mañjuśrī Mahā-bodhisattva this thunderbolt sword was placed in both his hands. Then he was consecrated with the vajra named initiation "Vajrabuddhir Vajrabuddhir" by all the Tathāgatas.

Then Vajrabuddhir Bodhisattva Mahāsattva, destroying all Tathāgatas with this thunderbolt sword, was made to extol this udāna:

"This is styled the perfection of insight of all Buddhas; it is the best for removing all evils and destroying all enemies."

E. pp. 68a, 1.16 - 71a, 1.2 D. pp. 262c, 1.2 - 265b, 1.26

Ennin writes this is Mañjuśrī Mahā-bodhisattva who is given the knowledge consecration of the Vajratīkṣṇa sword. Quoting from the Hsin yao (T. 18, p. 293a, 1.18ff.) he writes:

> "Although one has perfected the nature of speech one is bound to illusion...Here is Mañjuśrī Mahā-bodhisattva who perfects the perfection of insight...He holds a sword which...severs the bonds of the minds of all living beings."

Also quoting from the Fen pieh wei (T. 18, p. 289b, 1.16ff.) he writes:

> "Vairocana Buddha in his mind realizes the perfection of insight samādhi knowledge of the sharp, thunderbolt sword. Due to being the Svasaṃbhogakāya, from...this knowledge he issues rays of sharp, thunderbolt swords which everywhere illumine the ten quarters of the world. They sever the bonds of all living beings and remove all suffering...In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajratīkṣṇa who rests in the moon disc to the right of Avalokiteśvararāja Tathāgata."

---

(11) Vajrahetu)

Then the Bhagavat also entered the samādhi known as the nature empowerment thunderbolt which originates in the pledge of Sahacittotpādita-dharmacakra-pravarti Mahā-bodhisattva[1]. There issued from his own heart the mantra of all Tathāgatas known as the cause of the wheel of all the Tathāgatas: Vajrahetu.

No sooner had the Bhagavat Vajradhara himself issued from the

---

[1]The Great bodhisattva who turns the wheel of the teaching which immediately produces thought.

hearts of all the Tathāgatas then there arose the Mahā-maṇḍalas of the Vajradhātu, etc. and the maṇḍalas of all the Tathāgatas, etc. Manifesting, they entered the heart of the Bhagavat Vairocana and formed one body. Manifesting the form of a thunderbolt wheel it rested in the Bhagavat's hand.

Then from the form of the thunderbolt wheel there appeared Tathāgata bodies equal in number to the dust particles in all worlds. Due to turning the wheel of the teaching which immediately produces thought and on account of the extreme firmness of Vajrasattva's samādhi they formed one body, the body of Saha-cittotpādita-dharma-cakra-pravarti Mahā-bodhisattva. Dwelling in the heart of the Bhagavat he was made to extol this udāna:

"Ah! I am a wheel consisting of a thunderbolt with the highest nature of thunderbolts, in that through the duration of producing thought the wheel of the teaching is turned."

Then the body of Saha-cittotpādita-dharmacakra-pravarti Mahā-bodhisattva descended from the heart of the Bhagavat and rested in the moon disc to the left of all the Tathāgatas. Rising, he again requested instruction.

Then the Bhagavat entered the samādhi known as the wheel thunderbolt of all the Tathāgatas. For the sake of experiencing the cause of the Mahā-maṇḍala of all Tathāgatas, the turning of the wheel which penetrates all worlds of living beings without exception, and all pleasure and joy, up to, for supreme success in turning the wheel of the true teaching of all the Tathāgatas, for this Saha-cittoptādita-dharmacakra-pravarti Mahā-bodhisattva this thunderbolt

wheel was placed in both his hands. Then he was consecrated with the vajra named initiation "Vajramaṇḍa Vajramaṇḍa" by all the Tathāgatas.

Then Vajramaṇḍa Bodhisattva Mahāsattva, making all the Tathāgatas stand firm by not reversing the thunderbolt wheel, was made to extol this udāna: "This purifies all the natures of all Buddhas; it is known as the non-reversing wheel and essence of enlightenment."

E. pp. 71a, 1.3 - 74b, 1.27   D. pp. 265b, 1.27 - 268b, 1.26

Quoting from the Hsin yao (T. 18, p. 293a, 1.26ff.) Ennin writes "By this severing of illusion...one gives rise to a vow for great, compassionate action...One turns the wheel of the true teaching...and moves...a thousand worlds." Quoting from the Fen pieh wei (T. 18, p. 289b, 1.27ff.) he also writes:

> "Vairocana Buddha in his mind realizes the samādhi knowledge of Vajrahetu who turns the wheel of the teaching. Due to being the Svasaṃbhogakāya from...this knowledge he issues rays of thunderbolt wheels which everywhere illumine the ten quarters of the world. They can remove the seeds of evil born in all living beings...In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajrahetu Bodhisattva who rests in the moon disc to the left of Avalokiteśvararāja Tathāgata."

In regards to the final udāna Donjaku says it clarifies the essence of the knowledge seal, i.e., the thunderbolt wheel. Wheel means to destroy. It can destroy all evil teachings (D. p. 268a, 1. 22ff.)

---

(12) Vajrabhāṣa)

Then the Bhagavat also entered the samādhi known as the nature empowerment thunderbolt which originates in the pledge of Avāca Mahābodhisattva. There issued from his own heart the mantra of all the Ta-

thāgatas known as the cause of all the Tathāgata's muttering: Vajra-bhāṣa.

No sooner had the Bhagavat Vajrapāṇi himself issued from the hearts of all the Tathāgatas then there arose the words of the teaching of all Tathāgatas. Manifesting, they entered the heart of the Bhagavat Vairocana and formed one body. Manifesting the form of thunderbolt muttering[1] it rested in the Bhagavat's hand.

Then from the form of the thunderbolt muttering there appeared Tathāgata bodies equal in number to the dust particles in all worlds. Producing the natural state of all Tathāgatas, etc. and the magical and miraculous exhibitions of all Buddhas, due to being rightly speechless and on account of the extreme firmness of Vajrasattva's samādhi, they formed one body, the body of Avāca Mahā-bodhisattva. Dwelling in the heart of the Bhagavat Vairocana he was made to extol this udāna:

"Ah! I am the self-existent mystery which is known as the secret speech, in that it explains the true teaching without a prolixity of words."

Then the body of Avāca Mahā-bodhisattva descended from the heart of the Bhagavat and rested in the moon disc behind all the Tathāgatas. Rising, he again requested instruction.

Then the Bhagavat entered the samādhi known as the speech thunderbolt of all the Tathāgatas. For the sake of experiencing the cause of the knowledge of speech of all Tathāgatas, success in speech in all worlds of living beings without exception, and all pleasure and joy,

---

[1]Represented by a tongue in T. 87, No. 2974, p. 83 or a tongue inscribed with a three-pronged thunderbolt (MJ, p. 357).

up to, for supreme success in attaining the speech mystery of all Tathāgatas, for this Avāca Mahā-bodhisattva this thunderbolt muttering was placed in both his hands. Then he was consecrated with the vajra named initiation "Vajravāca Vajravāca" by all the Tathāgatas.

Then Vajravāca Bodhisattva Mahāsattva, talking together with all the Tathāgatas with this thunderbolt muttering, was made to extol this udāna:

"This is called the thunderbolt muttering of all Buddhas, in that it gives rapid success in the mantras of all Tathāgatas."

The great knowledge beings of all Tathāgatas are knowledge of the thunderbolt nature, knowledge of all the Tathāgata's insight, knowledge of turning the great wheel and knowledge of all Tathāgatas free from prolix speech.

E. pp. 74b, 1.28 - 77a, 1.5   D. pp. 268c, 1.3 - 272a, 1.11

Ennin writes:

> "...This is the fourth Avāca Mahā-bodhisattva who receives the knowledge initiation of the thunderbolt dhāraṇī quickly perfected. The Hsin yao says (T. 18, p. 293b, 1.4ff.) 'The marvelous teaching already being turned one must quickly enter Avāca. Words and sentences originally are void...Realizing the Mahāyāna is revealed here, with the peerless teaching, one converses together with all Buddhas.' The Fen pieh wei (T. 18, p. 289b, 1.28ff.) says 'Vairocana Buddha in his mind realizes the samādhi knowledge of thunderbolt, secret speech beyond words. Due to being the Svasaṃbhogakāya from...this knowledge he issues rays of thunderbolt tongues which everywhere illumine the ten quarters of the world. These can remove the evil knowledge born among all living beings...and cause them to attain the four types of unhindered eloquent speech[1]...He resides in the moon disc behind Avalokiteśvararāja Tathāgata.'

---

[1]Speech having no obstacles in preaching the teaching, no obstacles in understanding the meaning of the teaching, in communicat-

> ..All words of all Tathāgatas are dhāraṇī... There are four types of dhāraṇī: 1) voiced dhāraṇī; 2) thunderbolt dhāraṇīs or silent dhāraṇīs where the mouth is closed and the tongue moved; 3) samādhi dhāraṇī or dhāraṇīs of the mind; 4) suchness dhāraṇī, like the meaning of a letter; this is practice. By the power of these four kinds of dhāraṇīs one can destroy all evil and obstacles and perfect all virtues...If one masters these all words are dhāraṇī...All words, sentences, etc. are all the Dharmadhātu suchness."
> (E. pp. 74c - 75a)

In regards to the second paragraph in the English translation Donjkau says this

> "...is to make all living beings realize that words themselves are liberation; empowerment itself is natural and so words are immovable. That is, they penetrate the Buddha's heart...All living beings originally are endowed with a wheel of letters...but due to defilements this is covered over and enlightenment is still not experienced. For this reason, in order to indicate this state of affairs, word forms are manifested. Together they form one body and enter the Buddha's heart."
> (D. p. 270a, 1.10ff.)

---

(13) Vajrakarma)

Then the Bhagavat entered the samādhi known as the action empowerment thunderbolt which originates in the pledge of Viśvakarma Mahā-bodhisattva of all the Tathāgatas. There issued from his own heart the mantra of all the Tathāgatas known as the cause of all the Tathāgata's action: Vajrakarma.

No sooner had the Bhagavat Vajradhara himself issued from the hearts of all the Tathāgatas then there arose the action rays of all Tathāgatas. He issued due to an excellent understanding of the equality knowledge of all acts and on account of Vajrasattva's samādhi. All worlds were illumined by these action rays of all Tathā-

---

ing in various dialects and in preaching suitable sermons to people.

gatas and were filled consisting of the world of deeds of all the Tathāgatas. The entire world of deeds of all the Tathāgatas entered the heart of the Bhagavat Vairocana whose measure was the assembly of the entire world of space. Then, manifesting the form of an action thunderbolt having the nature of the world of deeds of all the Tathāgatas, it rested in the Bhagavat's hand.

Then from the form of the action thunderbolt there appeared Tathāgata bodies equal in number to the dust particles in all worlds. In all worlds they performed the deeds of all Tathāgatas, etc. and the magical and miraculous exhibitions of all Buddhas. Due to the boundless deeds of all Tathāgatas and on account of the extreme firmness of Vajrasattva's samādhi they formed one body, the body of Visvakarma Mahā-bodhisattva. Dwelling in the heart of the Bhagavat Vairocana he was made to extol this udāna:

"Ah! I am the many, unfailing, universal deeds of all Buddhas, in that thunderbolt deeds advance Buddha's work spontaneously."

Then the body of Viśvakarma Mahā-bodhisattva of all the Tathāgatas descended from the heart of the Bhagavat and rested in the moon disc before all the Tathāgatas. Rising, he again requested instruction.

Then the Bhagavat entered the samādhi known as the unerring thunderbolt of all the Tathāgatas. For the sake of advancing the worship of all the Tathāgatas, the cause which explains originally unlimited, unerring and universal deeds, and for experiencing success in all deeds in all worlds of living beings without exception, all pleasure and joy, up to, for the end of supreme success in the

thunderbolt action, knowledge and superknowledge of all the Tathāgatas, for this Vajrakarma Mahā-bodhisattva of all the Tathāgatas all action wheels were turned, he was consecrated with the thunderbolt initiation of all Tathāgatas, and this action thunderbolt was placed in both his hands. Then he was consecrated with the vajra named initiation "Vajraviśva Vajraviśva" by all the Tathāgatas.

Then Vajraviśva Bodhisattva Mahāsattva, placing that thunderbolt on his own heart and joining with the activities of all the Tathāgatas, was made to extol this udāna:

"This is the supreme doer of all deeds of all Buddhas. I am placed in my own hand and all is joined to all."

E. pp. 77a, 1.6 - 80b, 1.4 D. pp. 272a, 1.12 - 274c, 1.22

Ennin says the following four Bodhisattvas within the action assembly are the retinue of the procedure-of-duty knowledge of Amoghasiddhi Tathāgata.

> "First is Viśvakarma Mahā-bodhisattva who receives the knowledge consecration of the Vajrakarma wheel. Second is Yodhana-vīryāgrya Mahā-bodhisattva who receives the knowledge consecration of Vajrarakṣa. Third is Sarva-māra-pramardin Mahā-bodhisattva who receives the knowledge consecration of Vajrayakṣa. Fourth is the Tathāgata Muṣṭi Mahā-bodhisattva who receives the knowledge consecration of Vajrasandhi...If there is a living being who is given these short mantras all affairs will be perfected quickly...
>
> The Ch'u sheng i (T. 18, No. 872, p. 298b, 1.14ff.) says 'Vajrakarma is born from all the Tathāgata's excellent skills. Vajrarakṣa is born from all the Tathagata's great, compassionate armour. Vajrayakṣa is born from all the Tathagata's fearless subjugation. Vajrasandhi is born from the success obtained by all the Tathāgatas...These achieve success by the great perfection of perseverance of all Tathāgatas...'
>
> The Hsin yao says (T. 18, p. 293b, 1.12ff.) 'Although one has mastered the speech knowledge one has not yet perfected the affairs of all Buddhas and living beings. So

> one enters the practice of excellent skills in all activities, perfects it, widely bestows offerings and benefits living beings...'
>
> The Fen pieh wei (T. 18, p. 289c, 1.6ff.) says 'Vairocana Buddha in his mind realizes the sky-storehouse, samādhi knowledge of Vajrakarma...From this he issues rays of thunderbolt acts which everywhere illumine the ten quarters of the world. These make all living beings perfect extensive offerings to all Tathāgata's and Bodhisattvas. ...To make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajrakarma Bodhisattva who rests in the moon disc in front of Amoghasiddhi Tathāgata." (E. p. 77a, 1.9 - b, 1.7)

In regards to this knowledge Donjaku says "This knowledge is non-differentiating and so everywhere it purifies. It is equanimous and can perform the two affairs of Buddhas and living beings." (D. p. 273c, 1.17ff.)

---

(14) Vajrarakṣa)

Then the Bhagavat entered the samādhi known as the action empowerment thunderbolt which originates in the pledge of Duryodhanavīrya Mahā-bodhisattva. There issued from his own heart the mantra of all Tathāgata s known as the cause of all the Tathāgata's protection: Vajrarakṣa.

No sooner had the Bhagavat Vajrapāṇi himself issued from the hearts of all the Tathāgatas then there arose hard armours. Manifesting, they entered the heart of the Bhagavat Vairocana and formed one body. Manifesting the form of a large hard armour it rested in the Bhagavat's hand.

Then from the form of the thunderbolt armour there appeared Tathāgata bodies equal in number to the dust paricles in all worlds. They performed the actions which explain the rites of all Tathāgata's protecting, etc. and the magical and miraculous exhibitions

of all Buddhas. Due to being difficult to subdue and heroic and on account of the extreme firmness of Vajrasattva's samādhi they formed one body, the body of Duryodhanavīrya Mahā-bodhisattva. Dwelling in the heart of the Bhagavat Vairocana he was made to extol this udāna:

"Ah! I am a very hard armour consisting of bravery and strength itself, in that because of strength I am the supreme thunderbolt body doer of the bodiless."

Then the body of Duryodhanavīrya Mahā-bodhisattva descended from the heart of the Bhagavat and rested in the moon disc to the right of all the Tathāgatas. Rising, he again requested instruction.

Then the Bhagavat entered the samādhi known as the firm thunderbolt of all the Tathāgatas. For the sake of the pledge of the perfection of striving of all Tathāgatas, of rescuing all realms of living beings without exception, of experiencing all pleasure and joy, up to, for supreme success in attaining the thunderbolt body of all Tathāgatas, for Duryodhanavīrya Mahā-bodhisattva this thunderbolt armour was placed in both his hands. Then he was consecrated with the vajra named initiation "Vajramitra Vajramitra" by all the Tathāgatas.

Then Vajramitra Bodhisattva Mahāsattva, fastening all the Tathāgatas with this thunderbolt armour, was made to extol this udāna:

"This is the unsurpassed, compassionate armour of all Buddhas; it is called the great friend and a great protector of strength and valour.

E. pp. 80b, 1.5 - 83b, 1.8 D. pp. 274c, 1.23 - 277b, 1.29

Ennin writes:

> "The Hsin yao (T. 18, p. 293b, 1.20ff.) says 'Already endowed with actions he is firm and energetic... When doning the armour of striving he cultivates the mind with countless practices, protects the teaching and prevents backsliding...He can eliminate laziness...and quickly perfect the highest enlightenment...'
>
> The Fen peih wei (T. 18, p. 289c, 1.12ff.) says 'Vairocana Buddha in his mind realizes the samādhi knowledge embellished by great compassion and thunderbolt protection. Due to being the Svasaṃbhogakāya from...this knowledge he issues rays of thunderbolt armour...which can remove the violence and anger of living beings. They quickly bestow a heart of great compassion...In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajrarakṣa Bodhisattva who rests in the moon disc to the left of Amoghasiddhi Tathāgata.' (E. p. 80b, 1.8ff.)
>
> "If one dons the causeless, great, compassionate armour the four Māra enemies[1] cannot destroy one. Thus he is called 'difficult to overcome'...He is diligent and not lazy and so is called 'striving.' Again, the four Māra robbers do not subdue this seal so he is called 'difficult to overcome.' He enters the sea of saṃsāra but does not tire so he is called 'striving.'" (E. p. 80c, 1.2ff.)

---

(15) Vajrayakṣa)

Then the Bhagavat also entered the samādhi known as the action empowerment thunderbolt which originates in the pledge of Sarva-māra-pramardi Mahā-bodhisattva. There issued from his own heart the mantra of all Tathāgatas known as the cause of all the Tathāgata's expedienct means: Vajrayakṣa.

No sooner had the Bhagavat Vajradhara himself issued from the hearts of all the Tathāgatas then there arose weapons with great fangs. Manifesting, they entered the heart of the Bhagavat Vairocana

---

[1]Kleśa-māra, the demon of the defilements; skandha-māra, the demon of the aggregates; mṛtya-māra, the demon of death; Devaputra-māra, the demon named Paranirmita-vaśa-vartin who is the king of the sixth heaven in the world of desire who tries to prevent living beings from doing good.

and formed one body. Manifesting the form of a thunderbolt fang it rested in his hand.

Then from the form of the thunderbolt fang there appeared Tathāgata bodies equal in number to the dust particles in all worlds. Performing the discipline of wrath of all Tathāgatas, etc. and the magical and miraculous exhibitions of all Buddhas, due to his excellent conquering of all demons, and on account of the extreme firmness of Vajrasattva's samādhi, they formed one body, the body of Sarva-māra-pramardi Mahā-bodhisattva. Dwelling in the heart of the Bhagavat Vairocana he was made to extol this udāna:

"Ah! I am the great means of the compassionate Buddhas themselves, in that while being gentle they act with fierceness for the benefit of living beings."

Then the body of Sarva-māra-pramardi Mahā-bodhisattva descended from the heart of the Bhagavat and rested in the moon disc to the left of all the Tathāgatas. Rising, he again requested instruction.

Then the Bhagavat entered the samādhi known as the terrible thunderbolt of all the Tathāgatas. For the sake of experiencing the cause of the vicious discipline of all the Tathāgatas, fearlessness in all worlds of living beings without exception, and all pleasure and joy, up to, for the end of supreme success in attaining the great expedient means, knowledge and superknowledge of all the Tathāgatas, for this Sarva-māra-pramardi Mahā-bodhisattva this thunderbolt fanged weapon was placed in both his hands. Then he was consecrated with the vajra named initiation "Vajracaṇḍa Vajracaṇḍa" by all the Tathāgatas.

Then Vajracaṇḍa Bodhisattva Mahāsattva, placing the thunderbolt

fanged weapon in his own mouth and terrifying all the Tathāgatas, was made to extol this udāna:

"This is the best tamer of all the enemies of all Buddhas, a sharp weapon with thunderbolt fangs, an expedient of the compassionate ones."

E. pp. 83b, 1.13 - 85c, 1.21 D. pp. 277c, 1.1 - 279c, 1.8

Quoting from the Hsin yao (T. 18, p. 293b, 1.27ff.) Ennin writes:

"'Already being endowed with striving one must overcome Devaputra-māra, skandha-māra, kleśa-māra, etc. The form of Vajrayakṣa is manifested who takes a wrathful appearance. He has fierce flames blazing red and is angry and heroic. He holds a thunderbolt fang, placing it in his own mouth. He can devour the beginningless ignorance of all living beings. All things he seizes are destroyed. He employs great compassionate means and can terrify all Tathāgatas...'

The Fen pieh wei says (T. 18, p. 289c, 1.18ff.) 'Vairocana in his mind realizes the expedient, horrific, samādhi knowledge of Vajrayakṣa. Due to being the Svasaṃbhogakāya he issues from...this knowledge rays of thunderbolt protection which everywhere illumine the ten quarters of the world. These subdue living beings difficult to save and set them on the path to enlightenment. They return and form one assembly. In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajrayakṣa Bodhisattva who rests in the moon disc to the right of Amoghasiddhi Tathagata.'" (E. p. 83b, 1.15ff.)

When the sūtra says the Bhagavat entered the samādhi known as action empowerment Ennin says:

"he forms a mudrā of wrathful knowledge and destroys the four Māras...This clarifies the name of the empowerment which occurs. This is an attribute of Tathāgata's knowledge." (E. p. 83c, 1.10ff.)

Quoting also from the Li chü shih (T. 19, No. 1003, p. 615a, 1.2ff.) Ennin writes

> "With a Vajrayakṣa form he holds a thunderbolt fang and terrifies all Tathāgatas. All the gods of all heretical ways are all endowed with the Tathāgatagarbha. But they have yet to attain Buddhahood. In order to subdue heretics and return them to the true teaching it is said he terrifies all Tathāgatas."

Donjaku (D. p. 277c, 1.17ff.) likewise quotes from the Li chü shih (p. 615a, 1.2ff.) and writes:

> "This is a compassionate Bodhisattva. As this Bodhisattva enters a samādhi of compassion he has deep sympathy for all gods who are difficult to subdue. Outwardly he reveals valour in order to convert them and lead them to enlightenment."

Donjaku says this horrific form is an expedient of compassion.

---

(16) Vajrasandhi)

Then the Bhagavat also entered the samādhi known as the action empowerment thunderbolt which originates in the Muṣṭi Mahā-bodhisattva pledge of all the Tathāgatas. There issued from his own heart the mantra of all Tathāgatas known as the cause of the body, speech and mind thunderbolt bond of all the Tathāgatas: Vajrasandhi.

No sooner had the Bhagavat Vajradhara himself issued from the hearts of all the Tathāgatas then there appeared all the seal bonds of all Tathāgatas. Manifesting, they entered the heart of the Bhagavat Vairocana and formed one body. Manifesting the form of a thunderbolt bond it rested in his hand.

Then from the form of the thunderbolt bond there issued Tathāgata bodies equal in number to the dust particles in all worlds. In all worlds they accomplished the seal knowledge of all Tathāgatas, etc. and the magical and miraculous exhibitions of all Buddhas. Due to the marvellous bond of the great fist of all the Tathāgatas and

on account of the extreme firmness of Vajrasattva's samādhi they formed one body, the body of Muṣṭi Mahā-bodhisattva. Dwelling in the heart of the Bhagavat Vairocana he was made to extol this udāna:

"Ah! I am the very firm bond, the pledge of the firm ones, in that even the released are bound to the goal of fulfilling all desires."

Then the Muṣṭi Mahā-bodhisattva body of all the Tathāgatas descended from the heart of the Bhagavat and rested in the moon disc behind all the Tathāgatas. Rising, he again requested instruction.

Then the Bhagavat entered the samādhi known as the samaya thunderbolt[1] of all the Tathāgatas. For the sake of experiencing the samādhi of the seal bonds of all Tathāgatas, of every success in fashioning and making present the gods and all Tathāgatas in all worlds of living beings without exception, and pleasure and joy, up to, for the end of supreme success in attaining the seals and all knowing knowledge of all the Tathāgatas, for this Muṣṭi Mahā-bodhisattva of all the Tathāgatas this thunderbolt bond was placed in both his hands. Then he was consecrated with the vajra named initiation "Vajramuṣṭir Vajramuṣṭir" by all Tathāgatas.

Then Vajramuṣṭir Bodhisattva Mahāsattva, binding all Tathāgatas with this thunderbolt bond, was made to extol this udāna:

"This is the fist bond, exceedingly firm, of all Buddhas, in that all Buddhas make this pledge for success which is difficult to

---

[1]Donjaku (p. 282a, 1.6ff.) says samaya here means the equality of the three mysteries.

transgress."

The great action beings of all the Tathāgatas are action which explains the rites of offering of all the Tathāgatas, the firm armour of great valour, the great means of all the Tathāgatas and the knowledge of mudrās.

E. pp. 85c, 1.22 - 88c, 1.13 D. pp. 279c, 1.9 - 283a, 1.11

Ennin says this is the Tathāgata Sandhi Mahā-bodhisattva who is given the knowledge consecration of the thunderbolt seal bond. Quoting from the Hsin yao (T. 18, p. 293c, 1.6ff.), etc., he writes:

> "'Relying on this principle of valour and liberation he saves...It is the secret, sealed mind transmission and the very powerful and expedient three mystery empowerment ...'
>
> The Fen pieh wei says (T. 18, p. 289c, 1.24ff.) 'Vairocana Buddha in his mind realizes the...samādhi knowledge of the thunderbolt sandhi seal. Due to being the Svasaṃbhogakāya from...this knowledge he issues rays of thunderbolt fists...which cause the removal of the karmic fetters of all living beings; quickly they attain the perfection of relative and absolute powers... In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajrasandhi Bodhisattva who rests in the moon disc behind Amoghasiddhi Tathāgata." (E. p. 85c, 1.24ff.)

> "Vajramuṣṭi Sandhi makes living beings, etc. steadfast in the good teaching. Also, he can release the bonds of the defilements...He also fashions and binds the three actions. He embraces all pledges for the attainment of success." (E. p. 86a, 1.19ff.)

Padmavajra describes the Vajrasattvas surrounding Amoghasiddhi who represents the five perceptions and the procedure-of-duty knowledge as follows: Vajrakarma represents the self-nature of the procedure-of-duty knowledge, the power to perfect all living beings and save them as well as the offering of all the Tathāgatas. Vajra-

rakṣa represents the ability to give courage and protection to living beings fearful of evil. Vajrayakṣa represents the ability to make obedient living beings difficult to subdue. Vajrasandhi represents the power to make uniform the acts of the body, speech and mind.[1]

(Part 2 Manifestation of the four Pāramitās
1) Vajra pāramitā)

At that time Akṣobhya Tathāgata perfected the knowledge of all the Tathāgatas of the Bhagavat Vairocana Tathāgata. For the sake of the knowledge sealing of all Tathāgatas he entered the samādhi known as the thunderbolt empowerment which originates in the pledge of Vajra pāramitā. There issued from his own heart the mantra of all Tathāgatas known as the thunderbolt pledge of all Tathāgatas: Satva-vajri!

No sooner had thunderbolt rays issued from the hearts of all the Tathāgatas then they went forth in all directions. From these thunderbolt rays this Bhagavat Vajradhara himself created Tathāgata bodies equal in number to the dust particles in all worlds. Sealing the knowledge of the Vajra pāramitā of all Tathāgatas they, furthermore, formed one body, the form of a great thunderbolt whose measure was the assembly of the entire world. He abided in the moon disc before the Bhagavat Vairocana and rising, was made to extol this udāna:

"Ah! I am the firm Satvavajra of all Buddhas in that, although being very hard and without body, I have acquired this thunderbolt body." --------------------

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, V ," Mikkyōgaku, No. 11, 1974, pp. 41-42.

E. pp. 88c, 1.14 - 90b, 1.17 D. pp. 283a, 1.17 - 285b, 1.25

Ennin writes the four Tathāgatas in the four cardinal directions now reveal the four pāramitās for the sake of sealing Vairocana Tathāgata.

"The first clarifies the thunderbolt samādhi knowledge of all Tathāgatas - Vajra pāramitā of the Tathāgata family. The second clarifies the samādhi knowledge of all gem consecrations - Ratna pāramitā of the Tathāgata family. The third clarifies the thunderbolt samādhi knowledge which originates in the samādhi of Dharma pāramitā of the Tathāgata family. The fourth clarifies the action knowledge for performing the Buddha affairs of all Tathāgatas - Karma pāramitā of all the Tathāgata's samādhis...

The Chu sheng i says (T. 18, No. 872, p. 298a, 1.21ff.) 'From these four Tathāgata knowledges there emerge four pāramitā Bodhisattvas. These are the mothers who rear and foster all sages of the three periods of time.[1] Their hand mudrās perfect the substance of the Dharmadhātu and the Svasaṃbhogakāya. That is, in the center of the stupa is Vairocana Tathāgata with four adjoining Bodhisattvas. These are the four pāramitā mudrās. Among these Vajra pāramitā is first clarified...'

The Hsin yao (T. 18, p. 293c, 1.14ff.) says "Akṣobhya Tathāgata in his heart realizes the Vajra pāramitā...For the sake of the Svasaṃbhogakāya, from the samādhi knowledge with the five tipped rays of the thunderbolt mind of enlightenment, he issues thunderbolt rays which everywhere illumine the ten quarters of the world. These purify the great mind of enlightenment of living beings...In order to seal all Bodhisattvas in their implementation of this pledge knowledge he creates the form of Vajra pāramitā Bodhisattva who holds a thunderbolt and rests in the moon disc before Vairocana Tathāgata.'

The Fen pieh wei (T. 18, p. 288b, 1.24ff.) says 'Vairocana Buddha in his mind realizes the samādhi knowledge of the five tipped, thunderbolt mind of enlightenment. Due to being the Svasaṃbhogakāya from... this knowledge he issues thunderbolt rays...which purify the great mind of enlightenment of all living beings. In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajra pāramitā who rests in the moon disc before Vairocana Tathāgata.'" (E. pp. 88c - 89a, 1.11)

Donjaku argues that Vairocana Tathāgata creates Vajra pāramitā

---

[1]Donjaku points out (D, p. 283b, 1.20ff.) that this sentence

as described in the Fen pieh wei. He says the Hsin yao and Chu sheng i are wrong in saying it is Akṣobhya (D. p. 283a, b). Donjaku also disagreees with the six and four volume translations given by Ennin (E. p. 89b, 1.3ff.) which say Akṣobhya enters samādhi to seal Vairocana (D. p. 283c, 1.25 - 284a, 1.2; 284b, 1.1ff.) He argues Akṣobhya enters samādhi to seal his own mirror knowledge (p. 284b, 1.4ff.) Finally he notes Satvavajri (and the other three pāramitās) is of feminine gender (D. p. 284a, 1.7, 285a, 1.17.).

The sūtra clearly states Akṣobhya creates Satvavajri. The contradictory testimony of the above texts Ennin explains by saying "Vairocana Tathāgata forms his substance with the bodies of all the Tathāgatas. Now, among these, Akṣobhya Tathāgata forms his substance with Vairocana (E. p. 89a, 1.24ff.)." That is, Vairocana forms the substance of the universe so, from another perspective, all Tathāgatas in the universe are Vairocana. From an absolute standpoint Ennin is saying either Akṣobhya or Vairocana can be said to create Vajra pāramitā. With this Donjaku disagrees (D. p. 283c, 1. 9ff.).

Kūkai says these four pāramitās are the four Buddha mothers who raise all Buddhas and nurture the Tathāgatas of the three time periods.[1] The Hizōki also says Vajra pāramitā is the mother of the Thunderbolt family whose lord is Akṣobhya; Ratna pāramitā is the mother of the Gem family whose lord is Ratnasaṃbhava; Dharma pāramitā is the mother of the Lotus family whose lord is Amitābha and Karma

---

is also found in T. 32, No. 1665, p. 574a, 1.2ff.

[1]KCZ, Vol. 2, p. 431.

pāramitā is the mother of the Action family whose lord is Amoghasiddhi. It goes on to say

> "There are texts which maintain the four Buddhas arise from the four pāramitās. According to the heart of this religion the four Buddhas mutually create the four pāramitās. However, shouldn't the four pāramitās be the Lords and the four Buddhas the mothers? No, they should not. Why not? Because the four pāramitās are samādhis while the four Buddhas are knowledges. Samādhi is feminine while knowledge is masculine..."[1]

Padmavajra says the four Tathāgatas as four knowledges of Mahāvairocana create the four pāramitās in order to empower Mahāvairocana. They sit on the four sides of Mahāvairocana and not elsewhere to empower Mahāvairocana.[2]

---

(2) Ratna pāramitā)

Then the Bhagavat Ratnasaṃbhava, for the sake of the knowledge sealing of all Tathāgatas of the Bhagavat Vairocana Tathāgata, entered the samādhi known as the thunderbolt empowerment which originates in the pledge of Ratna pāramitā. There issued from his own heart his own mantra known as the pledge of Vajraratna: Ratnavajri!

No sooner had gem rays issued from the hearts of all Tathāgatas then they went forth in all directions. From these gem rays the Bhagavat Vajradhara himself created Tathagata bodies equal in number to the dust particles in all worlds. Sealing the knowledge of all Tathāgatas they, furthermore, formed one body, the form of a great thunderbolt gem whose measure was the assembly of the entire world. He abided in the moon disc to the right of the Bhagavat Vairocana

---

[1]KBZ, Vol. 2, p. 40.

[2]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, V," Mikkyōgaku, No. 11, 1974, pp. 35-36.

and rising, was made to extol this udāna:

"Ah! I am considered the gem thunderbolt of all Buddhas in that, among mudrās, I am styled the firm consecration of all desires."

E. pp. 90b, 1.18 - 91b, 1.25 D. pp. 285b, 1.26 - 286c, 1.7

Ennin writes:

> "The Hsin yao says (T. 18, p. 293c, 1.23ff.) 'Ratnasaṃbhava Tathāgata in his heart realizes the virtuous samādhi knowledge of the space gem and great gem store. Due to being the Svasaṃbhogakāya from...this knowledge he issues rays of space gems which everywhere illumine the ten quarters of the world. These cause the perfection of all living being's virtues. They return and form one assembly. In order to seal all Bodhisattvas in implementing this pledge knowledge he creates the form of Vajraratna pāramitā Bodhisattva who holds a great gem and sits in the moon disc to the right of Vairocana Tathāgata.'
>
> The Fen pieh wei (T. 18, p. 288c, 1.1ff.) says 'Vairocana Buddha in his heart realizes the virtuous samādhi knowledge of the space gem...Due to being the Svasaṃbhogakāya from... this knowledge he issues rays of space gems...'"

---

(3) Dharma pāramitā)

Then the Bhagavat Lokeśvararāja Tathāgata, for the sake of the knowledge sealing of all the Tathāgatas of the Bhagavat Vairocana Tathāgata, entered the samādhi known as the thunderbolt empowerment which originates in the pledge of Dharma pāramitā. There issued from his own heart his own mantra known as the nature pledge: Dharmavajri!

No sooner had lotus rays issued from the hearts of all the Tathāgatas then they went forth in all directions. From these lotus rays the Bhagavat Vajradhara himself created Tathāgata bodies equal in number to the dust particles in all worlds. Sealing the knowledge of all Tathāgatas they, furthermore, formed one body, the form of a

great thunderbolt lotus whose measure was the assembly of all worlds. He abided in the moon disc behind Bhagavat Vairocana and rising, was made to extol this udāna:

"Ah! I am the pure Dharma thunderbolt of all Buddhas in that, certainly, by having a pure nature, even passion is undefiled."

E. pp. 91b, 1.26 - 92b , 1.27   D. pp. 286c, 1.8 - 287b, 1.26

Ennin writes:

> "The Hsin yao (T. 18, p. 294a, 1.3ff.) says 'Avalokiteśvararāja Tathāgata in his heart realizes the samādhi knowledge of the great lotus knowledge. Due to being the Svasaṃbhogakāya from...this knowledge he issues rays of lotuses...which purify the taints and illusions of all living beings...In order to seal all Bodhisattvas in implementing this pledge knowledge he creates the form of Dharma pāramitā Bodhisattva who holds a great lotus and rests in the moon disc behind Vairocana Tathāgata.'"

Donjkau quotes from the Fen pieh wei (T. 18, p. 291a, 1.20ff.) writing "'by the Dharma pāramitā empowerment one realizes discriminative knowledge among all practices of liberation...'" "By this Vajradharma empowerment one is removed from impurity and purity and enters the lotus knowledge." (D. p. 287b)

---

(4) Karma pāramitā)

Then the Bhagavat Amoghasiddhi Tathāgata, for the sake of the knowledge sealing of all the Tathāgatas of the Bhagavat Vairocana Tathāgata, entered the samādhi known as the thunderbolt empowerment which originates in the pledge of Karma pāramitā. There issued from his own heart his own mantra known as the action pledge of all the Tathāgatas: Karmavajri!

No sooner had all action rays issued from the hearts of all

Tathāgatas then they went forth in all directions. From these action rays of all Tathāgatas the Bhagavat Vajradhara himself created Tathāgata bodies equal in number to the dust particles in all worlds. Sealing the knowledge of all Tathāgatas they, furthermore, formed one body, the form of a great action thunderbolt whose measure was the assembly of all worlds facing all directions. He abided in the moon disc to the left of the Bhagavat Vairocana and rising, was made to extol this udāna:

"Ah! I am the manifold action thunderbolt of all Buddhas, in that, one fulfills all and performs the excellent deeds of the world of living beings."

The great pāramitās of all Tathāgatas are the knowledge pledge of all Tathāgatas, great consecration, thunderbolt nature and all worship.

E. pp. 92b, 1.28 - 93c, 1.6 D. pp. 287b, 1.27 - 288b, 1.21

Ennin writes:

> "The Hsin yao says (T. 18, p. 294a, 1.12ff.) 'Amoghasiddhi Tathāgata in his heart realizes the great, striving samādhi knowledge of the action thunderbolt. Due to being the Svasaṃbhogakāya from...this knowledge he issues action rays which illumine everywhere the ten quarters of the world. These cause all living beings to eliminate all lethargy and perfect great striving..In order to seal all Bodhisattvas in their implementing this pledge knowledge he creates the form of Karma pāramitā who holds an action thunderbolt and rests in the moon disc to the left of Vairocana Tathāgata.'"

(Part 3 Manifestation of the eight pūjās; four inner:
1) Vajralāsyā)

Then the Bhagavat Vairocana also entered the samādhi known

as the thunderbolt which originates in the pledge of pleasure offering of all the Tathāgatas. There issued from his own heart the great goddess of the family of all Tathāgatas: Vajralāsye!

At once there appeared thunderbolt seals which issued from the hearts of all the Tathāgatas. From the tips of these thunderbolt seals the Bhagavat Vajradhara himself created Tathāgata bodies equal in number to the dust particles in all worlds. They formed the single body of the great goddess Vajralāsyā who herself resembled Vajrasattva. She had a dignified posture with marks of various shapes and colors, was decorated with every ornament, united with the family of all the Tathāgatas and was a Vajrasattva lady. She rested in the moon disc to the left of the circle of the Bhagavat Akṣobhya and rising, was made to extol this udāna:

"Ah! No other offering of the self-existent ones has any comparison to me, in that, by this passionate, pleasing offering, every offering is performed."

E. pp. 93c, 1.7 - 95a, 1.8 D. pp. 288b, 1.22 - 290b, 1.12

Ennin writes here

> "...are clarified the inner and outer pūjās...First it is made clear that Vairocana Tathāgata creates thunderbolt goddesses who outwardly[1] offer worship to the Tathāgatas in the four quarters. Second it is made clear that each of the Tathāgatas in the four quarters create a thunderbolt goddess who offers worship to the Bhagavat Vairocana...All

---

[1]Here and elsewhere Ennin (E. p. 95a, 1.12) and Donjaku (D. p. 290b, 1.14) apparently identify the following four pūjās with the outer pūjās. However, at the end of their discussion (E. p. 98a, 1.19; D. p. 293c, 1.19) they both write "As they issue from Vairocana they are called inner pūjās. Because they make offerings to the outer four Buddhas they are also called outer pūjās."

are all the Tathāgata's secret homage practices...

The Hsin yao says (T. 18, p. 294a, 1.21ff.) 'the substance (of the pāramitās) is hard. Although space cannot be destroyed, as smoke, dust, clouds and fog darken the sky, the light of the sun and moon is obstructed. All living beings fundamentally are pure by nature. However, because of the two features of actual and possible taints and illusion, their minds are darkened and they cannot gain self-mastery. Now these two features in essence are void. One should realize all things are not born. They are void and indestructible. Here Vairocana Buddha dwells in contemplation of the enlightened mind. This radiates and illuminates, issuing various offerings of delight and adornment. This is the marvelous work of the great enlightened mind of Vajralāsyā Bodhisattva. She rests in the moon disc to the left of the circle of Akṣobhya Tathāgata.'

The Fen pieh wei (T. 18, p. 290a, 1.2ff.) says 'Vairocana in his heart realizes the...samādhi knowledge of the Vajralāsyā nature. Due to being the Svasaṃbhogakāya from ...this knowledge he issues rays of thunderbolt joy banners. ...They destroy the greed and worldly pleasures of the ignorant whereby they frolic with the teaching and are filled with contentment. These return and form one assembly. In order to make all Bodhisattvas implement this samādhi knowledge he creates a Bodhisattva in the form of Vajralāsyā who rests in the moon disc to the Southeast of Vairocana Tathāgata...'"(E. p. 93c, 1.20ff.)

"The second half of the udāna clarifies the reason for her incomparability. By the noncovetous great craving one can perfect all offerings. If one understands the essence of avarice it encompasses the Dharmadhātu and gives rise to great greed. It does not destroy greed but in accord with one's will can perfect the Dharmadhātu offerings. Thus it says by the passionate offering one can perform every offering. Again, in the heart is the desire and pleasure of making offerings to all Buddhas. The power of this samādhi can perfect all offerings in accord with all intentions." (E. p. 95a, 1.3ff.)

Donjkau writes:

"The Fen pieh wei (T. 18, p. 291b, 1.19ff.) says 'Because of the empowerment of Vajralāsyā Bodhisattva, in the application of the teaching one perfects pleasure...' Due to your own pleasure banners are manifested outwardly." (D. p. 289a, 1.12)

"...The thunderbolt seal is the seal of the enlightened mind. Because the thunderbolt-firm enlightened mind is offered to Akṣobhya Buddha it says thunderbolt seals appeared.

These are this deity's symbolic form.[1]" (D. p. 289c, 1.3ff.)

Both Ennin and Donjaku say "marks of various shapes and colors" refers to the thirty-two major and eighty minor physical signs of one enlightened.[2]

Buddhaguhya says the four inner offerings which are presented to the four Tathāgatas embody the vows of Mahāvairocana. By engaging in the acts of these deities these vows are accomplished. Vajralāsyā represents joy which is part of the mind of enlightenment. Her rites make Mahāvairocana happy. Vajramālā, with the form of a flower, represents the virtues of the samādhis, dhāraṇīs, etc. of all Tathāgatas. Vajragītā teaches the twelve divisions of the canon and Vajranṛtyā as a dancing girl benefits all living beings.

Padmavajra says these forms are revealed for those whose thoughts are emotionally disturbed and who are difficult to subdue. The rites of these deities show that the precepts of the Vajrayāna do not always involve punishing austerities, i.e., one can recite the mantras of these deities at will during practice. Vajralāsyā makes one not turn away from Nirvāṇa. Vajramālā symbolizes the power to participate in the different aspects of enlightenment. Vajragītā, as the self-nature of discriminative knowledge, represents the power to explain the canon. Vajranṛtyā, as the self-nature of the procedure-of-duty knowledge, represents the capacity to become

---

[1]MJ, p. 564, pictures the symbolic forms of all eight pūjās in order as a curved, three-pronged thunderbolt; a garland necklace; harp, two crossed thunderbolts; incense holder; flower, flame and incense holder. Cf. T. 87, No. 2974, pp. 87-91.

[2]See Leon Hurvitz, "Chih-i," Mélanges Chinois et Bouddhiques, Vol. 11-12, 1956-62, pp. 353-361.

a servant of all the Tathāgatas and to have affection for all living beings. Padmavajra also correlates these four pūjās with the pāramitās of giving, morality, forbearance and striving respectively.[1]

---

(2) Vajramālā)

Then the Bhagavat also entered the samādhi known as the thunderbolt which originates in the pledge of the gem flower initiation of all the Tathāgatas. There issued from his own heart the great goddess of the family of all the Tathāgatas: Vajramāle!

At once there appeared great gem seals which issued from the hearts of all Tathāgatas. From these great gem seals the Bhagavat Vajradhara himself created Tathāgata bodies equal in number to the dust particles in all worlds. Furthermore, they formed the single body of a great goddess Vajramālā. She rested in the full moon disc to the left of the circle of the Bhagavat Ratnasaṃbhava and rising, was made to extol this udāna:

"Ah! It is said I am truly an incomparable gem offering, in that I am the chief of royalty in the three worlds who governs and is honoured."

E. pp. 95a, 1.9 - 96a, 1.11 D. pp. 290b, 1.13 - 291b, 1.29

Ennin writes

> "The Hsin yao (T. 18, p. 294b, 1.3ff.) says '... Vairocana Buddha issues from his heart thunderbolt gem garlands which adorn his body. That is, he assemblies all gems for use in his adornment. The accumulated gems sparkle and virtues are perfected. The five types of vows

---

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, III," Mikkyōgaku, No. 9, 1972, pp. 8-10; Ibid., "V", Mikkyōgaku, No. 11, 1974, pp. 44-45.

are fulfilled. (Vajramālā) rests in the moon disc to the left of Ratnasaṃbhava...'

The Fen pieh wei says (T. 18, p. 290a, 1.9ff.) 'Vairocana Buddha in his mind realizes the samādhi knowledge of Vajramālā...Due to being the Svasaṃbhogakāya he issues from...this knowledge rays of...garlands...which are offered to all Tathāgatas...They remove all living beings unsightly forms and gain for them the thirty-two major and eighty minor types of fortuitious body marks...In crder to make all Bodhisattva implement this samādhi knowledge he creates a Bodhisattva in the form of Vajramālā who rests in the moon disc in the corner to the Southwest of Vairocana Buddha.'" (E. p. 95a, 1.13ff.)

"By this pledge one develops unconditioned compassion, fully obtains everything and completes all aspirations..." (E. p. 95b)

Donjaku adds:

"As Ratnasaṃbhava forms his samādhi with blessings and adornments so Buddha honours him with gem garlands. With these virtuous gem garlands he crowns the heads of all Buddhas and living beings." (D. p. 290c, 1.13ff.)

---

(3) Vajragītā)

Then the Bhagavat also entered the samādhi known as the thunderbolt which originates in the pledge of singing of all Tathāgatas. There issued from his own heart the great goddess of the family of all the Tathāgatas: Vajragīte!

At once the nature seals of all Tathāgatas appeared from the hearts of all Tathāgatas and went forth in all directions. From these nature seals of all the Tathāgatas the Bhagavat Vajradhara himself created Tathāgata bodies equal in number to the dust particles in all worlds. Furthermore, they formed the single body of the great goddess Vajragītā. She rested in the moon disc to the left of the circle of the Bhagavat Lokeśvararāja and rising, was made to extol this udāna:

"Ah! I am the offering consisting of the song of all observ-

ing, in that, I satisfy with offerings like an echo."

E. pp. 96a, 1.12 - 97a, 1.10   D. pp. 291c, 1.1 - 292c, 1.8

Ennin writes:

"The Hsin yao says (T. 18, p. 294b, 1.9ff.) 'Vairocana from his heart issues a great compassionate expedient which dwells in a samādhi mind. She produces songs and recitations. Giving offerings, she attains the sixty-four kinds of Sanskrit sounds and dwells on explaining the teaching without hindrance. These sounds are pure and refined. They make people enjoy listening to flutes and various types of stringed instruments which are offered. That is, these sounds conduct Buddha affairs... This is the offering of speech knowledge of Vajragītā Bodhisattva. She rests in the moon disc in the corner to the left of the circle of Avalokiteśvara Tathāgata.'

The Fen pieh wei says (T. 18, p. 290a, 1.16ff.) 'Vairocana in his mind realizes...the samādhi knowledge of Vajragītā. From...this knowledge he issues rays of ...songs which everywhere illumine the ten quarters of the world and honour all the Tathāgatas. They make living beings eliminate speech karma and foolish debate... In order to make all Bodhisattvas implement this samādhi knowledge he creates a Bodhisattva in the form of Vajragītā who rests in the moon disc in the corner to the Northwest of Vairocana Tathāgata.'" (E. p. 96a, 1.16ff.)

Donjaku writes

"...The Li ch'ü shih (T. 19, No. 1003, p. 614b, 1.14ff.) says '(Vajragītā) receives a marvellous script. She gives extensive offerings to all the Tathāgatas. This is the samādhi of Vajragītā Bodhisattva. By this samādhi one can discuss ...the Mahāyāna's profound, insight perfection in all of Buddha's assemblies.' The deity in the West gains mastery of the faculty of hearing and abides in sound liberation. Constantly, with excellent sounds, she explains the profound insight. In accord with their capacity, she saves all living beings. This is the import of the secret mantra." (p. 292a, 1.7ff.)

"To comment on the meaning (of the udāna), the essence of a song is insight. Insight explains the meaning of the selflessness of all natures. Thus, to give a metaphor, it says (all natures) are like an echo." (p. 292b, 1.21ff.)

"Avalokiteśvara has mastered the faculty of hearing... When the mind enters the sound liberation one realizes the principle of insight, i.e., one knows all natures originally are not born and are without an intrinsic nature like echoes.

This is this deity's excellent offering." (D. p. 292c, 1.2ff.)

---

(4) Vajranṛtyā)

Then the Bhagavat also entered the samādhi known as the thunderbolt which originates in the pledge of dance offering of all the Tathāgatas. There issued from his own heart the great goddess of the family of all the Tathāgatas: Vajranṛtye!

At once there arose a multitude of rites of dance offering of all the Tathāgatas which issued from the hearts of all Tathāgatas. From these hosts of rites of dance offering of all the Tathāgatas the Bhagavat Vajradhara himself created Tathāgata bodies equal in number to the dust particles in all worlds. Furthermore, they formed the single body of the great goddess Vajranṛtyā. She rested in the full moon disc to the left of the circle of the Bhagavat Amoghasiddhi Tathāgata and rising, was made to extol this udāna:

"Aḥ! I am the noble offering of all acts of worship in that, by the rites of thunderbolt dance, Buddha offering is provided."

The secret pūjās of all Tathāgatas are the pledge of unsurpassed joy and contentment of all the Tathāgatas, the garland of all Tathagatas, the song of all Tathāgatas and the performer of the highest act of worship of all the Tathāgatas.

E. pp. 97a, 1.11 - 98a, 1.22   D. pp. 292c, 1.9 - 293c, 1.21

Ennin writes:

> "The Hsin yao (T. 18, p. 294b, 1.18ff.) says '... Vairocana Buddha from his heart issues Tathāgata affairs and the affairs of living beings. This is the knowledge producing excellent skills and the knowledge of the Svasaṃbhogakāya. He makes various offerings, forms the thun-

derbolt dance seal and engages in extensive rites. He manifests great supernatural powers and with the splendor of an excellent dance performs the affairs of the Buddha... He enters and emerges from this samādhi without hindrance. This is the excellent function of Vajranṛtyā Bodhisattva. She rests in the moon disc in the corner to the left of the circle of Amoghasiddhi Tathāgata.'

The Fen pieh wei (T. 18, p. 290a, 1.23ff.) says 'Vairocana Buddha in his mind realizes the samādhi knowledge of supernatural transformations and the thunderbolt nature dance. Due to being the Svasaṃbhogakāya he issues from...this knowledge rays of...dances which everywhere illumine the ten quarters of the world and honour all the Tathāgatas. In addition, they destroy the ignorance of all living beings and gain for them mastery in the six supernatural powers.[1]...In order to make all Bodhisattvas implement this samādhi knowledge he creates a Bodhisattva in the form of Vajradharmanṛtyā who rests in the moon disc in the Northeast corner from Vairocana Buddha.'" (E. p. 97a, 1.14ff.)

"Dance expresses the Tathāgatas supernatural powers of transformation. These purify the Buddha lands and perfect living beings." (p. 98a, 1.5)

(Four Outer Pūjās: 1) Vajradhūpā)

Then the Bhagavat Akṣobhya Tathāgata, for the sake of returning the honour of the offering of the Bhagavat Vairocana Tathāgata[2], entered the samādhi known as the thunderbolt which originates in the pledge of joy of all the Tathāgatas. There issued from his own heart the courtezan of all the Tathāgatas: Vajradhūpā!

No sooner had the Bhagavat Vajradhara himself issued from the hearts of all Tathāgatas then there arose arrays of many kinds of

---

[1]Abhijñāh chalabhiññā; See Har Dayal, The Bodhisattva Doctrine in Buddhist Sanskrit Literature (New Delhi: Motilal Banarsidass, 1970) pp. 106-20; Supernal organs of sight, hearing, discernment of the thoughts of others, seeing death and birth, various supernal powers and knowledge of the destruction of the fluxes. (āsravas).

[2]Vairocana has just offered the four inner pūjās to the four Tathāgatas in praise and response to their offering of the four pāramitās. Now the four Tathāgatas offer the four outer pūjās. See E. p. 98c, 1.12ff., and D. p. 294a, 1.15ff.

incense offering clouds which penetrated the entire Vajradhātu and went forth in all directions. From these oceans of incense cloud offerings there appeared Tathāgata bodies equal in number to the dust particles in all worlds. Furthermore, they formed one body, the body of Vajradhūpā goddess. She rested in the moon disc on the left hand corner of the thunderbolt, gem crested hall of the Bhagavat and rising, was made to extol this udāna:

"Ah! I am the great offering, joyful and splendid, in that, by reason of entering living beings, enlightenment is quickly attained."

E. pp. 98a, 1.28 - 100a, 1.15   D. pp. 293c, 1.22 - 295c, 1.5

Ennin writes here it is "clarified that each of the Tathāgatas in the four quarters manifests one thunderbolt goddess who worships Vairocana..."

> "The Hsin yao (T. 18, p. 294b, 1.28ff.) says 'Akṣobhya Tathāgata from his heart issues Dhūpā Bodhisattva who honours Vairocana Tathāgata. The sea of the incense cloud fully encompasses the Dharmadhātu. To see, learn about and know this can produce joy. This can fully penetrate the bodies of all Buddhas creating pleasure and delight...'
>
> The Fen pieh wei (T. 18, p. 290b, 1.1ff.) says 'Vairocana Buddha in his mind realizes the samādhi knowledge of the cloud ocean of Vajradhūpā. Due to being the Svasaṃbhogakāya he issues from...this knowledge rays of...incense which everywhere illumine the ten quarters of the world and do honour to all Tathāgatas. In addition, they destroy the illusions, odors, and filth of all living beings...In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajra-alokā Bodhisattva, the messenger girl, who rests in the Southeast corner of the thunderbolt, gem crested hall.'" (E. p. 98b)

In regards to the word courtezan Ennin writes "This courtezan is not truly a courtezan but a function of Tathāgata's knowledge.

She serves the Tathāgata and like a courtezan operates a large house." (p. 99b, 1.12)

Donjaku adds

> "This incense of the Dharmadhātu of Suchness encompasses all places. It perfumes living beings causing the mind of enlightenment to arise. It is said truth is like perfume...Akṣobhya's great round, mirror knowledge corresponds to the storehouse suchness, since it attains the mind of enlightenment and great joy. With this he honours Vairocana. Thus it says it can fully penetrate the body. This is the meaning of the secret mantra." (D. p. 294b, 1.19ff.)

Padmavajra desribes the four outer offerings as follows: Mirrorlike knowledge, as Vajradhūpā, empowers the self-nature which fulfills and purifies the body, speech and mind. Equality knowledge, as Vajrapuṣpā, empowers the power of being familiar and attendant. Discriminative knowledge empowers as Vajrālokā the power of being united with the Dharmadhātu. Procedure-of-duty knowledge, in order to benefit living beings with the good teaching, empowers as Vajragandhā numerous rituals. All four outer pūjās Padmavajra conceives of as functions of the four knowledges to perfect and purify the three actions of the body, speech and mind. Also each is correlated with the perfections of meditation, insight, means and vow respectively.[1]

---

(2) Vajrapuṣpā)

Then the Bhagavat Ratnasaṃbhava Tathāgata, for the sake of returning the honour of the offering of the Bhagavat Vairocana Tathāgata, entered the samādhi known as the thunderbolt which originates

---

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, V," Mikkyōgaku, No. 11, 1974, pp. 46-7.

in the pledge of the gem decoration offering. There issued from his own heart the door-girl of all the Tathāgatas: Vajrapuṣpā!

No sooner had the Bhagavat Vajradhara himself issued from the hearts of all Tathāgatas then there arose arrays of every flower offering which penetrated the entire realm of space. From these arrays of every flower offering there issued Tathāgata bodies equal in number to the dust particles in all worlds. Furthermore, they formed one body, the body of Vajrapuṣpā goddess. She rested in the moon disc on the left hand corner of the thunderbolt gem crested hall of the Bhagavat and rising, was made to extol this udāna:

"Ah! I am the flower offering, the maker of all adornments, in that, having the Tathāgata-gem nature, offering is instantly obtained."

E. pp. 100a, 1.16 - 101b, 1.11 D. pp. 295c, 1.6 - 296c, 1.22

Ennin writes:

> "The Hsin yao (T. 18, p. 294c, 1.5ff.) says 'Having already offered incense, Ratnasaṃbhava from his heart issues delicate and blooming flowers which are offered to Vairocana Tathāgata. Thereupon, these thunderbolt, gem flowers open and scatter rays. Their colors are bright and beautiful. They are an array of blessings and manifold embellishments. They take the vow of comforting living beings, i.e., this is the marvellous function of Vajrapuṣpā Bodhisattva.'
>
> The Fen pieh wei (T. 18, p. 290b, 1.8ff.) says 'Vairocana Buddha in his mind realizes the samādhi knowledge of the cloud ocean of Vajrapuṣpā. Due to being the Svasaṃbhogakāya he issues from...this knowledge rays of thunderbolt...flowers which are offered to all Tathāgatas. In addition, they destroy the illusions of all living beings and open the flower of the mind...In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajrapuṣpā Bodhisattva, the messenger girl, who rests in the Southwest corner of the thunderbolt, gem crested hall.'"
>
> "Flower means the esoteric mantra. All living beings from a beginningless time are deluded and in a stupor.

They do not know the lotus of the mind. All Buddhas and Tathāgatas by this secret mantra manifest rays of... flowers which are offered to all Buddhas..."

Donjaku adds

"Flower is the endless adornment of the knowledge of equality...By this secret mantra there issue rays of ...flowers which are offered to living beings who inherently are all Vairocana..."(D. p. 296a, 1.21ff.)

"...The gem nature is the nature of...the equality knowledge... Gem nature is also Buddha nature...All living beings are equally endowed with the Buddha nature. With these offered to the causal Tathāgata it makes the Buddha nature arise..." (p. 296c, 1.10ff.)

---

(3) Vajrālokā)

Then the Bhagavat Lokeśvararāja Tathāgata, for the sake of returning the honour of the offering of the Bhagavat Vairocana Tathāgata, entered the samādhi known as the thunderbolt which originates in the pledge of the light offering of all Tathāgatas. There issued from his own heart the messenger girl of all Tathāgatas: Vajrāloke!

No sooner had the Bhagavat Vajradhara himself issued from the hearts of all Tathāgatas then there arose arrays of every light offering which penetrated the entire Dharmadhātu and went forth in all directions. From these arrays of every light offering there appeared Tathāgata bodies equal in number to the dust particles in all worlds. Furthermore, they formed one body, the body of Vajrālokā goddess. She rested in the moon disc on the left hand corner of the thunderbolt gem crested hall of the Bhagavat and rising, was made to extol this udāna:

"Ah! I am the mighty offering, bright and made of light, in that, consisting of light, the eyes of all Buddhas can be obtained

instantly."

E. pp. 101b, 1.12 - 102c, 1.25 D. pp. 296c, 1.28 - 298b, 1.12

Ennin writes:

"The Hsin yao says (T. 18, p. 294c, 1.12ff.) 'Having offered flowers...Avalokiteśvararāja Tathāgata from his heart issues lights of thunderbolt knowledge which are presented and offered to Vairocana Tathāgata. These lights radiate and obtain the pure eyes of a Tathāgata... In the inner knowledge of the light all things are illuminated. It's inherent nature is pure...It is the knowledge of the sun. This is the radiant knowledge of Vajralokā Bodhisattva.'

The Fen pieh wei (T. 18, p. 290b, 1.15ff.) says 'Vairocana realizes in his mind the samādhi knowledge of the cloud ocean of thunderbolt light. Due to being the Svasaṃbhogakāya from ...this knowledge he issues rays of thunderbolt lights...which are offered to all Tathāgatas. These can destroy the state of ignorance of all living beings and secure the five, pure eyes of a Tathāgata... In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajrālokā Bodhisattva, the messenger girl, who rests in the Northwest corner of the thunderbolt gem crested hall.'" (E. p. 101b, 1.17ff.)

"The five eyes mean the eyes of all Buddhas." (E. p. 102c, 1.20ff.)

"Light is a symbol of thunderbolt knowledge...which can destroy the ignorance and darkness of all living beings ...Vajrālokā...causes all to gain the Buddha's eyes. This is the power of the secret mantra." (E. p. 101c, 1.15ff.)

Ennin says by this mantra it does not take numerous kalpas to attain enlightenment.

---

(4) Vajragandhā)

Then the Bhagavat Amoghasiddhi Tathāgata, for the sake of returning the honour of the offering of the Bhagavat Vairocana Tathāgata, entered the samādhi known as the thunderbolt which originates in the pledge of the perfume offering of all Tathāgatas. There issued from his own heart the servant girl of all the Tathāgatas: Vajragandhe!

No sooner had the Bhagavat Vajradhara himself issued from the hearts of all the Tathāgatas then there arose arrays of every perfume offering which penetrated the entire world. From these arrays of perfume offerings there issued Tathāgata bodies equal in number to the dust particles in all worlds. Furthermore, they formed one body, the body of Vajragandhā goddess. She rested in the moon disc on the left hand corner of the thunderbolt gem crested hall of the Bhagavat and rising, was made to extol this udāna:

"Ah! I am the offering consisting of perfume, charming and attractive, in that, the Tathāgata's perfume is put on every body."

The female servants of all Tathāgatas are the knowledge entrance of all Tathāgatas, the origin of the members of great enlightenment, the light of all the Tathāgata's teachings and the perfume revealing the precepts, samādhi, insight, liberation and knowledge of liberation.

E. pp. 102c, 1.26 - 104a, 1.5   D. pp. 298b, 1.13 - 299b, 1.25

Ennin writes:

"The Hsin yao says (T. 18, p. 194c, 1.20ff.) '... One still has to attain complete purity, i.e., Amoghasiddhi Tathāgata form his heart issues Vajragandhā Bodhisattva who forms the perfume mudrā.[1] She honours Vairocana Tathāgata. This wonderful perfume can remove the illnesses of depression and passion of all living beings and acquire the five-fold merits of the Dharmakāya which are the precepts, samādhi, insight, liberation and knowledge of liberation of Tathāgatas...'

The Fen pieh wei (T. 18, p. 290b, 1.22ff.) says 'Vairocana Buddha in his mind realizes the samādhi knowledge of the cloud ocean of Vajragandhā. Due to being the Svasaṃbhogakāya he issues from...this knowledge rays of

---

[1]See MJ, p. 564 and T. 87, No. 2974, p. 91.

> thunderbolt perfume...which are offered to all Tathāgatas and destroy all living being's body, speech and mind karma and wrongdoings...In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajragandhā Bodhisattva, the messenger girl, who rests in the Northeast corner of the thunderbolt gem crested hall.'" (E. p. 103a, 1.2ff.)

Donjaku adds that the mantra "Vajragandhā" has the power to acquire the five-fold merit given above. (D. p. 298c, 1.29ff.)

(Part 4 Manifestation of the Attracting Deities; 1) Vajrāṅkuśa)[1]

Then the Bhagavat Vairocana Tathāgata also entered the samādhi known as the thunderbolt which originates in all the Tathāgata's pledge of the hook pledge. There issued from his own heart the Lord of the host of all mudrās of all Tathāgatas: Vajrāṅkuśa!

No sooner had Bhagavat Vajradhara himself issued from the hearts of all Tathāgatas then there arose hosts of all the mudrās of all Tathāgatas. From these hosts of mudrās of all Tathāgatas there appeared Tathāgata bodies equal in number to the dust particles in all worlds. Furthermore, they formed one body, the body of Vajrāṅkuśa Mahā-bodhisattva. He rested in the moon disc in the middle of the thunderbolt gate of the thunderbolt gem crested hall of the Bhagavat. Rising and attracting the vows[2] of all Tathāgatas he was made to extol this udāna:

"Ah! I am the firm attraction of all Buddhas, in that they are attracted by me and obtain all maṇḍalas."

---

[1]These are of masculine gender. See D., p. 302c, 1.9ff.

[2]Based on D., p. 300c, 1.18ff.

E. pp. 104a, 1.6 - 105b, 1.18 D. pp. 299b, 1.26 - 301a, 1.23

Ennin writes here

"...are clarified the hook, noose, chain and bell...thunderbolts. First is clarified the Hook Bodhisattva samādhi of all Tathāgatas...Second, the Thunderbolt rope Mahā-bodhisattva samādhi of all Tathāgatas is clarified which pulls in all the Tathāgata's knowledge. Third is clarified the linked-chain Mahā-bodhisattva samādhi of all Tathāgatas...Fourth is clarified all the Tathāgatas embracing Bodhisattva samādhi which originates in the thunderbolt samādhi of all Tathāgatas... All are known as the retainers of the Tathāgatas."[1]

The Ch'u sheng i says (T. 18, No. 872, p. 298b, 1.24ff.) 'With these one can invite, pull in, control and delight. At all seats of enlightenment they request instruction and men and gods obtain it. They assemble crowds of the liberated... These are in the outer four gates of the stupa...'

The Hsin yao says (T. 18, p. 294c, 1.29ff.) 'The eight pūjās have already been completed but the affairs of the four attracting ones are not yet finished. Vairocana from his heart issues Vajrāṅkuśa Bodhisattva and assembles these. They are for hooking. There are four meanings to attract: words of love, almsgiving, beneficial action and to act together. These can rescue countless living beings. Also, there are many demons difficult to overcome and these can be subdued. They can control crazy elephants so all are obedient. These are the extensive perfections of the great mind of enlightenment which are firm, heroic, fixed and cannot be driven away. Again, they can assemble all sages and descend on seats of enlightenment, perfecting the mantra recitations of Bodhisattvas so they quickly gain success...'

The Fen pieh wei says (T. 18, p. 290b, 1.29ff.) 'Vairocana Buddha in his mind realizes the samādhi knowledge of the inviting thunderbolt hook. Due to being the Svasaṃbhogakāya from ...this knowledge he issues rays of thunderbolt hooks which everywhere illumine the ten quarters of the world and call on all Tathāgatas...They remove the evil paths of destiny of all living beings and rest them in non-abiding Nirvāṇa palaces...In order to make all Bodhisattvas implement this samādhi knowledge and to protect the door of the Bodhisattva's mind he creates the form of Vajrāṅkuśa Bodhisattva who rests in the moon disc in the eastern gate.'"

In regards to the four meanings of attract Ennin says that if there are those who enjoy pleasure and wealth this Bodhisattva attracts them with alms of wealth. If there are those who enjoy the teaching

---

[1]See D. p. 299b, 1.29ff. for similar identifications.

he attracts these with the alms of the teaching. To act together this Bodhisattva uses his Dharma eye to see into the faculties of all living beings. He divides his form, scattering reflections and everywhere performs the affairs of living beings (E. p. 104b, 1.25ff.)

Donjaku says

> "This hook mudrā[1] can hook numerous different knowledge mudrās and assemble maṇḍalas. Thus he is called the Lord of the hosts of all mudrās." (D. p. 300b, 1.3ff.)

Padmavajra describes the four attracting Vajrasattvas as follows. Vajrāṅkuśa empowers the capacity to attract living beings. Vajrapāśa empowers the capacity to attract by means of kind words. Vajrasphoṭa empowers the capacity to unite firmly through acts of giving and kind words causing joy. Vajrāveśa empowers the capacity to act for the benefit of others as well as oneself.[2]

---

(2) Vajrapāśa)

Then the Bhagavat also entered the samādhi known as the thunderbolt which originates in all the Tathāgata's pledge of the Praveśa Mahāsattva pledge. There issued from his own heart the mudrās of entering and closing of all Tathāgatas: Vajrapāśa!

No sooner had the Bhagavat Vajradhara himself issued from the hearts of all the Tathāgatas then there arose hosts of mudrās of entering of the vows of all Tathāgatas which went forth in all directions. From these hosts of mudrās of entering of the vows of all

---

[1]See T. 87, No. 2974, p. 91.

[2]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, V," Mikkyōgaku, No. 11, 1974, p. 45.

Tathāgatas there issued Tathāgata bodies equal in number to the dust particles in all worlds. Furthermore, they formed one body, the body of Vajrapāśa Mahā-bodhisattva. He rested in the moon disc in the middle of the gem gate of the thunderbolt crested hall of the Bhagavat. Rising and entering all Tathāgatas he was made to extol this udāna: "Ah! I am the firm thunderbolt noose of all Buddhas, in that, again, all have entered and are led in by me."

E. pp. 105b, 1.19 - 106b, 1.26 D. pp. 301a, 1.24 - 302b, 1.12

Ennin writes:

> "The Hsin yao says (T. 18, p. 295a, 1.10ff.) 'Having already hooked, the affair of roping is not yet complete. Vairocana Buddha from his heart issues Vajrapāśa Bodhisattva. He can prevent all illusions, ignorance, delusion, darkness of the mind and bind the wheel of all suffering. He incurs liberation and also can lead to the samādhi of the great mind of enlightenment. The hosts of all mudrās all congregate in an assembly. The infinitesimal Buddha fields all descend on the sites of the maṇḍalas and together perform the affairs of a Buddha.'
>
> The Fen pieh wei says (T. 18, p. 290c, 1.7ff.) 'Vairocana Buddha in his mind realizes the samādhi knowledge of the drawing in expedient of the noose. Due to being the Svasaṃbhogakāya he issues from...this knowledge rays of thunderbolt nooses...which draw in the hosts of all the Tathāgatas and sages. They noose all living beings, remove them from the mire of the samādhi of the truths of the three vehicles, and rest them in the Dharmadhātu palace of the enlightened Lord. They return and form an assembly. In order to make all Bodhisattvas implement this samādhi knowledge and to protect the door of the virtues he creates Vajrapāśa Bodhisattva who rests in the moon disc in the southern gate.'" (E. p. 105b, 1.23ff.)

Ennin says the above says "remove from the mire..." because Vajrapāśa makes living beings enter the esoteric Buddhist vehicle. (p. 106a, 1.3) Donjaku adds the "virtues" of "the door of the virtues" above refers to the thirty-seven aspects of the mind of enlightenment. (D. p. 302b, 1.3ff.)

(3) Vajrasphoṭa)[1]

Then the Bhagavat also entered the samādhi known as the Being thunderbolt which originates in all the Tathāgata's pledge of the Sphoṭa Mahāsattva pledge. There issued from his own heart the messenger of all the Tathāgatas: Vajrasphoṭa!

No sooner had the Bhagavat Vajradhara himself issued from the hearts of all Tathāgatas then there arose hosts of mudrās of the pledge bonds of all Tathāgatas. From these hosts of all the mudrās of the pledge bonds of all Tathāgatas there issued Tathāgata bodies equal in number to the dust particles in all worlds. Furthermore, they formed one body, the body of Vajrasphoṭa Mahā-bodhisattva. He rested in the moon disc in the middle of the dharma gate of the thunderbolt gem crested hall of the Bhagavat. Rising and binding all the Tathāgatas, he was made to extol this udāna:

"Ah! I am the hard, thunderbolt chain of all Buddhas, in that, for the sake of living beings, binding is prescribed for those released from all bonds."

E. pp. 106b, 1.27 - 107c, 1.22   D. pp. 302b, 1.13 - 303c, 1.3

Ennin writes:

> "The Hsin yao says (T. 18, p. 295a, 1.18ff.) '...Vairocana Buddha from his heart issues Vajrasphoṭa Bodhisattva. Chain has the meaning of restrain. He can close all evil paths of destiny and give rise to great compassion. He saves and protects all living beings.. He can bind all the hosts of mudrās and thereby is Tathāgata's messenger...He causes the countless assemblies

---

[1]The Tibetan and Chinese translations and commentaries all translate spoṭa as chain. See H. p. 99, ft. nt. 1), p. 101, ft. nt. 1).

of Tathāgatas to dwell in the samādhi mind at the seat of enlightenment. They are like a secret and dignified Buddha assembly who perform great works of Buddha.'

The Fen pieh wei says (T. 18, p. 290c, 1.15ff.) 'Vairocana Buddha in his mind realizes the samādhi knowledge of the hard, thunderbolt chain. Due to being the Svasaṃbhogakāya he issues from...this knowledge rays of thunderbolt chains...In order to introduce the world's hosts of Tathāgatas and sages to the seat of enlightenment he binds and fixes them with a vow of great compassion. He destroys the heretical viewpoints of all living beings and rests them in the highest...palace. In order to make all Bodhisattvas implement this samādhi knowledge and to protect the door of knowledge he creates Vajrasphoṭa Bodhisattva who rests in the moon disc in the Western gate.'" (E. p. 106c, 1.1ff.)

In regards to the udāna Ennin says all those supreme sages who have severed illusion and realized truth receive this chain to benefit others.

---

(4) Vajrāveśa)

Then the Bhagavat also entered the samādhi known as the Being thunderbolt which originates in all the Tathāgata's pledge of the Āveśa Mahāsattva pledge. There issued from his own heart the seal servant of all the Tathāgatas: Vajrāveśa!

No sooner had the Bhagavat Vajradhara himself issued from the hearts of all Tathāgatas then there arose hosts of all the mudrās of all Tathāgatas which went forth in all directions. From these hosts of mudrās of all Tathāgatas there issued Tathāgata bodies equal in number to the dust particles in all worlds. Furthermore, they formed one body, the body of Vajrāveśa. He rested in the moon disc in the middle of the action gate of the thunderbolt gem crested hall of the Bhagavat. Rising and making all Tathāgatas enter he was made to extol this udāna:

"Ah! I am the firm thunderbolt entrance of all Buddhas, in that every master arises and they also become servants."

The servants of all the Tathāgatas are the hooking of all Tathāgatas, entering, binding and subjugating.

E. pp. 107c, 1.23 - 109a, 1.10 D. pp. 303c, 1.4 - 304c, 1.7

Ennin writes:

> "The Hsin yao says (T. 18, p. 295a, 1.26ff.) '...Vairocana Buddha from his heart issues Vajraghaṇṭa (bell) Bodhisattva who holds a sparkling chime and offers this. He creates countless subtle sounds and all sages who hear them are delighted...The seed syllable A of all Buddhas penetrates all the bodies and minds of the Tathāgatas and glitters like a shining mirror. In the bodies of countless living beings this produces many types of knowledge...He is made a servant who transmits the teachings, makes offerings and gives joy and pleasure in samādhi. This is the wonderful sound of Vajraghaṇṭa Bodhisattva.'
>
> The Fen pieh wei says (T. 18, p. 290c, 1.23ff.) 'Vairocana Buddha in his mind realizes the Vajraghaṇṭa samādhi knowledge of the insight perfection. Due to being the Svasaṃbhogakāya he issues from...this knowledge rays of thunderbolt bells...which delight the sea assembly of all Tathāgatas and the hosts of sages. They rest in the Vajradhātu seat of enlightenment and remove the erroneous views of the two vehicles of all living beings, settling them in the insight perfection palace. They return and form one assembly. In order to make all Bodhisattvas implement this samādhi knowledge he creates the form of Vajraghaṇṭa Bodhisattva who guards the door of striving. He rests in the moon disc in the northern gate.'" (E. p. 106c, 1.26ff.)
>
> "The mudrā of all the Tathāgatas means the great knowledge seal..."[1] (p. 108b, 1.5ff.
>
> "Āveśa is a term for entering. Various excellent sounds enter the bodies and minds of all sages...causing great joy." (p. 108b, 1.11, 1.25)

In regards to the second half of the udāna Ennin says "This

---

[1]MJ, p. 495; Japanese: Chikenin (智拳印).

clarifies mastery of the knowledge body, or that he creates great Dharma Lords who guide living beings and servants who undertake the tasks of all Buddhas." (E. p. 108c, 1.27ff.)

(Section 3 Samādhi of the Supreme Action Lord)

Then the Bhagavat, for the sake of the empowerment of the host of all the Tathāgatas, gave the sign of the thunderbolt snap of the fingers and spoke this mantra which empowers the host of all the Tathāgatas: Vajrasamāja.

Thereby, in a split second, all Tathāgatas were summoned by the sign of the snap of the fingers. In the ocean of clouds encompassing all worlds the Tathāgatas, equal in number to the dust particles in all worlds, formed an assembly with the maṇḍalas of the hosts of Bodhisattvas. Thereupon they approached the thunderbolt gem crested hall and the Bhagavat Vairocana and having approached said: "Oṃ I prostrate at the feet of all Tathāgatas."

By reciting at will this mantra which is naturally successful they prostrated at the feet of all Tathāgatas and were made to extol this udāna:

"Ah! (This) is the good action of the Bodhisattva Samantabhadra, in that the Tathāgata shines in the middle of the circle of Tathāgatas."

Saying this all the Tathāgatas who had assembled from the ten directions of all worlds, by the empowerment of all the Tathāgatas, entered the heart of the Bhagavat Vairocana with the maṇḍalas of the hosts of Bodhisattvas. From the hearts of all the Tathāgatas there appeared maṇḍalas with hosts of their own Bodhisattvas. A maṇ-

ḍala arose, appearing in all directions of the thunderbolt gem crested hall of the Bhagavat. Being stationary, they were made to extol this udāna:

"Ah! (This) is the very illustrious, beginningless birth of all Buddhas, in that being the sum of all atoms, the Buddhas achieve oneness."

E. pp. 109a, 1.11 - 110a, 1.10 D. pp. 340c, 1.18 - 306c, 1.24

Ennin writes

> "Hereafter, until the end of the sūtra, the text clarifies the skillful establishment of the features of the secret knowledge. Living beings are assembled and made to enter Buddhahood, acting to benefit others... To establish the features of the secret knowledge all the Tathāgatas must be assembled...First (the Bhagavat) snaps his fingers...The empowerment of all the Tathāgata's basic vow occurs by this secret mantra which is a pledge of the heart. In intoning this mantra...he creates an enormous Bodhisattva known as the thunderbolt cloud assembly. His hands grasp a thunderbolt and mallet. Shaking these he makes a clatter. He fills the sky with every Buddha and Bodhisattvas who all assemble...' (p. 109a, 1.13ff.)

Donjaku adds

> "This is the samādhi of Vajrarāja Bodhisattva... The Chu (T. 18, No. 866, p. 241c, 1.10ff.) says '...he crosses his arms before his breast with the left arm on the inside and right on the outside. With the thumbs of both hands he gives a snap. This summons all Tathāgatas who form an assembly. With this mantra...he creates an enormous Bodhisattva known as the thunderbolt cloud assembly. Visualize him in the sky...'"(D. p. 304c, 1.26ff.)
>
> Question: Why does the Bhagavat enter the samādhi of Vajrarāja...? Answer: He summons the Vajrasattvas in order to explain the Vajradhātu maṇḍala. (p. 305a, 1.7ff.)
>
> "Samantabhadra is the Buddha who is the perfect cause of Buddhahood...i.e., the great one in the Tathāgatagarbha in the mind. To realize this great one is to be called Vairocana...The perfect cause is the mind of enlightenment." (p. 306a, 1.10ff.)
>
> "When it says 'every Tathāgata who had assembled... entered the mind of the Bhagavat' this demonstrates that all Bodhisattvas are Vairocana's different knowledge seals

which are not two and not different." (p. 306b, 1.10ff.)

(Section 4 Method of Consecration
Part 1 108 Invocations)

Then all the Blessed Tathāgatas again formed an assembly. For the sake of acquiring the empowerment of the Vajradhātu Mahāmaṇḍala, of saving all worlds of living beings without exception and acquiring all benefits and joys, up to, for supreme success in the enlightenment, superknowledge and knowledge of equality of all Tathāgatas, they invoked the Bhagavat, the Chief Lord of all Tathāgatas, the Self-Vajrasattva, the Great Vajradhara without beginning or end, with these 108 names:

1) Homage to Vajrasattva! Mahāsatva! Vajra! Sarva-tathāgata! Samantabhadra! Vajrādya! Vajrapāṇe!

2) Homage to Vajrarāja! Subuddhāgrya! Vajrāṅkuśa! Tathāgata! Amogharāja! Vajrāgrya! Vajrākarṣa!

3) Homage to Vajrarāga! Mahasaukhya! Vajravāṇa! Vaśaṃkara! Mārakāma! Mahāvajra! Vajracāpa!

4) Homage to Vajrasādho! Susatvāgrya! Vajratuṣṭi! Mahārate! Prāmodyarāja! Vajrāgrya! Vajraharṣa!

5) Homage to Vajraratna! Suvajrārtha! Vajrākāśa! Mahāmaṇe! Ākāśagarbha! Vajrāḍhya! Vajragarbha!

6) Homage to Vajrateja! Mahājvāla! Vajrasūrya! Jinaprabha! Vajraraśmi! Mahāteja! Vajraprabha!

7) Homage to Vajraketu! Susatvārtha! Vajradhvaja! Sutoṣaka! Ratnaketo! Mahāvajra! Vajrayaṣṭe!

8) Homage to Vajrahāsa! Mahāhāsa! Vajrasmita! Mahādbhuta!

Prītiprāmodya! Vajrāgrya! Vajraprīte!

9) Homage to Vajradharma! Sutattvārtha! Vajrapadma! Suśodhaka! Lokeśvara! Suvajrākṣa! Vajranetra!

10) Homage to Vajratīkṣṇa! Mahāyāna! Vajrakośa! Mahāyudha! Mañjuśrī! Vajragāṃbhīrya! Vajrabuddhe!

11) Homage to Vajrahetu! Mahāmaṇḍa! Vajracakra! Mahānaya! Supravartana! Vajrottha! Vajramaṇḍa!

12) Homage to Vajrabhāṣa! Suvidyāgra! Vajrajāpa! Susiddhida! Avāca! Vajrasiddhyagra! Vajravāca!

13) Homage to Vajrakarma! Suvajrājña! Karmavajra! Susarvaga! Vajrāmogha! Mahaudārya! Vajraviśva!

14) Homage to Vajrarakṣa! Mahādhairya! Vajravarma! Mahādṛḍha! Duryodhana! Suvīryāgrya! Vajravīrya!

15) Homage to Vajrayakṣa! Mahopāya! Vajradaṃṣtra! Mahābhaya! Mārapramardi! Vajrogra! Vajracaṇḍa!

16) Homage to Vajrasandhi! Susānnidhya! Vajrabandha! Pramocaka! Vajramuṣṭe! Agra-samaya! Vajramuṣṭe!

Whoever remembers these 108 auspicious names, by these initiations styled vajra, is consecrated by all the chief deities. He who constantly were to extol and praise this styled attribute of the Mahā-Vajradhara should resemble the Vajradhara. Now with these 108 names extolled by us, the Great path, the Mahāyāna enlightenment, is made manifest. We beseech you, Oh Lord! Explain the supreme rite, the great circle of all Buddhas, the supreme <u>Mahā-maṇḍala</u>!

E. pp. 110a, 1.11 - 112a, 1.15 D. pp. 306c, 1.25 - 314b, 1.22

Donjaku says "These names are invocations of Buddha's different knowledge seals." (D. p. 313b, 1.22) "Each of the different knowledge seals all arise from the Tathāgata's great compassion." (p. 313c, 1.5)

Ennin says "these are the functions of the Tathāgata's different knowledges." (E. p. 111c, 1.13) The Tathāgatas

> "...request an explanation of the rite of a...devotee's entering a thunderbolt Mahā-maṇḍala as well as the formation of the deities knowledge seals. Then...they request an explanation of the way to construct a great circular maṇḍala and how to place the various deities in it." (E. p. 112a, 1.10ff.)

There are two traditions regarding the division of the above invocations. One tradition, represented by Amoghagavajra (T. Nos. 870, 872, 878), Śubhakarasiṃha (T. 18, No. 877), Ennin, Kūkai[1] and Anandagarbha is to so divide the names to arrive at 108. The other tradition, represented by Śākyamitra and given above as indicated by Horiuchi in his edition, is to delineate seven invocations for each of the Vajrasattvas for a total of 112 names. The phrase "108 Invocations" for the latter is merely a conventional Buddhist number for designating roughly 108 names.[2] Each of the seven names of the Vajrasattvas in order represent the deity's: 1)mantra; 2) mudrā; 3) name; 4) manifestation; 5) Mahā-mudrā; 6) consecration name and 7) benefit.[3] In the translation the first sixteen Vajrasattvas correspond to the initial sixteen sections indicated.

---

[1]KDZ, Vol. 4, 1965, p. 480.

[2]Hajime Nakamura, ed., Bukkyōgo Daijiten, p. 1141; MDJ, p. 1883.

[3]Kanjin Horiuchi has made an extensive study of these invocations based on the Tibetan and Chinese translations and commentaries. See his following articles: "Hyakuhachi beisan no Chūshakuteki Kenkyū,"

In Japan these names are merely invocations of the Bodhisattvas as indicated above. Ennin (p. 11c, 1.2ff.) suggests the analysis of the invocations is difficult. He says this differs from one teacher to the next and if there were a clear text he would welcome an enumeration. He gives two alternate divisions of these invocations based on Amoghavajra's translation and Vajrabodhi's four chüan translation, although it is not clear which reading he suggests is best. Thus he says the initial invocations "Vajrasattva!" and "Mahāsattva!" can be read separately or taken together as a single homage, the later interpretation being based on Vajrabodhi's translation. In any case, he says these invocations are to the deities in the East, South, West and North. Donjaku's division of Amoghavajra's translation is shown in the Appendix III (p. 480). For the deities in the East he gives six, six, seven and seven invocations; for those in the South eight, seven, seven and seven; for those in the West seven, seven, seven and six; for those in the North six, seven, seven and six, for a total of 108 invocations (D. p. 313b, 1.7ff).
Donjaku gives Sego's translation as well and notes that the translations by Amoghavajra and Vajrabodhi are different.

Anandagarbha combines the fifth and sixth invocations in sections 4, 5, 14 and 16 to arrive at 108 invocations.

It should be noted that similar invocations can be found at the

---

Mikkyō Bunka, No. 114, 1976, p. 58ff.; Ibid., Nos. 112, 1975, pp. 96-80; 113, 1976, pp. 95-54; "Shoekongōchōkyō shosetsu no Rokushu Hyakuhachi beisan no Tokeiteki Kōsatsu," Mikkyō Bunka, Nos. 122, 1978, pp. 96 - 60; 123, 1978, pp. 112 - 67; 124, 1978, pp. 77 - 31; 125, 1979, pp. 104 - 72; "Shoekongōchōkyō Shosetsu no Rokushu no Hyakuhachi beisan ni tsuite," Mikkyō Gakuhō, No. 16, 1977, pp. 7 - 23.

beginning of Parts 2, 3 and 4 of the Tattvasaṃgraha.

The following is an example of Donjaku's analysis of the invocations. These are interpreted as representing some virtue of the Bodhisattva invoked.

The first five names refer to the five knowledges. When the neophyte receives the five-pronged thunderbolt from Vairocana when consecrated he is called Vajrapāṇe! Then, having been consecrated one is called Vajrarāja, the term for the rank of an initiate. Hereby one possesses an excellent enlightenment (Subuddhāgrya). Being an ācārya one enters the Vajrāṅkuśa samādhi and attracts living beings, performing the affairs of a Buddha. By explaining the excellent teachings to living beings everywhere and saving them one is called a Tathāgata. Realizing the highest enlightenment and performing the above tasks one is also called Amogharāja. Summoning all Tathāgatas with the thunderbolt hook all are perfected so one is styled Vajrākarṣa. Vajrarāga represents the substance of the Bodhisattva. Desire being perfected there arises great joy or Mahāsaukhya. So as not to forget the plight of living beings at this point the mudrā of the compassionate arrow is formed (Vajravāna). Vaśamkara refers to the Bodhisattva's subjugation of all demons so as to set them on the road to enlightenment, etc.[1]

(Part 2 Vajradhātu Maṇḍala: the central assembly)

Then the Bhagavat Vajradhara, hearing all the Tathāgata's statement of request, entered the samādhi known as the thunderbolt empower-

---

[1]Discussed by Seiryū Nasu, Kongōchōkyō Kōden (Daihonsan Naritasan Shinshōji, 1976), pp. 212-228.

ment which originates in the pledge of all Tathāgatas and he explained the Mahā-maṇḍala known as the Vajradhātu.

"Now I will explain the supreme Mahā-maṇḍala. Resembling a diamond world, it is called the Vajradhātu. Sitting down as stipulated in the middle of the maṇḍala empower and visualize the great seal of the Great Being. For the sake of erecting the sealed ground it is visualized likewise in all directions. Saying 'Vajrasattva' and circumambulating with pride, with a new, well bound, well measured and beautiful cord the sage should put together the excellent maṇḍala in accord with his power. The four corners, four gates and four doorways are decorated. The four cords are joined together (and the maṇḍala) is decorated with coloured cloth and garlands. The outer maṇḍala should be put together with all corners, sides and spaces between the gates and doors inlaid with diamonds and jewels. Entering the interior fortress of this it has the resemblance of a circle. The thunderbolt cord is laid around and the eight pillars are adorned. The area of the chief thunderbolt pillars is adorned with the five moon maṇḍalas. You should place an image of the Buddha in the middle of the central maṇḍala. Then, on all sides of the Buddha, in the middle of the maṇḍalas, the four chief pledges should be drawn in succession. Approaching with a flurry of the thunderbolt, in the four maṇḍalas the four Akṣobhya, etc. and all Buddhas should be entered. You should make the maṇḍala of Akṣobhya the same as Vajradhara's, etc. Ratnasaṃbhava's maṇḍala is filled with Vajragarbha, etc. and the maṇḍala of Amitāyus is purified with Vajranetra, etc. You should draw the maṇḍala of Vajraviśva, etc. from Amogha-

siddhi. The thunderbolt goddesses should be drawn in the corners of the circle. The pūjās of the Buddha should be drawn in the corners of the outer maṇḍala. In the middle of all gates the four door guardians should be drawn and the Great Beings should be drawn in the area of the outer maṇḍala."

E. pp. 112a, 1.16 - 113c, 1.6 D. pp. 314b, 1.23 - 318b, 1.28

Ennin writes:

> "Having sat down in a lotus posture one should visualize the body as the body of the Tathāgata. Completing this visualization make the pledge of the Mahābodhisattva. Empowering this with both hands form the mudrā and visualize the construction of the maṇḍala site. Intone the mantra with eloquence...In drawing the maṇḍala's outer circumference...one should visualize it as you are able. It can be wide or narrow in accord with one's will...Prepare the construction of the maṇḍala in the middle of the palm. It's benefits are countless...The ācārya wants to benefit all living beings so he constructs all maṇḍalas with expedience...First use a fine and clean cloth, wiped clean. Take a new and clean cord and based on the measurements, mark it. Apply finely powdered incense and various gems pounded into powder or...five colors ground into powder. Also, in the middle of the powder visualize letters to empower it. You should contemplate that the five colored powders are the five knowledges of the Tathāgata...Because all living beings are sunk in the mire of illusion they are addicted to the five desires and cannot escape. All Buddhas therefore produce a mind of great compassion and save them... One has these thoughts in contemplating the five knowledges...In all the colors place (a Vajrasattva) in order, i.e., make their pledges and proclaim them, reciting dhāraṇīs, etc...(E. p. 112; based on T. 18, No. 866, p. 239c)

In drawing the four Buddhas around Vairocana he writes:

> "Vajrabodhi's edition says (T. 18, No. 866, p. 240a, 1. 17ff.) 'draw the circle of Akṣobhya from the side of Vajrasattva...Imagine the Buddhas on the four sides to be sitting facing towards Vairocana. First draw Vajradhara who is in front of Akṣobhya. Then draw on his right, left and rear. All the sections follow this.'" (E. p. 113b, 1.7ff.)

Donjaku adds:

> "The Vajradhātu is the mind of living beings...One should realize this maṇḍala pictures their mind." (D. p. 315a, 1.19ff.)

Quoting T. 18, p. 239c, 1.6ff. he also writes:

> "Having made this vow and empowering it rise. Visualize (Jap. shikan) thunderbolt fists. Visualize that your hands hold thunderbolts which are displayed royally. Everywhere visualize the site saying 'I am Vajrasattva.'" (p. 315b, 1.4ff.)[1]
>
> "One visualizes the maṇḍala in all four directions and makes a pledge to protect it." (p. 316c, 1.1)
>
> "Based on the Mahāvairocana sūtra (Ennin's) comments on constructing the maṇḍala have abbreviated ten different sections." (p. 315c, 1.18; See T. 39, No. 1796, Chapter 5) Thus, 'perfumed water is sprinkled on this to make it pure." (D. p. 315c, 1.26) "In constructing the maṇḍala one places jems, vessels, incense, flowers, powdered incense, lights, etc. and various foods on it as offerings...Later, have a young girl arrange these." (D. p. 316a, 1.1ff.)

According to Donjaku, the "well measured and beautiful cord" is made with five colors and is long or short depending on the size of the maṇḍala to be drawn. (The cord is made of five strands having five different colors.) The "sage" refers to the ācārya who constructs the maṇḍala in accord with his will, i.e., as the size is not stipulated he makes it as he likes the best he can. "The four corners...are decorated" can mean that the bijas of the deities are visualized. "The four cords are joined together" means the four doors and posts are wrapped with the five-colored cord. These are empowered with the Acala mantra or Trailokyavijaya mantra intoned 108 or 1080 times. (D. p. 316)[2] The eight pillars refer to the cen-

---

[1]Cf. Seiryū Nasu, Kongōchōkyō Kōden, p. 230.

[2]For these mantras see Gendai Mikkyō Kōza, Vol. 4 (Tōkyō: Daitō shuppansha, 1975), pp. 374-77.

tral palace wherein the five circles are drawn. The four chief pillars refer to the four pāramitās (p. 317a, b) The Great Beings refer to the sixteen Bodhisattvas (p. 318b, 1.13ff.) which represent the thousand Buddhas of the present kalpa.[1]

Although the Genzu maṇḍalas depict 1000 Bhadrakalpa deities in the Vajradhātu recitation manuals these have been reduced to sixteen.[2] Padmavajra says these are delineated because they represent a faith which can subdue, a knowledge having inexhaustible supernatural power and the capacity to variously teach.[3]

Both Buddhaguhya and Padmavajra say the Tathāgata family should be red symbolizing the benefit of living beings and the nature of covetous acts. The Thunderbolt family should be blue symbolizing the submission of evil persons and the nature of threatening acts. The Lotus family should be white signifying the nature of purity and the Gem family should be green signifying a nature of action. Akṣobhya should be drawn with an earth touching mudrā, Ratnasaṃbhava with a mudrā of giving, Amitābha with a samādhi mudrā and Amoghasiddhi with a mudrā of protection.[4]

Shoun Toganoo clarifies several factors concerning the construction of this maṇḍala which is the basis for the entire nine assembly Vajradhātu maṇḍala. "The four cords are joined together"

---

[1]Shoun Toganoo, Mandara no Kenkyū, p. 209.

[2]For these sixteen see T. 18, No. 874, p. 318a,b; T. 18, No. 881, p. 339a; T. 19, No. 939, p. 90b.

[3]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, V," Mikkyōgaku, No. 11, 1974, pp. 48 - 51.

[4]Ibid.

refers to the demarcation of the four corners and four cardinal directions. Two cords of equal length are crossed diagonally to give the four corners and center of the maṇḍala while two other cords of equal length are crossed at right angles to give the four gates and doorways in the four cardinal directions. Hereby the central square of the maṇḍala is established. The outer maṇḍala having the shape of a circle encompasses the four central circles. The thunderbolt cord refers to the drawing of two thunderbolts opposite each gate within the outer circle. Within these the circles containing the four Buddhas are depicted.[1]

The Tattvasaṃgraha does not clarify the precise shapes of the mounts and the thirty-seven deities. In Japan two traditions have been transmitted. The Genzu maṇḍalas used in the Shingon school today which were formed by the 10th century depict all deities on open lotuses. In contrast, the Gobushinkan (T. 87, No. 2974) and other texts of the Tattvasaṃgraha lineage (T. 18, No. 866, p. 227c; T. 39, No. 1798) depict animal mounts. The Genzu and Gobushinkan maṇḍalas also depict the four Buddhas surrounding Vairocana as monks whereas these are clearly referred to as Tathāgatas in Tattvasaṃgraha lineage texts translated by Amoghavajra.[2]

(Part 3 Preparations of the Ācārya for Entering Disciples into all maṇḍalas)

---

[1]S. Toganoo, Mandara no Kenkyū, pp. 22-34, 204-209; plates Nos. 6, 76, 77; Cf. Alex Wayman, The Buddhist Tantras, Light on Indo-Tibetan Esotericism, pp. 82-109.

[2]Hisatoyo Ishida, Mandara no Kenkyū, pp. 231-55; 16ff., 22ff., 64-65.

Then he forms the mudrā, the chief of pledges, as prescribed. (Forming) the entering mudrā[1] the diamond master enters and should sit down. Then he visualizes this mantra of all entering: Aḥ. Properly requesting instruction he then at first empowers himself. So doing the ācarya is called himself and should perfect with the diamond. Forming the hook (mudrā) of Satvavajra the diamond master then snaps his fingers and should summon all Buddhas. Instantly all Buddhas are an assembly of Vajrasattvas. They completely fill every maṇḍala and form an assembly in the maṇḍala. Then immediately visualizing the great mudrā of Vajradhara he should recite at once the supreme and treasured 108 names. Then the joyous Tathāgatas, by the gathering, will become firm. Vajrasattva himself will be perfected and stand nearby out of friendship. Then in all gates one performs action with hooks, etc. With the foremost mudrās of mighty action one should enter the pledges. He should complete the Great beings with the mudrās, chief of pledges and Satvavajras, etc., saying JAḤ HŪṂ BAṂ HOḤ. Then the Buddhas and all the Great beings are assembled everywhere. Attracted, well drawn in and bound, they will fall into your power. Then, with these secret offerings of these same Great beings he satisfies (them). He should request "for the sake of all living beings may you accomplish every success." The diamond master acts in such a way in all maṇḍalas.

E. pp. 113c, 1.6 - 114a, 1.28 D. pp. 318b, 1.29 - 320c, 1.21

As Donjaku notes (D. p. 318c, 1.2ff.), Ennin's initial commen-

[1] H., pp. 116-8, ft. nt. *3; D. p. 318c, 1.17.

tary is based on Vajrabodhi's four chüan translation (T. 18, p. 241a, 1.5ff.) as well as the Mahāvairocana sūtra (T. 18, No. 848, p. 13). Moreover, Donjaku writes that this concerns entering the Trailoka-vijaya samādhi, i.e., this concerns Part II of the Tattvasaṃgraha. The mantra given by Vajrabodhi which reads "Oṃ vajrodghāṭaya samaya praveśaya hūṃ" (Oṃ Diamond open! Pledge, enter! hūṃ) is found on pg. 387 (section 858) of Horiuchi's edition. Likewise, the sixteen Vajrasattvas described thereafter (H. pp. 389-95) are outlined by Vajrabodhi (p. 241a, 1.18ff.). Excluding the first mudrā, Donjaku remedies this situation by providing an alternative analysis.

Horiuchi says (H. p. 115-6, ft. nt. 1) this initial "mudrā, chief of pledges" in Japan is Samantabhadra's pledge mudrā. The ācārya forms an outer fist and erects the two middle fingers so that they stand touching together.[1]

The entering mudrā both Donjaku and Toganoo describe as an outer fist with the two index fingers standing erect and parallel. Then they are inserted within the palms and the letter Aḥ is visualized.[2]

According to Donjaku (D. p. 319b, 1.8ff.) the phrase "...he then at first empowers himself. So doing the ācārya is called himself..." corresponds to the Gatha invocation.[3] This beckons

---

[1]H. p. 115-6, ft. nt. No. 1; Shoun Toganoo, Himitsujisō no Kenkyū, p. 320, fig. 7, p. 331.

[2]D. pp. 318c, 1.17, 319b, 1.1; S. Toganoo, Himitsujisō no Kenkyū, p. 330.

[3]S. Toganoo, Himitsujisō no Kenkyū, p. 350. Toganoo's description is based on Gengō's Kongōkai nenju shiki (see above, p. 78).

Vairocana to approach, subdue all demons, etc. According to Toganoo the two hands form an outer fist with the two middle fingers erect. The two index fingers make a hooking gesture and then are placed against the back of the two middle fingers.

The phrase "..and should perfect with the diamond. Forming the hook of Satvavajra..." Donjaku says (p. 319c, 1.6ff.) refers to the Vajrarāja mudrā and mantra. Toganoo says the two hands form fists.[1] These are crossed and one beckons all Tathāgatas with the thumb of the right hand. The mantra to be recited is "Oṃ vajra-samaya jaḥ." (Oṃ Diamond assemble! jaḥ; jaḥ is the seed syllable for hooking.)

When the fingers are snapped both hands form two fists and the index fingers are snapped against the two thumbs (D. p. 319c, 1.24ff.).

The great mudrā of Vajradhara is the vajra añjali (D. p. 320a, 1.16). The recitation of the 108 names is described by Toganoo.[2] Donjaku says the phrase "Then in all gates one performs action with hooks, etc." refers to the offerings made to the deities of the maṇḍala (D. p. 320b, 1.11ff.)[3] From the phrase "With the foremost mudrās.." down to "Satvavajras" Donjaku interprets as the mudrās and pledges of the deities of the maṇḍala which are to be made (D. p. 320b, 1.20 - c, 1.6). From the mantra "JAḤ" etc. the mantras and mudrās of the four attracting deities are described.[4]

---

[1]S. Toganoo, Himitsujisō no Kenkyū, p. 351; D. pp. 319c, 1.24-320a, 1.4; E. p. 114a, 1.1.

[2]Himitsujisō no Kenkyū, pp. 351-59. [3]Ibid., pp. 361-2.

[4]Ibid., pp. 359-60; E. p. 114a, 1.21ff.

Ennin finishes his commentary by saying hereafter the consecration of the ācārya and the secret mantras, pledges and seals of all the deities are described. Therefore he must end his commentary as this material is not to be divulged to the non-initiate. Donjaku protests saying if the way of entering a devotee into a maṇḍala is not further described how will anyone ever understand the profound and secret teaching! (D. pp. 320c, 1.29 - 321a, 1.12)

(Part 4 The Way of Entering a Devotee into the Vajradhātu Maṇḍala
1) Qualities and Faculties of the Initiates)

Now an explanation of the rite of entering a diamond disciple into the Vajradhātu Mahā-maṇḍala is given. First of all, one enters so long as it is for the sake of the particular cause of the salvation of all worlds of living beings without exception, the happiness and profit of all and the highest success. In this respect, you need not investigate whether one is worthy or unworthy for entering the Mahā-maṇḍala. Why?

You Blessed Tathāgatas, whatever living beings have committed a great crime, when they see and enter this Vajradhātu Mahā-maṇḍala they will be free of all evil. You Blessed Ones, there are living beings of all aims, food, drink, wishes, qualities and desires who dislike the vows and at first are incompetent in their practices and precepts. Of these who enter here, on account of having made such wishes, all desires will be fulfilled. You Blessed Ones, there are living beings who, because they are fond of all dances, songs, laughter, dances accompanied by singing, food and sporting, and because they don't understand the essence of the Mahāyāna realization

of all the Tathāgatas, enter the maṇḍalas of other deva families. When there is an attaining and fulfillment of all desires and an arising of supreme pleasure, joy and happiness in the maṇḍala of the family of all the Tathāgatas, they are terrified and afraid of taking the precepts and don't enter. Of those who enter an evil maṇḍala and stay and face the path, even this Vajradhātu Mahā-maṇḍala is entered and joined, for the sake of experiencing all pleasures and joys, the highest success, contentment and happiness and for averting the path that faces and returns to all evil. Again, you Blessed Ones, there are virtuous living beings who by the precepts, samādhi, insight, supreme success and means of all the Tathāgatas, seek enlightenment. They persevere with the dhyānas, liberations, etc. and stages and suffer. In the case of these, it is not difficult for all the Tathāgatas themselves to enter immediately the Vajradhātu Mahā-maṇḍala, how much less the other accomplishments!

D. pp. 320c, 1.28 - 323b, 1.23

Both Donjaku (D. p. 321b, 1.4) and Horiuchi (H. p. 128) state this concerns the Kechien consecration. The Kechien (to form a bond) consecration is performed for the laity irrespective of their accomplishements or talents. The initiate throws a flower (or leaf) onto the maṇḍala and the deity it lands on becomes one's guardian. This is still performed in Japan today and takes place in early May on Kōyasan.

Donjaku says one who wishes to enter the maṇḍala must first

give rise to the thought of enlightenment. The ācārya does not judge whether or not one is worthy to enter the maṇḍala for out of great compassion he vows to save all living beings and establish a bond for them with the seed of enlightenment. Quoting from the Dainichikyōsho (T. 39, No. 1796, p. 737a, 1.4ff.) he discusses three kinds of initiates, i.e., those who just see the maṇḍala, those who enter it and heretics. The first, from the outer maṇḍala, present offerings to the deities within the central assembly. The second enter the maṇḍala, toss a flower onto it and are given the name of the deity on which the flower falls. Through either rite both initiates are removed from all evil paths of destiny. In reference to the second type of initiate, when the sūtra says these have all desires fulfilled, it means that the great vow to attain enlightenment can be perfected upon entering the maṇḍala, not that mundane desires are realized. Living beings fond of dances, etc. are the third kind of initiate, i.e., heretics. Among these there are those who enjoy singing, etc. as well as those who do not understand the Mahāyāna enlightenment and enter hereitical paths (maṇḍalas of other deva families). The phrase "When there is an attaining...of all desires...in the maṇḍala of the family of every Tathāgata" refers to the results of following the Tathāgata precepts. As heretics do not follow these they cannot enter the maṇḍala. The phrase "Of those who enter an evil maṇḍala..." means if one wishes to avert evil, even though following an evil path, it is possible to enter the Vajradhātu maṇḍala. Those who long persevere in the four dhyānas, etc. and suffer are typical Bodhisattvas. The Tathāgatas who enter the Vajra-

dhātu maṇḍala attain enlightenment immediately, i.e., this is the benefit of entering the esoteric Shingon vehicle.

---

(2) Four Prostrations to the Four Buddhas)

Then, at first, one should make the four prostrations of all the Tathāgatas. Namely, one should prostrate with the entire body, with a thunderbolt añjali stretched forth and this mantra:

Oṃ I dedicate myself to the offering devotion of all Tathāgatas. Vajrasattva of all Tathāgatas! Empower me!

Next, standing and forming the thunderbolt añjali at the heart, one should prostrate with the forehead and this mantra:

Oṃ I dedicate myself to the offering consecration of all Tathāgatas. Vajraratna of all Tathāgatas! Consecrate me!

Next, standing with the thunderbolt añjali placed on the head, one should prostrate with the mouth and this mantra:

Oṃ I dedicate myself to the offering transmission of all the Tathāgatas. Vajradharma of all Tathāgatas! Transmit me!

Next, standing, remove the thunderbolt añjali from the head and placing it on the heart, one should prostrate with the head and this mantra:

Oṃ I dedicate myself to the offering action of all Tathāgatas. Vajrakarma of all Tathāgatas! Make me act!

D. pp. 323b, 1.24 - 325a, 1.4

Donjaku says the four prostrations are to: 1) Akṣobhya or mirror-like knowledge in the East; 2) Ratnasaṃbhava or the equality knowledge in the South; when it says the thunderbolt añjali is placed

on the heart he says this is to be visualized (p. 324a, 1.25); 3) Amitābha or the discriminative knowledge in the West; the phrase "Transmit me" means may you set the wheel of the teaching in motion; 4) Amoghasiddhi or the procedure-of-duty knowledge in the North; the phrase "Made me act!" means make me engage in the activity of saving all living beings.

Padmavajra says the thunderbolt añjali combines the two natures of means and insight and symbolizes as well the five knowledges.[1]

---

(3) Tying the Blindfold and Grasping the Flower)

Then, in a dark red outer garment, with the face covered with a dark red piece of cloth, one should form the mudrā of Satvavajri with this mantra: You are the pledge.

Then, grasping the flower with the two middle fingers, one should enter with this mantra: Pledge hūṃ.

D. p. 325a, 1.5 - c, 1.15.

When the face is covered the space from the mouth to the brows is covered. To cover the face means to close the six senses which are the gates to all evil destinies. The red color expresses the mind of enlightenment and the removal of obstructions. The mantra "You are the Pledge" is said before entering the maṇḍala. Based on the four chüan translation of Vajrabodhi (D. p. 325c, 1.11) and Horiuchi's notes (H. p. 122), the mudrā of Satvavajri is the mudrā of Samantabhadra, i.e., the two hands form an outer fist and both

---

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, VI," Mikkyōgaku, No. 12, 1975, p. 14.

middle fingers are erected like a needle. The flower is grasped between the two middle fingers. The text of Vajrabodhi says either a white flower or flowers of various scents can be used.

---

(4) Consecration and Vow)

Then, having entered, one should say:

"Now that you have entered the family of all the Tathāgatas I will generate in you the thunderbolt knowledge. By this knowledge you will obtain the success of all the Tathāgatas also, how much more the other accomplishments! There should be no mention of the Mahā-maṇḍala witnessed by you and you should not break your vow."

Then the diamond master himself forms the mudrā of Satvavajri on the forehead and mouth and resting it on the head of the diamond disciple he should say; "May this pledge thunderbolt burst your head if you were to tell anyone."

Then muttering at once with the vow-mantra, one should sprinkle water on the disciple with the pledge seal. Here is this vow-mantra:

"Today you yourself are Vajrasattva who resides in the heart. It will split open instantly if you should utter this doctrine. Thunderbolt water! Ṭhaḥ!"

Then you should say to the disciple:

"From today onward I am Vajrapāṇi to you. In as much as I would say to you 'Do this' that should be done and I must not be despised by you, lest you should, by encountering misfortune and doing abusive acts, fall into hell!"

Speaking thus, one should say: "Say: all Tathāgatas, may you

empower! Vajrasattva, may you enter me!"

D. pp. 325c, 1.16 - 326b, 1.13

After the ācārya takes the disciple's hand and leads him into the maṇḍala he recites the above. The vow-mantra said during the water sprinkling is uttered once.

---

(5) Empowerment)

Then the diamond master in haste should form Satvavajri's mudrā and say this: "This pledge thunderbolt is known as Vajrasattva. Enter, right now, you supreme thunderbolt knowledge, thunderbolt enter! aḥ."

Then forming the fist of wrath one should brandish the mudrā of Satvavajri and the Mahāyāna realization and thunderbolt words should be recited at will.

Then he enters and the excellent knowledge is generated as soon as he has entered. By this knowledge one knows other's thoughts. One knows all affairs of the present, past and future. This mantra is firm among the teachings of all Tathāgatas. All sufferings will be completely removed and there will be an end to all distress. Among all living beings one will be inviolable. All Tathāgatas will be empowered. All accomplishments will be before one. These generate unprecedented pleasure and causeless deeds of joy, happiness and satisfaction. With these pleasures whatever samādhis are perfected, anything is remembered, whatever desires are all fulfilled, up to, all Tathāgatas whatever are perfected. Then, having formed this mudrā, one should untie it at the heart with this mantra:

"Stand up, Oh thunderbolt! Make me firm! Make me perpetual!

Empower my heart! Bestow all accomplishments on me! Hūṃ ha ha ha ha hoḥ!" [1]

D. pp. 326b, 1.14 - 328b, 1.25

By the empowerment of the ācārya Vajrasattva is made to enter the disciple's body. Vajrasattva represents the mind of enlightenment with which all living beings are endowed by nature. The "fist of wrath" is like Satvavajri's mudrā except both middle fingers are curved like hooks (D. p. 327a, 1.14ff.). By this mudrā the transgressions and obstructions of the disciple are destroyed and true knowledge is born. The Mahāyāna realization is the mantra "Aveśa" meaning to enter. By this mantra Vajrasattva enters and the results described are obtained. The fist of wrath is placed on the head and the mantra, based on Vajrabodhi's translation (T. 18, p. 250a, 1.12; c, 1.14), is repeated three times. At that time the ācārya presents an angry visage to the disciple. (D. p. 328b, 1.9 - 15; p. 327a, 1.19ff.)

---

(6) Throwing the Flower)

Then one should throw this flower on the Mahā-maṇḍala with this mantra: "Fly down, Oh thunderbolt! hoḥ!"

Then where it falls (the disciple) will be successful in that. Then taking this flower (the master) should tie it on the head with this mantra: "Oṃ May you receive this being of great strength!"

By being bound one is received by this great being and quickly is successful in that.

---

[1]On this mantra see K. Yoshida, Kontai Ryōbu Shingon Geki, p.231.

D. pp. 328b, 1.26 - 329a, 1.21

Quoting from the Chen shih ching (T. 18, No. 868, p. 283c, 1.18ff.) Donjaku writes that after the disciple has entered the maṇḍala the ācārya takes the disciple's hand and makes the flower drop on the maṇḍala. Depending on which deity it falls on this becomes the disciple's principle deity of worship. Vajrabodhi's text (T. 18, No. 866, p. 250c, 1.13) says by repeating the mantra of this deity one should quickly gain success.

In regards to the deity on which the flower falls Donjaku quotes the Chu, chüan eight (i.e., T. 39, No. 1796, pp. 661c, 1.29 - 662aff.) which says:

> "The ācārya should reflect on where the flower falls and then relate that place's features. If it falls on a Buddha's head one perfects...the attributes of bravery. If it falls on the face one should perfect the Buddha's eyes. If it falls on the body you should know one will perfect the heart. If it lands on a lower part, one perfects various expedient means. Depending on whether the flower falls quickly or slowly on a deity, that will determine how fast the deity's discipline is completed. If it falls between two deities one should determine which it is closer to. If the flower first falls towards an inner court and then moves to an outer court this person's faith is not sound. Even if one chants fiercely, a lower accomplishment will be obtained..." (D. p. 328c, 1.19ff.)

---

(7) Removing the Blindfold and Benefits of Seeing the maṇḍala)

Then, having just entered, one should remove the face cloth with this mantra: "Oṃ Now Vajrasattva himself is totally devoted to opening the eye for you. He makes all seeds and the supreme thunderbolt eye open. He Oh thunderbolt, See!"

Then, subsequently, one should show the Mahā-maṇḍala. As soon as the Mahā-maṇḍala is seen one is empowered by all the Tathāgatas

and Vajrasattva dwells in one's heart. One sees the manifestations of distinct and unparalled color maṇḍalas, etc. and miracles and manifestations. From the empowerment of all the Tathāgatas, sometimes, the Bhagavat Mahā-Vajradhara makes an appearance with his own form or of a Tathāgata. Now all goals, all thought pleasing acts and all accomplishments, up to, Vajradhara himself or the Tathāgata himself are attained.

D. pp. 239a, 1.22 - 330a, 1.25

Removing the face band expresses removing ignorance and obtaining enlightenment. The "supreme thunderbolt" is a general term for the five intrinsic knowledges. <u>He</u> is the cause, i.e., the mind of enlightenment. When one is shown the maṇḍala one in truth sees the maṇḍala in the mind. As soon as it is seen one awakens the pure mind of enlightenment. By being empowered one can witness the manifestation of <u>rupakāyas</u>, etc. Mahā-Vajradhara is another term for Vajrasattva.

---

(8) Secret Consecration: Flask, thunderbolt consecration)

"Showing the <u>Mahā-maṇḍala</u> one should now anoint with the perfumed water from the thunderbolt empowered flask with this mantra:

"Oh thunderbolt, anoint!"

Then binding the one mudrā flower and resting his own sign in his hand one should say: "Now you are anointed by the Buddhas and are a thunderbolt initiate. All Buddhas themselves have seized this thunderbolt for excellent success. <u>Oṃ</u>, Oh thunderbolt Lord! I will consecrate you! Stand up, Oh thunderbolt! You are the pledge."

Now one should anoint with the initiation known as thunderbolt and with this mantra: "He, Thunderbolt by name!"

Those who would be given that should use the sound He.

The explanation of the rules for entering all maṇḍalas.

D. pp. 330a, 1.26 - 331b, 1.8

This is the mantra empowerment of the four Bodhisattvas. According to Vajrabodhi's text (T. 18, No. 866, p. 251c, 1.13ff.) five flasks bound with four types of garlands are used. The five-pronged thunderbolt one receives and which is one's own sign represents the thirty-seven knowledges or the mind of enlightenment. The word thunderbolt is added to the name of an initiated disciple. The sound He[1] specifically is inserted in the mantra for this consecration.

(Section 5: Part 1 Four Knowledges
Producing four powers)

Now one should say: "What do you enjoy? 1) Knowledge of the power producing benefits or, 2) knowledge producing success of the powers or, 3) knowledge producing the power of Vidhyadhara or, up to, 4) knowledge producing the supreme power of all Tathāgatas?"

That which gives delight is what one should explain.

(1)

Now the knowledge of the sign producing success in benefits should be taught." a) One should visualize in the heart a thunderbolt set down. Visualizing it he sees treasures stored in the ground.

---

[1]Yoshida says this is a sound of exclamation; Kontai Ryōbu

b) Drawing a thunderbolt form you should visualize it in the sky. Wherever you have seen this flying a treasure should be indicated. c) An enlightened man should visualize a thunderbolt form on the tongue. He says to himself the words "here it exists" in reality. d) Visualizing the entire body itself as having a thunderbolt form, wherever that has entered and should sink in a treasure should be indicated."

Here are these mantras: a) thunderbolt-treasure; b) gem-treasure; c) nature-treasure; d) action-treasure.

D. pp. 331b, 1.9 - 332a, 1.8

According to Sego (T. 18, p. 439a, 1.6ff.), after a consecration of the Tathāgata family the four powers indicated above are produced. In regards to the first power in the East (a), the thunderbolt that is visualized is the mind of enlightenment which exists in the Tathāgatagarbha. By this sign knowledge one awakens the mind of enlightenment and obtains countless treasures. The thunderbolt visualized in the sky (b) refers to the Ākāśagarbha samādhi of the South. The thunderbolt visualized on the tongue (c) refers to the samādhi of the West and the nature treasure. The last visualization refers to the samādhi of Amoghasiddhi in the North.

In the Shingon school today after the above consecration is given one is permittted to practice various esoteric rites. In this section the initiate is thus asked which rite he would like to be taught and as desired the ācārya will then teach a specific rite or

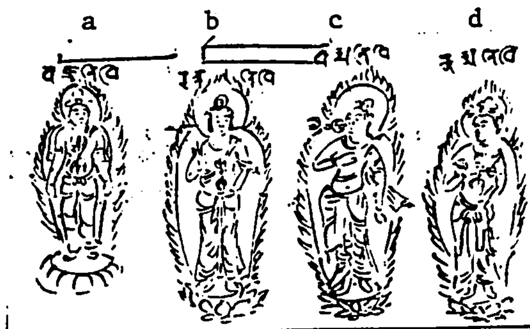
---

Shingon Geki, p. 415.

rites. By these rites the powers to be able to discover various hidden treasured are conferred.[1]

The Gobushinkan (T. 87, No. 2975, pp. 90-92) pictures these visualizations and the following ones as well. These will be presented in the following. Below the above four visualizations are shown, starting from the left and moving to the right. The mantras for each visualization as given in the Sanskrit text are written near the depictions in the Siddham script.

a) vajra-nidhi
b) ratna-nidhi
c) dharma-nidhi
d) karma-nidhi



(2)

Then knowledge of the sign producing success in thunderbolt power should be taught. "a) When entering the state of thunderbolt possession one should visualize water as having a thunderbolt form and then you can succeed quickly in walking on the surface of water. b) Thus having produced this possession, whatever form one visualizes

---

[1]Shoun Toganoo, Himitsujisō no Kenkyū, p. 133ff. Toganoo gives a detailed description of Ānandagarbha's instructions on how to perform these visualizations. See Ibid., p. 156ff.

as oneself, that comes about of itself, even the form of a Buddha. c) Being thus in a state of possession oneself, one envisions "I am space" myself, and as long as you wish you can attain a state of invisibility. d) Visualizing oneself in a state of thunderbolt possession and visualizing "I am a thunderbolt," as far as the place you ascend to, so far you can roam in the sky."

Here are these mantras: a) thunderbolt water; b) thunderbolt form; c) thunderbolt space; d) I am a thunderbolt..

D. p. 332a, 1.9 - c, 1.23

While again quoting Sego's translation (p. 439b, 1.15ff.) Donjaku says these powers are correlated again with the four families in the East, South, West and North. a) One visualizes the thunderbolt one holds fully entering a body of water and then rising from it. By perfecting this visualization one gains mastery in walking on water. b) One visualizes a thunderbolt entering your body and then issuing from it. It's form can be like your own or any other form you wish it to take, i.e., a deva, Bodhisattva, Pratyekabuddha, etc. c) One visualizes a thunderbolt entering the body which becomes indestructible (and invisible) like space. d) By visualizing oneself as a thunderbolt one can roam anywhere in the sky.



a) vajra-jala
b) vajra-rūpa
c) vajrākāśa
d) vajram aham

---

(3)

Then knowledge of the sign producing the power of thunderbolt Vidyādhara should be taught. "a) Drawing the shape of a moon, it should ascend to the summit of the sky. Visualizing a thunderbolt in one's hand, it should become the thunderbolt Vidyādhara. b) Raising up the shape of the moon one should visualize a diamond gem. As long as one desires a pure body, for so long it immediately flies upward. c) Having mounted on the moon forms, a diamond lotus is placed in one's hand. Visualizing a thunderbolt eye, one ought to attain the rank of a Vidyādhara. d) One should visualize an action thunderbolt standing in the middle of a moon disc. From holding all kinds of thunderbolts one quickly should become every Vidyādhara."

Now these are the mantras: a) thunderbolt bearer; b) gem bearer; c) lotus bearer; d) action bearer.

D. pp. 332c, 1.26 - 333c, 1.4

According to Donjaku vidyā means charm or mantra. As all four mantras are perfected by a thunderbolt one who perfects them is known as a thunderbolt Vidyādhara.[1] These powers are also correlated with the families in the East, South, West and North. Also, with all these powers a moon disc is visualized which signifies the long life of a mantra master. By perfecting these visualizations one gains a long life as well as the rank of a Vidyādhara. a) In the East one is actually visualizing the mind of enlightenment. b) The phrase "as long as one desires a pure body" means that as long as one

[1]Cf. F. D. Lessing and A. Wayman, Buddhist Tantric Systems, p. 380. Vidyā is defined as knowledge, wisdom or science.

wishes the body of a Buddha, Bodhisattva, etc. can be manifested. The body thus manifested flies into the sky. Hereby one administers countless benefits to all living beings. c) The thunderbolt eye one visualizes enables one to see the true nature of all phenomena. d) Action encompasses the former three accomplishments and thus by the fourth visualization one becomes every Vidyādhara.



---

(4)

Now knowledge of the sign producing the supreme power of all Tathāgatas should be taught. "a) Reflecting on every thunderbolt samādhi in the realms of space, as long as you wish a thunderbolt body, for so long will it rise upward at once. b) Visualizing every pure samādhi, so quickly one obtains the supreme, five super-knowledges and the perfection of knowledge. c) Calling to mind "all of space consists of Vajrasattva" and possessing firm recollection, one should become a Vajradhara oneself at once. d) Confiding in the realms of space consisting of every Buddha form, for Buddhahood one will achieve the samādhi of every Buddha."

Now here are these mantras: a) thunderbolt-thunderbolt; b) purity-purity; c) being-being; d) Buddha-Buddha.

The production of the knowledge of all powers.

D. pp. 333c, 1.5 - 335c, 1.11

The former sets of three powers were relative while these powers are absolute. a) This is the thunderbolt samādhi of Akṣobhya which can eliminate the subtlest ignorance and reveal the mind of enlightenment. In the thunderbolt samādhi one visualizes bright fog like moon light. As long as one abides in this samādhi one can rise into space. This is the untainted mind of enlightenment of Bodhisattvas of the third kalpa.[1] b) This is the samādhi of Ākāśagarbha Bodhisattva in the South whereby one knows the intrinsic purity of the mind. The pure mind of enlightenment is like a wish granting gem from which arise countless, rare treasures. c) This is the lotus samādhi of Avalokiteśvara. To contemplate the Tathāgatagarbha intrinsic to all living beings and the innate pure mind is to contemplate Vajrasattva and obtain a mind of the nature of space, i.e., to know the mind is void and lacks a self-nature. "Possessing firm recollection" refers to the compassionate, striving and brave mind of enlightenment of Avalokiteśvara. d) The Bodhisattva here practices a great space samādhi which possesses countless splendors. That is, one becomes identical to a Buddha endowed with thirty-two major and eighty minor marks abiding in a great space samādhi. Hereby one eliminate the subtlest obstructions to enlightenment.

a) vajra-vajra
b) suddha-suddha
c) satva-satva
d) buddha-buddha



---

[1]Minoru Kiyota, Shingon Buddhism, p. 108ff.

(Part 2 Various Esoteric Rites
Pledge, secret seal and sādhana)

Now the keeping and maintaining of the secret is explained. First of all then one should say this vow-mantra: "Oṃ Vajrasattva himself now stands firm in your heart. It will split open instantly if you should utter this doctrine."

Then one should speak thus: "This vow-mantra must not be transgressed by you, lest you should, by encountering misfortune, suffer an untimely death and fall into hell with your body."

Now knowledge of the secret seal should be taught. "a) Producing the thunderbolt possession, you should slap the palms of the hands together. With the palms of the thunderbolt añjali precise you can subdue even a mountain. Mudrā of the thunderbolt palm. b) Following the injunctions for the thunderbolt possession, you can destroy with the palms of the thunderbolt bond. By joining the palms precisely you can penetrate even mountains. c) According to the rules for possession as above, extend the thunderbolt bond. From extending equally the tips of the fingers you can suppress 100 families instantly. d) In accord with the rules for precise possession, all the fingers are joined together. The binding and opening of the thunderbolt can best disperse all suffering."

Now this secret sādhana is explained. "With dignity you should enter the body of a woman or man. Entering with the mind you should diffuse the entire body equally."

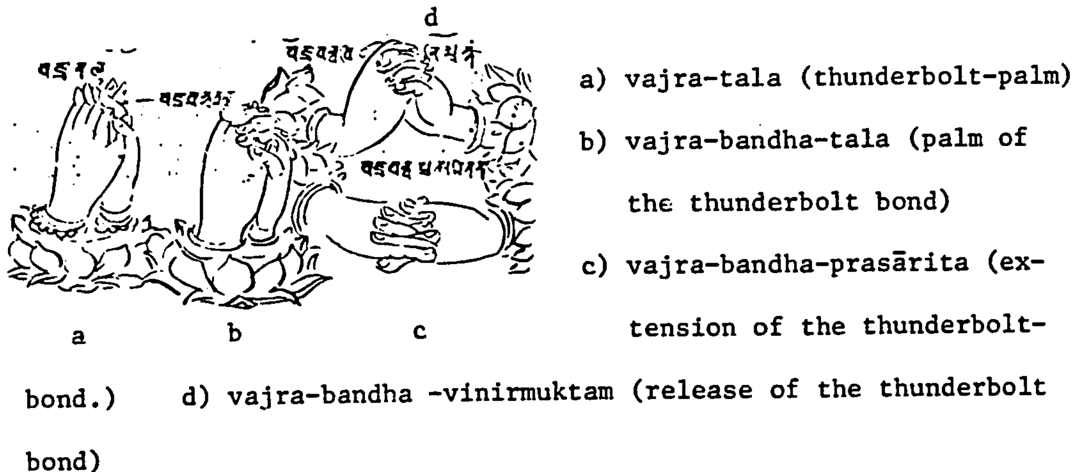
Now here are these palm mantras: a) thunderbolt-obedient; b) thunderbolt-enter; c) thunderbolt-striking; d) thunderbolt-bearing.

D. pp. 335c, 1.12 - 336a, 1.26

Pledge: Paraphrasing Donjaku, he says if an ācārya can master this pledge he can bear patiently his self-mastery of the rank of an ācārya and make a maṇḍala. He can thus save all disciples and make the teaching continue indefinitely.

Secret Seal: Quoting Ānandagarbha's commentary, Horiuchi (H. pp. 141-2) says the goal of seal a) is to, just by thinking, to be able to perform an action and b) to penetrate a deity. c) "To extend the thunderbolt bond" means to form a thunderbolt añjali and then press the tips of the two index fingers together; "100 families" means 100 families of defilement; d) here one forms a typical thunderbolt añjali.

These mudrās and the accompanying mantras for these rites again are depicted in the Gobushinkan (T. 87, No. 2975, p. 92). These are as follows.



a) vajra-tala (thunderbolt-palm)

b) vajra-bandha-tala (palm of the thunderbolt bond)

c) vajra-bandha-prasārita (extension of the thunderbolt-bond.)

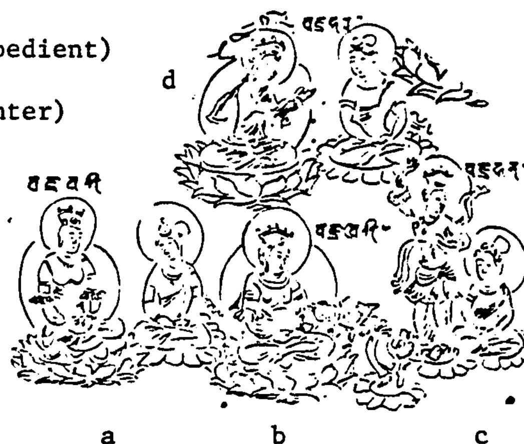
d) vajra-bandha -vinirmuktam (release of the thunderbolt bond)

Secret Sādhana: Donjaku says "with dignity" means with insight. This clarifies the intercourse of men and women, i.e., the seeds in the consciousness are first nurtured in the womb. This expresses the union of samādhi and knowledge, i.e., the ācārya's

union with Vairocana.[1]

The Gobushinkan (p. 93) also depicts the four stages of the secret sādhana and gives the four mantras as found in the Tattva-saṃgraha. In the first stage the devotee is shown imitating the Tathāgata. In the second stage the devotee enters the Tathāgata's body while in the third stage the Tathāgata appears to be on the verge of striking the devotee. In the fourth stage the Tathāgata conveys a thunderbolt mudrā to the devotee.

a) vajra-vaśa (thunderbolt obedient)
b) vajra-viśa (thunderbolt enter)
c) vajra-hana (thunderbolt striking)
d) vajra-hara (thunderbolt bearing)



(Section 6 The Four Seals)

Now, having given the mantra, knowledge of the four seals of one's own family deity should be taught. One should explain with these injunctions: "Anyone who is ignorant of these seals should not be shown even one by you. Why? Because these people have not seen the Mahā-maṇḍala. Were they to form a seal-bond it will not be successful. Then having given rise to doubts and by encountering misfortune and soon being abusive, they would fall into the Great

[1] D. p. 336a, 1.22; 毗富羅法界 Skt. Vipula. See MDJ, p. 1867.

Avici Hell and enter a violent, evil path.

This section Donjaku does not analyse. The four seals named great, symbolic, law and action are described by Buddhaguhya and Padmavajra as follows. The great seal is the image of the deity as in the first assembly of the Vajradhātu Mahā-maṇḍala. In the practice of the great seal one visualizes the knowledge being of one's deity in the heart as drawn in the maṇḍala. This seal is correlated with the mystery of the body. By this practice one's body becomes that of the deity. This seal is masculine and also correlated with insight. To practice the symbolic seal means to form a mudrā and not transgress the deity's pledge. A pledge is a mark of the mystery of the mind of a deity. The practice of the symbolic seal involves the contemplation in the heart of an object which symbolizes the deity and the recitation of the deity's pledge which is a virtue of Mahāvairocana. The symbolic seal is feminine and is correlated with samādhi and the mystery of the mind. The law seal is the sign of the self-nature and words of a Buddha. Because the nature of a deity is sealed by the recitation of a mantra the term "Law seal" is coined. In the practice of the law seal a thunderbolt is visualized on the tongue. It is then made to expand, contract and to become firm. This seal is correlated with the mystery of speech. The action seal combines the acts the the mystery of the body, speech and mind and involves acts of worship. It is a sign of the work of a deity. The practice of this seal involves the contemplation of two crossed thunderbolts

in the heart.

Buddhaguhya also correlates each of the four seals with the first four parts of the Tattvasaṃgraha and their respective families. The four seals are interpreted as marks (lakṣaṇa) of Tattva or reality used as a means to obtain various accomplishments and benefits. They are central to the Yoga tantras as a means for achieving enlightenment.[1]

(Part 1 Great Seal)

Now knowledge of the great seal which is the evocation procedure of all Tathāgatas and living beings is explained.

"Beginning from the knowledge of thought one should visualize a thunderbolt sun. Muttering "thunderbolt realm" one should turn the body into a Buddha form. As soon as this is accomplished, by this one will obtain knowledge, long life, powers and youth and it will not be difficult to attain omnipresence as well as Buddhahood." The seal of all the Tathāgatas realization.

D. p. 336a, 1.27 - c, 1.18

Donjaku says "living beings" in the phrase "...evocation procedure of all Tathāgatas and living beings" refers to the mind of enlightenment. In that case this section may be translated "The Great Seal which is the evocation procedure of the mind of enlightenment of all Tathāgatas." "Knowledge of thought" likewise means the

---

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, II," Mikkyōgaku, No. 8, 1971, pp. 1-23; Ibid., "Kongōchōkyō ni okeru in no Ikkōsatsu," Mikkyōgaku Kenkyū, No. 2, 1970, pp. 296-283.

pure and innate mind of enlightenment. Both "thunderbolt sun" in Amoghavajra's translation and "thunderbolt moon" is Sego's translation refer to the mind of enlightenment, i.e., either may be visualized as explained in the Bodaishinron (T. 39, p. 574b, 1.22ff.). "Thunderbolt realm" is the mantra of Mahāvairocana in the Vajradhātu maṇḍala. To "turn the body into a Buddha form" means specifically the form of Mahāvairocana who forms the knowledge seal and who is the Mahā-maṇḍala. The "knowledge" obtained by this visualization refers to the five knowledges while "power" refers to five powers: faith, striving, mindfulness, samādhi and insight (pañca balāni).

Next, the great seal-bond which is the evocation procedure of Vajrasattva is explained. "Raising up the thunderbolt with pride thunderbolt pride is moved up and down. With body, speech and mind thunderbolts one should become Vajrasattva oneself. By this one is omnipresent, the Lord of every desire and happy. One should attain supernatural power, long life, power, the best of forms and be identical with Vajrasattva. As drawn one is in accord with the body, speech and mind thunderbolts. Endowed with the sign-seals one should perfect the great beings. Now I will successively teach the accomplishments of the evocation procedure of all rites and the great deeds of the accomplishments. Daily, first, at the accorded time, empower oneself as at first. Having done that then later one can perfect all at will."

D. pp. 336c, 1.19 - 337c, 1.8

Relying principally on the Wu pi me kuei (T. 20, No. 1125, p. 536c), a Tattvasaṃgraha lineage text, Donjaku first describes the evocation procedure of Vajrasattva which involves the three mysteries. Both hands first form fists. The left fist is rested on the left hip. Then the right hand flourishes haughtily a five-pronged thunderbolt and then holds it before the heart. One sits in a lotus position with the right leg on the left. Flourishing the thunderbolt with pride signifies heroism. The left hand fist is also called a thunderbolt pride mudrā. The right hand symbolizes subduing left hand practices while the left hand symbolizes attraction.[1] The mantra one repeats is "Vajrasattva tvaṃ." (You are Vajrasattva). To describe the visualization Donjaku quotes the Wu pi:

> "When the recitation is completed visualize your own body as Vajrasattva. You are seated on a large lotus flower in a large moon disc. You wear the crown of the five Buddhas and your appearance is radiant. Your body is like the color of the moon; inside and outside you are translucent. You generate great compassion and save untold and countless worlds of living beings..."

The effect of this visualization is to obtain long life, etc.

From the sentence "As drawn..." refers to the symbolic maṇḍala wherein the functions of the deities are represented by the objects they hold, i.e., a sword, bell, wheel, etc. Thus, after the visualization of Vajrasattva one is to practice the evocation procedures of the deities in the symbolic maṇḍala, i.e., this is the order of the sādhanas. "Cihna" (Sign) refers to the inwardly realized samādhis of the deites. "At the accorded time" means at all times whenever

---

[1]See above, p. 153, ft. nt. No. 1; T. 19, No. 1003, p. 609c.

possible, but traditionally means four times a day, i.e., before dawn, morning, early afternoon and midnight.

Now an explanation of the rules of the evocation procedure of this Great seal is given.

"Producing the thunderbolt possession and the Great seal as presecribed and binding it as before, one should visualize that great being. Seeing this knowledge being one should visualize him in one's own body. One should succeed attracting, entering, binding and subjugating.

Now these are the mantras: 1) Vajrasattva! aḥ (The mantra of thunderbolt possession); 2) Oh Vajrasattva, beheld! (The mantra for mindfulness of the great being); 3) jaḥ hūṃ vaṃ hoḥ (The mantra that attracts, enters, binds and subdues[1] the great being).

Saying "You are the pledge" one should enter the moon disc behind (the being). Then one should visualize oneself the being[2] saying "You are the pledge, you are myself."[3] Forming the seal of this being one should visualize it as oneself. With the thunderbolt recitation one should be successful in the accomplishment of all mudrās. Saying jaḥ hūṃ vaṃ hoḥ one should enter all Buddhas into one's body. With the mind well concentrated one will be successful, great and without rival."

---

[1]H. p. 148, ft. nt. *1)-2, to make happy.

[2]Ibid., ft. nt. *2)-2. A knowledge being is a corporeal manifestation of a celestial Buddha, Bodhisattva or a human Bodhisattva. F. D. Lessing and A. Wayman, Buddhist Tantric Systems, p. 162ff.

[3]H. p. 148, ft. nt. *2)-3; literally, "I am you the pledge."

D. pp. 337c, 1.9 - 339c, 1.20

Donjaku divides the first part of this evocation procedure into three parts: a) manifestation of the knowledge-being with the mantra Vajrasattva! aḥ; b) seeing the knowledge-being, with the mantra Oh Vajrasattva, beheld!; c) attracting, drawing in, tying and subjugating the knowledge-being with the mantras jaḥ, etc. Afterwards the process of becoming one with the knowledge-being is described (Jap. Nyūga-ganyū.)[1]

a) Quoting from the Chin kang ting ching lien hua pu hsin kuei (T. 18, No. 873, p. 303a, 1.5ff.) Donjaku says the two hands form thunderbolt fists with the two thumbs inserted into the palms. One visualizes before one Vajrasattva within a moon disc. He is endowed with fortuitous marks and forms the mudrā described above (now Donjaku says Vajrasattva holds a bell in the left hand.) Vajrasatttva is endowed with the thirty-seven knowledges. The fist is actually the moon disc wherein one inserts (i.e., visualizes Vajrasattva) the two thumbs. This mudrā symbolizes the knowledge-being entering the yogin's body of principle. The means for achieving this manifestation are the five abhisaṃbodhi already discussed.

b) This section begins with the phrase "One should visualize that great being." The mudrā for seeing Vajrasattva is same as for a). This visualized Vajrasattva who is now seen clearly in the heart is the body of knowledge. This and the previous body of principle are not two. By entering Vajrasattva into the body one is made happy.

---

[1]Cf. Shoun Toganoo, Himitsujisō no Kenkyū, pp. 345-6, 359 for the mantras and mudrās of these practices.

c) The process for entering the visualized Vajrasattva are the four mantras. Jaḥ is the mantra for attracting, hūṃ is the mantra for drawing in, vaṃ is the mantra for tying and hoḥ is the mantra for subduing.

Now having subdued and visualized Vajrasattva the knowledge-being in the body the process of becoming identical with Vajrasattva is described. Behind one a halo of light is visualized. One visualizes Vajrasattva in this moon disc and while saying just once the mantra "You are the pledge" one becomes one with Vajrasattva and likewise now sits in this moon disc. When one says "You are the pledge" one forms the pledge seal. Forming two outer fists the two middle fingers stand up touching each other like a needle. Then saying "You are the pledge; you are myself" one seals this union, i.e., Vajrasattva and the yogin are not two and not different after this mantra is recited.

Both Buddhaguhya and Padmavajra say that this latter visualization involves entering the knowledge being into the symbolic being (samaya-sattva) and thus does not formally concern the visualization of the knowledge being as interpreted by Donjaku. This interpretation is based on the fact that one says first "You are the pledge" i.e., this refers to the symbolic being who is the yogin who has identified himself with the deity visualized. Then one visualizes the being (ft. nt. No. 2 above) or knowledge-being entering the symbolic being saying "I am you the pledge,"[1] i.e., the knowledge being becomes fully identified with the symbolic being who it has entered.

---

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, V," Mikkyōgaku, No. 11, 1974, p. 2.

On this visualization Mkhas-grub rje writes:

"One generates the symbolic being and draws in the knowledge being, then applies the seals of the four seals, but not if there is only the symboli being or only the knowledge being. The purpose of executing the seals of the four seals is to merge and unify the Body, Speech, Mind and Acts of the knowledge being with the body, speech, mind and acts of the symbolic being. There would be no foundation for merger if either were present by itself."[1]

On the practice of the great seal he also writes:

"Without oneself changing from the aspect of Vairocana, one executes the seal of Akṣobhya of the East, sees the knowledge being of Akṣobhya dwelling in front (of himself), and contemplates the deeds of 'attracting', 'drawing in', 'tying', and 'subduing' (of that knowledge being) in himself. In that way, not only is that Akṣobhya indissolubly combined with the knowledge being, because there is the contemplation that oneself and Akṣobhya have a single 'mental series (or steam of consciousness).'

This has to be understood as applying to all the other basic deities as well."[2]

Now I will explain this action, the supreme thunderbolt action. Having succeeded in the mindfulness of the Buddha one can quickly attain Buddhahood.

"a) Being perfected with Satvavajrī one should become master of all mudrās. b) One will be master of all gems in the mudrā of Ratnavajrī. c) Being successful with Dharmavajrī, indeed, one should become the bearer of the Buddhist teaching; d) One should become the doer of thunderbolt actions in the mudrā of Karmavajrī.

---

[1]F. D. Lessing and A. Wayman, Buddhist Tantric Systems, p. 235. It should be pointed out in passing also that the school of Ānandagarbha maintains that the seals are to be made in the order of symbolic, law, action and great while the school of the two ācāryas Buddhaguhya and Śākyamitra maintain that they are to be made in the order great, symbolic, action and law. Ibid., p. 235.

[2]Ibid., p. 249.

1) Vajrasattva is perfected by forming the Being's mudrā. 2) By means of Vajrākarṣa one should attract the thunderbolt holders. 3) The great mudrā of Vajrarāga cam impassion all Buddhas. 4) By means of Vajrasādhu one should delight all Buddhas. 5) According to the rite of (Vajra)ratna's mudrā one can bestow Buddhist consecrations. 6) By means of Vajrateja one should quickly become thunderbolt light. 7) Attending the bearer of the thunderbolt banner one should fulfill wishes. 8) Following the rite of Vajrahāsa one should laugh together with all Buddhas. 9) By means of Vajradharma one should become a bearer of the thunderbolt teaching. 10) By means of Vajratīkṣṇa one is foremost in the insight of all Buddhas. 11) Attending the bearer of the thunderbolt wheel one should turn the wheel of the teaching. 12) By means of Vajrabhāṣa one attains success in Buddha's speech. 13) One should quickly become thunderbolt action from perfecting the best of thunderbolt actions. 14) Donning the thunderbolt armour one should attain the state of a thunderbolt body. 15) Having perfected Vajrayakṣa one should become identical with Vajrayakṣa. 16) The perfection of all mudrās is due to the binding of Vajramuṣṭi.

1) Perfecting Vajralāsyā one should attain great thunderbolt joy. 2) The tying of Vajramālā bestows all Buddha consecrations. 3) By means of Vajragītā one should join in the thunderbolt song. 4) Joining with Vajranṛtyā one is worshipped by all Buddhas. 5) By means of Vajradhūpā one ought to delight the whole world. 6) Uniting with Vajrapuspā he should subdue the world. 7) The great mudrā of Vajrālokā being offered one should obtain the eye. 8) By means of Vajragandhā one should be free of all suffering.

1) From the attracting of Vajrāṅkuśa one is the supreme doer

of all attracting. 2) By means of Vajrapāśa one can secure all drawing in. 3) Joining with Vajrasphoṭa one should be capable of all bonds. 4) Following the rite of Vajrāveśa one is successful in all enterings."

D. pp. 339c, 1.21 - 341c, 1.20

Donjaku says the merits of the great assembly seals are explained here and that these are no different from those of the following symbolic and action seals.

As indicated by Horiuchi, and as given in the English translation, based on Ānandagarbha and Śākyamitra the first phrase corresponds to the five Buddhas; a) through d) to the four pāramitās; 1) through 16) to the sixteen Vajrasattvas; then the four inner and four outer pūjās are treated and finally the four attracting deities.

Donjaku also gives this interpretation. He says the first phrase can also refer to the mudrā of Mahāvairocana while the next four phrases correlated with the four pāramitās can refer to the four Buddhas (after T. 18, p. 243b, 1.11ff.)

Paraphrasing Donjaku, who follows Sego's translation, he writes the mudrā of Vajraketu can fulfill all vows. By forming the mudrā of Vajratīkṣṇa one secures the function of insight. The mudrā of Vajrahetu is the cause for turning the wheel of the teaching and converting all living beings. By the mudrā of Vajrabhāṣa one obtains the mystery of esoteric speech. By the mudrā of Vajrarakṣa one obtains the pāramitā of striving. The mudrā of Vajrayakṣa saves all living beings, i.e., it is the knowledge of the expedient of compassion. The mudrā of Vajramuṣṭi strengthens all mudrās. By the

mudrā of Vajramālā one obtains the consecration of a Buddha. By the mudrā of Vajragītā one obtains the always interesting and excellent speech of a Buddha. By the mudrā of Vajranṛtyā one receives the protection of all Buddhas. With the mudrā of Vajradhūpā and by realizing the void nature of the mind of enlightenment inwardly one experiences pleasure in the revealed teaching. By the mudrā of Vajrapuṣpā one gains the affection of all living beings. The mudrā of Vajrālokā secures the five eyes (knowledges) of Mahāvairocana. The mudrā of Vajragandhā can remove the suffering of ignorance and secure the five-fold Dharmakāya. The mudrā of Vajrāṅkuśa attracts all Buddhas to the seat of enlightenment and eliminates all evil paths of destiny. The mudrā of Vajrapāśa draws in all Buddhas to the seat of enlightenment and rests all living beings in the mind of enlightenment. The mudrā of Vajrasphoṭa ties all Buddhas to the seat of enlightenment and with the mudrā of Vajraveśa one can penetrate all Buddhas and living beings, making all happy.

(Part 2 Pledge Seal)

Now the knowledge of the thunderbolt pledge seals of all the Tathāgatas is given. Forming a firm añjali all fingers are bound together. Styled a thunderbolt añjali, the thunderbolt bond is well bound. All pledge seals originate in the thunderbolt bond. Of these I will explain the supreme bond, the thunderbolt bond.

"1) Making Satvavajra firm, the middle finger stands up like a sprout. 2) From bending inward the middle the second Buddha is delineated. 3) There is the gem of the middle finger and 4) the

middle bends into a lotus. 5) The mudrā of the fifth Buddha has the index finger well curved.

D. pp. 341c, 1.21 - 342c, 1.4

Donjaku says all mudrās of the pledge assembly are now explained. First the mudrās of the five Buddhas are clarified and then those of the other thirty-two deities are given.[1]

The mother of all of these is first given, i.e., the thunderbolt añjali. The following thunderbolt bond is also referred to as the pledge bond and represents the mind of enlightenment which is the foundation of all vows. Mkhas Grub Rje likewise writes "The Tantras teach that the thunderbolt bond is the efficient cause of all symbolic seals."[2]

Śākyamitra and Ānandagarbha (H. p. 154) give differing interpretations on the order of the mudrās of the five Buddhas as follows: Śākyamitra: 1) Akṣobhya, 2) Amoghasiddhi, 3) Ratnasaṃbhava, 4) Amitābha, 5) Mahāvairocana; Ānandagarbha: 1) Mahāvairocana, 2) Akṣobhya, 3) Ratnasaṃbhava, 4) Amitābha and 5) Amoghasiddhi. Donjaku agrees with Ānandagarbha's interpretation.

Now I will fully explain the evocation procedure[3] and formation

---

[1]See Shoun Toganoo, Himitsujisō no Kenkyū, pp. 321, 372-79, for pictures of these mudrās and their accompanying mantras.

[2]F. D. Lessing and A. Wayman, Buddhist Tantric Systems, p. 241.

[3]H. p. 158, ft. nt. *0)-2. Śākyamitra says siddhim means sādhanam.

of the bond of the pledge bearing seal of the Tathāgata family. When the moon consists of the two hands (i.e., an outer fist) the middle fingers are omitted. As the tips of the last fingers (i.e., the thumbs and little fingers) don't touch the thunderbolt is for the sake of Satvavajrā(1). Because the index finger is a hook (2) and the index finger is touched (3), well done deeds are offered (4). This is the series of the accomplished seals of the four Vajrasattvas. The gem thunderbolt is (formed) from joining the tip of the index finger and the thumb alike (5). She also has the middle, ring and little fingers well extended (6). The banner has connected both little fingers and ring fingers alike (7) and standing in the place of laughter she too is revolved (8). The thumbs alike stand stretched forth and the index finger is curved (9). She also is a thunderbolt sword, the tips of the middle being joined (10). She too has the ring finger and little finger alike joined into a wheel (11) and the untied thumb bond stands in an opened mouth (12). The action thunderbolt is (made) from the joining of the two tips of the little and thumb fingers (13). She also has the index fingers alike placed at the heart and well extended (14). The tusks of the index fingers are curved and the little fingers are free of contact (15). With the little fingers inside, one should press both thumbs with the curved index fingers (16).

The thumbs alike are at the heart (1) and the garland is well extended (2). The tips of the fingers are thrown up to the mouth (3) and dance is joined on the head (4). The thunderbolt bond is drawn down (5) and one's own añjali is raised upward (6). The thumbs alike

are pressed together (7) and the anointing is well extended (8).

The one index finger is hooked (1) and the two thumbs are bound into a knot (2). The thumb and index fingers are bound into a chain (3) and the tip of the thunderbolt fist is joined (4).

D. pp. 342c, 1.5 - 345c, 1.16

As indicated by the inserted numbers, the order of the seals of the deities is the same as the order given above, beginning with Vajrasattva.

Now the accomplishment[1] of these is explained, the supreme thunderbolt accomplishement, by placing one's own mudrā on the heart and by the samādhi of Satvavajra.

Now I will explain the action of these, the supreme thunderbolt action. By gathering the Tathāgatas in the peerless mudrās of the Vajradhātu at once they will empower the disciples of the maṇḍala ācāryas.

"One should be equal with Vajradhara in the bond of Satvavajrī. (1) One can summon all Buddhas as soon as Vajrāṅkusī is formed (2). By means of Ragavajra one can impassion the Buddhas as well (3). With Vajratuṣṭī one is praised by all victors with "well done." (4) One is consecrated by the Buddhas also in the bond of Ratnavajrī (5). Binding Vajrasūryā one should truly attain equality with the Buddha splendor (6). Forming the thunderbolt banner holder one can fulfill all desires (7). By means of Vajrahāsa one can laugh alike with all

---

[1]H. p. 165, ft. nt. *0)-1. Sākyamitra says sādhanam means siddhim here.

Buddhas (8). Holding the nature thunderbolt one should become equal with Vajradharma(9). Holding Vajrakośa he severs all defilements (10). Strengthening the thunderbolt wheel one can become Lord of the maṇḍala (11). By means of Vajrabhāṣa one is supreme in the success of thunderbolt speech (12). Placing together the action thunderbolt one should be equal with Vajrakarma (13). Strengthening the thunderbolt armour the body should consist of a thunderbolt (14). By sealing the thunderbolt tusk one subdues evil demons (15). Binding firmly Vajramuṣṭi one can master all mudrās (16).

With dancing and amusement there is wonder (1); with garlands there are decorations (2); by singing distinct words are constant (3); by dancing one obtains worship (4); by incensing one can refresh the world (5); with flowers there is adornment of form (6); by light there is purity of light[1] (7); by perfuming there is marvellous incense nature (8).

Vajrāṅkuśa can attract (1); Vajrapāśa can draw in (2); Vajrasphoṭa can bind (3); Vajraghaṇṭa can enter thoroughly (4)."

D. pp. 345c, 1.17 - 347b, 1.7

The merits of the pledge assembly seals of a) 1 - 16, the sixteen Vajrasattvas, b) 1 - 8, the eight pūjās and c) 1 - 4, the four attracting deities are discussed here.

In addition to the above Donjaku says the mudrā of Vajrasūryā (Vajrateja) makes the body constantly radiant while the mudrā of Vajragandhā enables one to manifest Nirmāṇakāyas.

---

[1]H. pp. 169-70, ft. nt. *5)-3

(Part 3 Law Seals)

Now the law seals are explained. The "thunderbolt knowledge" of the Buddhas strengthens the Vajradhātu. Now I will explain further the law seals as prescribed.

One says "You are the pledge!" and can become Lord of all mudrās (1). One says "May you fetch!" and can attract all Buddhas forever (2). One says "Oh pleasure" and he can impassion Buddhas (3). Saying "Well done! Good!" he can delight with the exclamation good (4). One says "You are very great!" and can obtain a Buddha consecration (5). One says "Color, rise!" and obtains the light of the teaching (6). One says "Goal acquisition" and he should fulfill all desires (7). Laughing "Ha ha hūṃ ha" one can obtain a Buddha's smile (8). One says "All accomplishing" and can purify even non-action with the Buddhas (9). One says "Suffering sever!" and he severs all suffering (10). One says "Buddha enlightenment" and should become Lord of the maṇḍala (11). One says "Echo!" and can speak with the Buddhas (12). One says "You are mighty subjugation!" and everywhere one gains obedience (13). One says "You are without fear!" and at once, by fearless! (14). One says "Foe destroy!" and he can destroy all enemies (15). One says "Complete success" and one will become fully accomplished (16).

"Great joy" can give divine joy (1) and "Form splendor" is likewise (2); "ear comfort" can give pleasure (3) and "all worship" can give the nature of excellent worship (4); "refresh" can give pleasure to the mind (5); "production of fruits" can give results (6); "foremost of excellent lights" is a great light (7) and "ex-

cellent fragrance" can give excellent fragrance (8).

Say "āyāhi jaḥ" attracting, "āhi hūṃ hūṃ" drawing in, "he sphoṭa vaṃ" binding strongly and "ghaṇṭa aḥ aḥ" shaking."

Now the pure evocation procedure of these Law seals is explained.

"One should visualize on the tongue a thunderbolt and all actions are accomplished."

D. pp. 347b, 1.7 - 351c, 1.20

The mantras and merits of the Law seals, i.e., the mantras of the pledge assembly and their merits are now explained.[1] The mantra "thunderbolt knowledge" is common to all five Buddhas. From the mantra "You are the pledge" the mantras and their merits of the sixteen Vajrasattvas, eight pūjās and four attracting deities are given as numbered in the translation.

(2) The mantra of Vajrarāja summons all living beings reborn in worlds of pain and rests them in a pleasure palace. (3) One says "Well done" twice to delight both Buddhas and the as yet unenlightened. (5) The mantra of Vajraratna manifests the Buddha nature. (6) The mantra of Vajrateja obtains for one the substance of the mind of enlightenment which is light. (7) The mantra of Vajraketu secures the thirty-seven parts of enlightenment. (8) The mantra of Vajrahāsa secures a delight beyond mundane joy subject to cessation. (9) By the mantra of Vajradharma one knows all natures are void and not born. (10) By the mantra of Vajratīkṣṇa one knows the three

---

[1]Cf. H, pp. 172, 179-80, ft. nt. No. 9; Shoun Toganoo, Himitsu-jisō no Kenkyū, pp. 372-79.

poisons of ignorance, attachment and hatred are none other than Nirvāṇa, i.e., this is thunderbolt insight which can sever ignorance. (11) The mantra of Vajrahetu removes beginningless ignorance and is the cause for enlightenment, i.e., religious practice. (12) The mantra of Vajrakarma can bring mastery over and union with all natures.

The mantra of Vajralāsyā (1) means the union of knowledge and samādhi (i.e., the substance of the mind of enlightenment) produces great joy while that of Vajramālā (2) incurs the adornment of the mind of enlightenment, i.e., produces it's retinue or virtues. The mantra of Vajragītā (3) is a mantra of insight pleasing to hear. The mantra of Vajrapuṣpā (6) signifies one's pledges and practices.

When performing the evocation procedure of these mantras and mudrās one first visualizes the letter Oṃ on the tongue which changes into a five-pronged thunderbolt. This is done while forming a thunderbolt añjali (T. 18, No. 866, p. 243c, 1.24ff.; No. 873, p. 305c, 1.24-5).[1]

Buddhaguhya says the Law seals are the shortest dhāraṇī (hṛidaya) of all the great beings of the Tathāgata. Padmavajra explains that the law seals represent Buddha's knowledge as contained in the twelve divisions of the canon and just as a real diamond is hard and can cut through things so these seals cut through all defilements. Thus it is said in the sūtra "thunderbolt knowledge" of the Buddhas strengthens the Vajradhātu, i.e., eliminates ignorance and defilement.

Padmavajra also says "Well done! Good!" is to give offerings

---

[1]Cf. F. D. Lessing and A. Wayman, Buddhist Tantric Systems, p. 243.

to the wise and to benefit living beings. The mantra "You are very great!" (5) signifies almsgiving and laughing "Ha ha hūṃ ha" characterizes the great smile one has on attaining enlightenment. The mantra of Vajradharma (12) signifies preaching with the realization that all phenomena are void like reflections. The mantra of Vajrasandhi (16 - "Complete success") sums up as in the single fist the merits of the mysteries of the body, speech and mind.

In regards to the eight offerings Padmavajra says "Great joy" (1) produces the root for the salvation of all. "Form splendor" (2) is to worship the wise with garlands. With the mantra "ear comfort" (3) pleasing sounds are heard. "All worship" (4) is to please others and thereby benefit oneself. "Refresh" (5) is to give complete joy or satisfaction. The mantra of Vajrapuṣpā ("production of fruits") gives rise to Nirvāṇa while Vajrāloka's mantra "foremost of excellent lights" illumines all with the light of insight. Vajragandha's mantra "excellent fragrance" completely purifies and removes the effects of transgressing the precepts. The mantras of the four attracting deities attract living beings from their various states, lead them according to sought objects, bind them by the actor and action becoming not two and give them joy respectively.[1]

(Part 4 Action Seals)

Now the bonds of the action seals are presented.[2] Firmly bind-

---

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, V," Mikkyōgaku, No. 11, 1974, pp. 78-81.

[2]Cf. Shoun Toganoo, Himitsujisō no Kenkyū, pp. 363-71, for the

ing the thunderbolt fist one should form two held together. One should form the pair of thunderbolt seals and then the binding is explained. Holding the left thunderbolt finger it is raised with the right hand. This seal is called the chief of the enlightened bestowing the enlightenment of Buddha (1). (One forms) the earth-touching (seal) of Akṣobhya (2) and then confers a boon on Ratna-(saṃbhava) (3); the chief of samādhis of Amitāyus (4) and the (seal) of bestowing fearlessness of Amogha(siddhi)(5).

Now I will further discuss concisely the action seals of living beings like Vajrasattva, etc., who perform thunderbolt actions.

"With pride drawing upwards (1), hook-bearing is raised with both (hands)(2). By means of shooting an arrow (3) well-done is placed on the heart (4). There are two thunderbolts on the consecrated (forehead[1]) (5) and on the heart is sun radiance (6). An arm rests in the left (7) and then (a seal) is turned at the mouth (8). The right and left are opening (9) and the left (hand is held before the) heart (while the right is) sword-bearing (10). The wheel of fire is whirled around (11) and the thunderbolt pair are raised to the mouth (12). The thunderbolt dances, turns, is unbound and rested on the cheek and uṣṇīṣa (13). (One forms) armour (14) and the little finger is the best of tusks (15). The two fists are pressed together (16).

By forming the thunderbolt-pride (1) one should bow with a trembling heart. The garland bond (2) and mouth emitting (seal are

---

mudrās transmitted in the Shingon school.

[1]H. p. 190, ft. nt. *3)-1.

formed)(3) and the thunderbolt dance is performed (4). By forming the thunderbolt fist you should so present incense, etc. (5). The offerings of all Buddhas and the mudrās of offering are made (6, 7, 8).

By bending the index fingers into a hook (1) the little fingers form a great hook. (The seals) are pressed together on the backs of both hands (4) with both tips of the chain (3) and forearm knot (2).

D. pp. 351c, 1.21 - 362b, 1.10

In order to engage in the affairs of a Buddha the yogin now forms these actions seals. First is explained the mother of these seals, i.e., two thunderbolt fists which signify samādhi (left) and knowledge (right). Then are summarized the seals of the five Buddhas (Nos. 1 - 5 above), the sixteen Vajrasattvas (1-16), the eight pūjās (1-8) and the four attracting deities (1-4). Donjaku's description of these mudrās is largely based on the Lien hua hsin kuei (T. 18, No. 873, p. 305a, 1.15ff.).

(1) One attains the highest enlightenment with the mudrā of Mahāvairocana. (2) In forming the seal of Akṣobhya the left fist rests on the hip while the fingers of the right are extended and touch the ground. To extend the five fingers expresses exercising the five powers. To touch the ground means to overcome ignorance and illusion. The mudrā of Ratnasaṃbhava fulfills all desires (3) while the mudrā of Amoghasiddhi (5) bestows fearlessness. With the mudrā of Amitāyus one gains every knowledge.

The mantras of the five Buddhas are Vajradhātu! vaṃ; Akṣobhya! hūṃ; Ratnasaṃbhava! trāḥ; Lokeśvararāja! hriḥ; and Amoghasiddhi! aḥ.

The four mudrās of the four pāramitās are not discussed as these are the same as those of the four Buddhas (omitting Mahāvairocana).

(1) The mantra for Vajrasattva is Oṃ Vajrasattva! aḥ, and his mudrā expresses pride and the knowledge of the equality of all living beings with the Tathāgata. (2) The mantra for Vajrarāja is Oṃ Vajrarāja! jaḥ and his crossed arms express the rank of a King. His samādhi consists of the four attracting deities, here symbolized by the hook of the two index fingers. Vajrarāja summons all living beings and converts them. (3) The mantra of Vajrarāga is Oṃ Vajrarāga! hoḥ. (4) The mantra of Vajrasādhu is Oṃ Vajrasādho! saḥ which expresses praise. Vajrasādhu dwells in the pāramitā of striving. (5) The mantra of Vajraratna is Oṃ Vajraratna! oṃ while that of (6) Vajrateja is Oṃ Vajrateja! aṃ. The mudrā of Vajrateja symbolizes the sun which is symbolic of the substance of the mind of enlightenment. By being placed on the heart this expresses what is the essence of living beings. (7) The mantra of Vajraketu is Oṃ Vajraketo! traṃ. His mudrā has the right arm's elbow resting on the left hand fist. The right arm expresses a wish granting banner. He summons all living beings and according to their request bestows countless treasures. The left hand expresses the samādhi of suchness itself, i.e., the granting of desires is based on this samādhi. (8) The mantra of Vajrahāsa is Oṃ Vajrahāsa! haḥ. The two fists turned at the mouth express laughing and the mantra expresses great joy and laughter.

(9) The mudrā of Vajradharma expresses the growth of a lotus, i.e., the innately pure heart of living beings. The left hand holds a lotus while the opened right hand is held upward facing outwards. The mantra of Vajradharma is Oṃ Vajradharma! hrīḥ. (10) The mantra of Vajratīkṣṇa is Oṃ Vajratīkṣṇa! dhaṃ. One visualizes the left hand holding a flower while the right is visualized as a sword which cuts this flower. This symbolizes knowledge completely severing defilement. (11) The mantra of Vajrahetu is Oṃ Vajraheto! maṃ. The turning of the wheel of fire symbolizes the issuing of countless teachings according to the different capacities of people to understand the teaching. (12) The mantra of Vajrabhāsa is Oṃ Vajrabhāsa! raṃ. His mudrā expresses the excellent sound of the teaching. (13) The mantra of Vajrakarma is Oṃ Vajrakarma! kaṃ. His mudrā expresses skillful knowledge and action which benefits all. (14) The mantra of Vajrarakṣa is Oṃ Vajrarakṣa! haṃ. The armour symbolized by his mudrā expresses compassion. (15) The mudrā of Vajrayakṣa represents two tusks on either side of the mouth. (16) The mantra of Vajramuṣṭi is Oṃ Vajrasandhi! baṃ.

(1) The mantra of Vajralāsyā is Oṃ Vajralāsye! hoḥ. Lowering the head a little to the left while forming two fists resting on the hips expresses respect and the practice of worship. (2) For the mudrā of Vajramālā one forms two fists at the head and then flutters them downward to the back to imitate garlands. The mantra is Oṃ Vajramāle! traṭ. (3) For the mudrā of Vajragītā the two fists are joined together at the navel and then waved upwards toward the mouth. The mantra recited is Oṃ Vajragite! gīḥ. (4) For the mudrā of Vajra-

nṛtyā one flutters and turns the two fists and then forming a thunderbolt añjali rests it on the head. The mantra is Oṃ Vajranṛtye! kriṭ. (5) For Vajradhūpā the two hands are fluttered downward. The mantra is Oṃ Vajradhūpe! aḥ. (6) For Vajrapuṣpā they are raised upward in a gesture of offering. The mantra is Oṃ Vajrapuṣpe! oṃ. (7) For Vajrālokā the two fists are touching together with the two thumbs standing up together. The mantra is Oṃ Vajrāloke! diḥ. (8) For Vajragandhā the two fists are opened before the chest and spread incense. The mantra is Oṃ Vajragandhe! gaḥ.

The mudrā of Vajrāṅkuśa has the two little fingers hooked, the hands back to back, and the two index fingers are bent like hooks (1). The mudrā of Vajrapāśa is the same (2) except the two index fingers now touch representing a noose. The mudrā of Vajrasphoṭa is the same but now the two index fingers are hooked together to represent a chain (3). The mudrā of Vajrāveśa is the same as (3) but now it is shaken before the chest (4; this represents ringing a bell). The four mantras of the attracting deities are Oṃ Vajrāṅkuśa! jaḥ, Oṃ Vajrapāśa! hūṃ, Oṃ Vajrasphoṭa! vaṃ, and Oṃ Vajrāveśa! hoḥ.

The last syllable in all the mantras is the seed syllable for each of the respective deities.

Padmavajra says the action seals please the Tathāgatas and are symbols of the acts of salvation.[1]

Now the evocation procedure of these is explained; the thunderbolt actions are similarly formed. "One should visualize the thunder-

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, V", Mikkyōgaku, No. 11, 1974, pp. 74-5.

bolt consisting of every thunderbolt in the heart."

"Now in the action seals of these there are thunderbolt actions in various ways. In the bond of the knowledge fist one can fully enter Buddha's knowledge (1). In the bond of Akṣobhya the mind becomes unshakeable (2). In the mudrā of Ratnasaṃbhava one can become the beneficiary of others (3). In the mudrā of the wheel of the true teaching one can turn the wheel of the teaching. (4) With the foremost of the fearless one can secure quickly the bestowing of fearlessness of all living beings (5).

Strengthening thunderbolt pride one can obtain the pleasure of Vajrasattva (1). One can attract instantly all Tathāgatas with the thunderbolt hook (2). One can impassion with the thunderbolt arrow even the thunderbolt wife herself (3). With Vajratuṣṭi one can bestow felicitation on all victors (4). Forming the great thunderbolt gem he will be initiated by the teacher (5). For fully holding the thunderbolt sun one can become like Vajrasūrya (6). Hoisting the thunderbolt banner he can cause a shower of jewel rain (7). For making the thunderbolt smile one can promptly laugh alike with the Buddhas (8). For forming the thunderbolt flower he will see the thunderbolt teaching (9). Forming the thunderbolt sword firmly he severs all suffering (10). For holding the thunderbolt wheel one can turn the wheel of the teaching (11). One perfects all the Buddha's speech and becomes a thunderbolt speaker (12). By the foremost of offerings of Vajranṛtyā one can subdue even Buddhas (13). The body donning thunderbolt armour can obtain the nature of a thunderbolt substance (14). For holding the thunderbolt tusk one can

destroy the thunderbolts themselves (15). With Vajramuṣṭi one can overpower all and obtain success in the thunderbolt (16).

Vajralāsyā can give joy (1). Vajramālā has a beautiful form (2) and Vajragītā a wonderful sound (3). Vajranṛtyā can dance (4). With incense the mind is pleased (5). With flowers there is decoration (6). The offering of light is a great light (7) and Vajragandhā is an excellent incense (8).

One can attract with Vajrāṅkuśī (1) and draw in with Vajrapāśī (2). Vajranigaḍā can bind and Vajraghaṇṭā can shake (3,4).

D. pp. 362b, 1.11 - 365a, 1.15

Now the merits of the action seals of the five Buddhas, sixteen Vajrasattvas, eight pūjās and four attracting deities are explained. Before any are formed a thunderbolt is visualized in the heart.

(1) The seal of Mahāvairocana bestows enlightenment. (2) The seal of Akṣobhya guards the mind of enlightenment. (3) The seal of Ratnasaṃbhava bestows all benefits. (4) The seal of Amitābha makes all living beings eliminate mental confusion. (5) The seal of Amoghasiddhi bestows fearlessness.

(3) The seal of Vajraraga turns all Vajradharas into lovers who embrace all. (7) The seal of Vajraketu fulfills all pledges. (8) All Buddhas enjoy the pleasure of the manifested teaching. The seal of Vajrahāsa likewise secures for one this happiness so one is constantly smiling. (9) The thunderbolt flower represents the innate purity of the mind. By the seal of Vajradharma one realizes one's innately pure nature. (15) The thunderbolts that are destroyed represent ignorance and defilement. (16) The thunderbolt fist repre-

sents the union of the three mysteries. With these one succeeds in attaining the mind of enlightenment and can destroy all ignorance and defilement.

(2) With the seal of Vajramālā one obtains the thirty-two major and eighty minor marks of a Buddha. (4) Dance symbolizes the supernatural powers of a Buddha. Buddhas fill the Dharmadhātu and convert and benefit others. (5) With the seal of Vajradhūpā one gains the pleasure of the mind of enlightenment at one with mirror-like knowledge. This is the pleasure of countless, mysterious natures. Incense symbolizes the purified storehouse consciousness. (8) With the seal of Vajragandhā one obtains the five-fold Dharmakāya.

(Section 7 Miscellaneous Instructions
1 Rite for Binding all Seals)

Now a description of the binding rite of all mudrās alike is given.

"First, opening the finger of the thunderbolt bond at the heart, one should recite this mantra: "Thunderbolt bond! traṭ." Now all seal bonds are mastered in your own body, speech and mind thunderbolt.

Now, forming the symbolic seal of thunderbolt possession, one should recite this mantra: "Aḥ." Now they approach with friendship and enter.

Now remembering the Great being of the seal pledge, one should recite this mantra: "I am the Great Pledge Being." By this all seals are accomplished."

Explanation of the rite for accomplishing all seals.

D. pp. 365a, 1.16 - 366c, 1.8

Three seals and mantras are explained here: the seal and mantra for opening the heart; the seal and mantra for entering knowledge; and the pledge seal and mantra of Samantabhadra.[1]

In regards to the first the Lien hsin says (T. 18, No. 873, p. 300c, 1.4ff.): "With the thunderbolt fist one can purify the eighth consciousness and remove impurities. Visualize the two letters tra and cha resting on either breast. The two hand, thunderbolt fist opens like a door."

The thunderbolt fist represents the mind of enlightenment. By reciting the mantra three times and opening the fist three times one is unfolding the mind of enlightenment. Traṭ expresses crushing all defilements and obstructions. This seal is also called the mother of all mudrās and by forming it one can then succeed with all seals, i.e., great knowledge seals, symbolic knowledge seals, law knowledge seals and action knowledge seals.

Donjaku next gives various descriptions of the second seal. As one he quotes from the four chüan translation of the Tattvasaṃgraha (T. 18, No. 866, p. 226c, 1.12ff.):

> "You have already opened the gate of knowledge in the heart. Imagine within the gates a large dias and that on it's face there is the letter Aḥ shining and radiant. Because you have nutured the mind of enlightenment and possess great knowledge you make it (i.e., the letter Aḥ) enter the palace of the heart within. With the mind in samādhi one forms the thunderbolt summoning seal (i.e., the two index fingers are hooked) as well as the pledge seal. When both are completed one inserts the two thumbs within the palm..."

---

[1]Cf. S. Toganoo, Himitsujisō no Kenkyū, pp. 329-31.

The outer fist here expresses the storehouse consciousness. The two index fingers express summoning. That is, one summons and enters a non-perfuming knowledge represented by the letter Aḥ into the heart. With this seal one can enter all Buddhas into the heart.

As for the third seal Donjaku again quotes the Lien Hsin (T. 18, p. 300c, 1.19ff.):

> "The two hands form a thunderbolt fist with the two middle fingers firm like a thunderbolt. As soon as you have finished reciting the mantra you become Samantabhadra. Sitting in a moon disc you visualize before yourself Samantabhadra and recite the mantra "Oṃ Pledge Being vaṃ."

(2 Rite for all evocation procedures)

Now a description of the common evocation procedure rite is given. First, forming one's own seal, one should visualize oneself as one's own seal being with this mantra: "I am the pledge." Then, having visualized oneself as one's own seal being, one should empower with this mantra: "Pledge Being! Empower me!" Now one should be perfected.

Explanation of the evocation procedure rite.

D. pp. 366c, 1.9 - 367a, 1.12

Donjaku says this evocation procedure is the same as that of the pledge seal and mantra of Samantabhadra above. Here it is called the seal and mantra of oneself because by it one attains self-mastery or Buddhahood. The two erect middle fingers express pledge and forebearance. After visualizing oneself as Samantabhadra one is empowered by the second mantra. Hereby Vajrasattva protects one and one's vow

to attain self-mastery is quickly fulfilled. After this two-fold rite one can practice all evocation procedures.

(3 Rites for Magical Powers)

Now an explanation of the rite of magical power is given.

"Now, first of all, one should seek the success of benefit with this mantra: "Success of Benefit." By this the seal is successful and one becomes a Lord of Great benefits (1).

Then one should seek the success of the thunderbolt with this mantra: "Thunderbolt success." By this one attains the success of the thunderbolt at will (2).

Then one should seek the success of Vidyādhara with this mantra: "Thunderbolt Vidyādhara." By this the success of Vidyadhara (is attained) at will (3).

Then one should seek the supreme magical power with one's own seal mantra (4)." Explanation of the rite of magical power.

D. p. 367a, 1.13 - b, 1.10

These four magical powers were discussed above (p. 282ff.)

(4 Rite for Strengthening all Seals)

Now an explanation of the rite of the strengthening of all mudrās alike in one's own body, speech and mind thunderbolt is given. When the mudrā empowerment becomes weak or when there is a desire for liberation by oneself, then one should he made firm with this mantra:

"Oṃ Vajrasattva! Keep the pledge! Serve Vajrasattva! Make

me firm! Make me very happy! Make me pleased! Make me very prosperous and grant all accomplishments to me! Produce in every action the best of thought for me! Hūṃ ha ha ha ha hoḥ! Bhagavat Thunderbolt of all Tathāgatas! Do not abandon me! Be firm! Great pledge being! aḥ!"

The Bhagavat Vajrasattva of all the Tathāgatas said: "Notwithstanding continuous killing, the slander of all the Tathāgatas, the repudiation of the true teaching and even all evil and injury, (by this) the perfection of all the Tathāgata's mudrās from the strengthening of Vajrasattva, in the present life as you desire, and all accomplishments, the supreme accomplishment, the thunderbolt accomplishment or the accomplishment of Vajrasattva, up to the accomplishment of the Tathāgata, will be attained quickly."

D. pp. 367b, 1.11 - 368a, 1.12

Donjaku designates the above mantra as the 100 letter mantra of the thunderbolt family which makes the three mysteries of the practitioner firm.[1] By this mantra all killing, slander, etc. is eliminated.

Buddhaguhya also says this 100 letter mantra should be recited whenever there is a lessening of the effort to perfect the samādhi of Mahāvairocana, whenever numerous defilements arise, or when one becomes tired or lazy in one's practice.[2]

---

[1]Cf. S. Toganoo, Himitsujisō no Kenkyū, pp. 361-2; T. 18, No. 876, pp. 330c, 1.21 - 331a, 1.6.

[2]T. Kitamura, "Tantrarthavatara o Chūshin to shita Kongōchōkyō no kenkyū, VI," Mikkyōgaku, No. 12, 1975, pp. 29-32.

(5 Rites for Untying all Seals, etc.
a) Common rite)

Bhagavat Samantabhadra said: "Now an explanation of the rite of the untying of all mudrās alike is given. In the first place, whatever mudrās are formed, one should untie them everywhere with this mantra: 'Thunderbolt! muḥ!'

Then by raising from the heart the gem thunderbolt mudrā one is established and initiated at the site of one's own initiation. Forming a garland chain with both thumbs one should then bind armour with this mantra: 'Oṃ Oh gem thunderbolt! Anoint! Strengthen all mudrās for me with the armour bond! vaṃ!'

Then, releasing the armour and garland bond, with the same palm one can please with this mantra: 'Thunderbolt! Satisfy! hoḥ.'

By this rite the mudrās are untied, bound and pleased. Or, again, they attain a thunderbolt nature with Vajrasattva. Vajrasattva recites and immediately, as he wishes, becomes happy. Thus, by brief muttering, the speech of Vajrapāṇi is accomplished."

D. pp. 368a, 1.13 - 369b, 1.14

Three mudrās and mantras are presented here: 1) the mudrā and mantra for untying all bonds; 2) the mudrā and mantra of the gem and 3) the mudrā and mantra of clapping.[1]

In regards to the first Donjaku quotes the Lien hua i kuei (T. 18, No. 873, p. 30?b, 1.25ff.) which says one first forms the pledge or thunderbolt fist, i.e., an outer fist before the heart. After saying the mantra "Oṃ Thunderbolt bond! muḥ" once this is

---

[1]Cf. S. Toganoo, Himitsujisō no Kenkyū, pp. 397-8, 345.

untied. Then one forms the action fist (an outer fist with the tips of the thumbs and little fingers of each hand touching each other) and while saying the mantra "Oṃ Thunderbolt action! muḥ" three times one unties this fist three times. Then by saying "Thunderbolt! muḥ" all seals are untied.

The gem mudrā is formed with an outer fist. The tips of both thumbs and index fingers touch and these fingers are slightly bent resembling the shape of a gem. This is placed on the forehead. The armour bond is formed at the heart.[1] Both hands are held together with both thumbs held erect and touching while the index fingers touch the backs of the uppermost joints of both middle fingers.

The last seal is made by clapping the hands together.

To untie the bond expresses releasing the bonds of defilement. Hereby one rejoices and obtains a thunderbolt nature like Vajrasattva. Vajrapāṇi, Vajrasattva and Samantabhadra are used alike as terms for the mind of enlightenment.[2]

(b) Recitation Confers Success)

"Recitation at will in the performance of all evocation procedures of beings like Vajrasattva, etc., confers success in every practice."

(c) Mantras, Mudrās, Incantations)

"By means, as pleases, of the briefest dhāraṇīs, seals, mantras

---

[1]S. Toganoo, Himitsujisō no Kenkyū, p. 344.

[2]Cf. H., p. 208, ft. nts. 3 and 4.

and incantations, and by the recitations of the practices and one's own actions, in this matter, everywhere there is success."

(d) Secret seals of Offering)

Now the secret seal of offering is explained. "Singing with this thunderbolt eulogy song it is made consisting of four secret offerings: Oṃ From the attracting of Vajrasattva, the supreme Vajraratna, and by singing the thunderbolt teaching, be a thunderbolt action performer!"

Now in the middle of the maṇḍala, by this thunderbolt eulogy song, by joining the palms of the hands of the thunderbolt dance, and by the secret incense, etc. offering is made.

Then having made the offerings of thunderbolt incense, etc. in the outer maṇḍala, these offerings should be set in their own places.

Then say "To the utmost of your power, may you offer to all!"

D. pp. 369b, 1.14 - 370a, 1.27

b) This section praises the merits of the evocation procedures. "Performance of all evocation procedures" refers to the practice of the four knowledge seals by which one benefits others and oneself.

c) Based on the Ta shu (T. 39, No. 1796, p. 708a) Donjaku says mantras originate in the mouth of the Buddha while Vidyās arise from the body. Vidyās destroy all ignorance and defilement. Both refer to the mystery of speech. Hṛn-mudrā, or seals, represent the inwardly realized samadhis of all deities and represent the mystery of the body. "By means, as pleases" refers to the mystery of the mind. Thus, this section praises the merits of the three mysteries.

Buddhaguhya interprets hṛidaya, mudrā, mantra and vidyā as four different types of seals. Hṛidaya is associated with the mystery of body, the Great seal and the Tathāgata family; mudrā is associated with the mystery of the mind, the Symbolic seal and the Thunderbolt family; mantra is associated with the mystery of speech, the Law seal and the Lotus family; vidyā refers to the three mysteries combined, the Action seal and the Gem family. Each of these four seals in turn is discussed in terms of a visualization, mudrā, mantra and act, respectively, each entitled again hṛidaya, mudrā, mantra and vidyā.

The hṛidaya visualization is to see a seed letter in a moon disc in the heart. The hṛidaya mudrā is to visualize a thunderbolt in a moon disc in the heart. Hṛidaya mantra is to conceive various letters on a great lotus in a moon disc in the heart. Hṛidaya vidyā is to visualize various letters in the middle of a jewel in the moon disc in the heart.

Mudrā hṛidaya is the thunderbolt an̂jali. Mudrā mudrā is the thunderbolt bond. Mudrā mantra is the mudrā of thunderbolt possession while mudrā vidyā is a thunderbolt fist.

Mantra hṛidaya is mantra recitation in the heart. Mantra mudrā is silent breath recitation. Mantra mantra is the recitation of short mantras and mantra vidyā is the recitation of long dhāraṇīs.

Vidyā hṛidaya refers to samādhi. Vidyā mudrā are acts of the hand (mudrās). Vidyā mantra are vocal acts (mantras) and vidyā vidyā are acts of the entire body.

Hṛidaya visualization is of two kinds. That described above involving visualization of objects in the heart is called visualiza-

tion with "marks" (lakṣana) and is an expedient of Kriya Tantra. Visualization based on the insight perfection which gives rise to a mind of great compasssion whereby one knows there is no permanent self is part of Yoga Tantra. In the latter the principle image of worship and the devotee are not two.

The mudrā known as mudrā involves visualization of one of the above mudrās in the moon disc in the heart, contemplation of the body of a deity and idenitification with it. Thereby one becomes a Samaya sattva or Symbolic being.

Mantra Buddhaguhya interprets as precepts or words that can dispel all evil and destroy all obstructions and as words that can protect from all evil paths of destiny and suffering. Vidyā he says are words that can remove ignorance and make clear the two shores of Nirvāṇa and the world of saṃsāra.[1]

d) First, the four secret offerings (i.e., mantras) of Vajrasattva, Vajraratna, Vajradharma and Vajrakarma are explained. These are also make during an initiation as explained in T. 18, No. 866, p. 253b, 1.14ff. Next, in the central maṇḍala, the four inner pūjās are explained. Then the four outer pūjās conducted in the outer maṇḍala are referred to. Both Ānandagarbha and Śākyamitra say these offerings refer to the seals which are made[2] and likewise Donjaku says these are the seals and mantras of the eight pūjās. He says specifically the action and symbolic seals are to be made (See also T. 19, No. 957, p. 324a, 1.12 - b, 1.7). Based on the four chüan

---

[1]T. Kitamura, "Kongōchōkyō ni okeru in no ikkōsatsu," Mikkyōgaku Kenkyū, No. 3, 1971, pp. 182-169.

[2]H. p. 210.

translation (T. 18, p. 253b, 1.24ff.) the final phrase in the sūtra translated above ("May you offer to all") Donjaku says means the ācārya then presents these offerings to all Buddhas to protect his disciples and then offers each to his disciples.

(e) Successes of all the Tathāgatas; Commandment)

Addressing all the Tathāgatas as desired and making offerings with incense, etc., as entered and in accord with rank, they are satisfied with all drinks, foods, past times, etc., by all acts of assistance and by the final emancipation of the great maṇḍala. One should receive this thunderbolt precept of the success of all the Tathāgatas.

"This is the nature of all Buddhas who rest in the hand of Vajrasattva. The established precept of Vajrapāṇi is always upheld by you."

"Oṃ The thunderbolt pledge of success of all the Tathāgatas! Stand up! This I will uphold. Vajrasattva! Hi hi hi hi hūṃ!"

Now, besides all of this, say this vow mantra: "I must not speak (of this) with anyone."

D. p. 370a, 1.28 - c, 1.18

Based on the four chüan translation (T. 18, p. 252b, 1.7ff.) Donjaku comments on the above by saying three topics are discussed: 1) the four fundamental precepts; 2) receiving the five-pronged thunderbolt; 3) the vow mantra. After an ācārya commands a disciple to obey the four precepts he gives a five-pronged thunderbolt to the disciple who then recites the vow mantra. The four commandments are

1) not to disregard the true teaching or 2) the mind of enlightenment; 3) not to become stingy with the true teaching and 4) to always benefit living beings. The five-pronged thunderbolt represents the mind of enlightenment. During an initiation the disciple (Vajrasattva) receives this in both hands from the ācārya (Mahāvairocana) and then recites the vow mantra.[1] As translated by Sego, the final injunction means the initiate is not to relate any of the secret teachings to other people.

In regards to the first paragraph, Ānandagarbha and Śākyamitra say the disciples here have entered the maṇḍala ("Addressing all the Tathāgatas...") and depending on which of the four successes is sought, they offer incense, etc., and then accordingly are pleased with drinks or liberation, etc.[2]

(f) Untying the Pledge Seal)

Now, summoning as entered, one should address all the Tathāgatas. Forming the seal of Satvavajri one should untie it upwards and say this mantra: "Oṃ Having performed and conducting the affairs of all living beings, success is granted as sought. Go to the Buddha of the center and return again! Vajrasattva! muḥ"

Were one to so act in all maṇḍalas there will be liberation in the supreme seal of the pledge."

The description of the rite of the Vajradhātu Mahā-maṇḍala from the King of great practices, the Mahāyāna realization of all the Ta-

---

[1]Cf. T. 18, No. 862, p. 192a, 1.20ff.; S. Toganoo, Himitsujisō no Kenkyū, p. 529.

[2]H. p. 213.

thāgatas, is completed.

D. pp. 370c, 1.18 - 371a, 1.28 (end of Donjaku's commentary)

The seal formed here is the pledge seal or the seal of Vajrasattva (an outer fist with the two middle fingers erect). Having obtained success in the supreme affair and bestowing this on all living beings, one requests all Buddhas and Bodhisattvas that have been assembled in the maṇḍala to return to their own country, i.e., Nirvāṇa (muḥ is the seed syllable meaning send off or dispatch). "Vajrasattva muḥ" indicates the request for the return of the thunderbolt family.[1]

(Part 1, Chapter 2
Description of the Rite of the Vajraguhya
Vajra-maṇḍala
Section 1 Samādhi of the Supreme Maṇḍala Lord)

Then the Bhagavat entered the samādhi known as the thunderbolt which originates in every thunderbolt dhāraṇī pledge of all the Tathāgatas. And just then, immediately upon entering, the Bhagavat Vajrapāṇi himself arose from the hearts of all Tathāgatas issuing goddesses with Vajradhara forms, fire everywhere blazing and seal goddesses of the thunderbolt dhāraṇī pledge. In all worlds of all the Buddhas the thunderbolt dhāraṇī knowledges of all the Tathāgatas appeared and there arose the seal forms of the pledges of all the Tathāgatas. By means of the entering of the Vajradhātu Mahā-maṇḍala of all the Tathāgatas he occupied the moon maṇḍalas and was

---

[1]Cf. S. Toganoo, Himitsujisō no Kenkyū, pp. 317-8.

made to extol this *udāna*: "Ah! (I am) the desire for the welfare of all living beings and the mind of enlightenment, in that, from obedience to the precepts, (I am) heroic, assuming even a woman's form."

(Part 1 Five Buddhas)

Then the Bhagavat entered the samādhi known as the *Vajradhātu* empowerment of the knowledge seal pledge of all the Tathāgatas and spoke this, the greatest of his own *vidyās*: *Oṃ* Goddess of the Vajradhātu! *hūṃ* Vajriṇi!

Then Akṣobhya Tathāgata entered the samādhi known as the maṇḍala empowerment of the knowledge seal of Vajrasattva's pledge of all the Tathāgatas and spoke this, the greatest of his own *vidyās*: *Oṃ* Vajravajriṇi! *hūṃ*.

Then Ratnasaṃbhava Tathāgata entered the samādhi known as the maṇḍala empowerment of the knowledge seal of Vajraratna's pledge of all the Tathāgatas and spoke this, the greatest of his own *vidyās*: *Oṃ* Ratnavajriṇi! *hūṃ*.

Then Amitāyus Tathāgata entered the samādhi known as the maṇḍala empowerment of the knowledge seal of Vajradhara's pledge of all the Tathāgatas and spoke this, the greatest of his own *vidyās*: *Oṃ* Dharmavajriṇi! *hūṃ*.

Then Amoghasiddhi Tathāgata entered the samādhi known as the maṇḍala empowerment of the knowledge seal of Vajrakarma's pledge of all the Tathāgatas and spoke this, the greatest of his own *vidyās*: *Oṃ* Karmavajriṇi! *hūṃ*.

(Part 2 Sixteen Vajrasattvas)

Then Vajrapāṇi Mahā-bodhisattva spoke the fourfold group of pledge seals of all the Tathāgata's great dhāraṇīs: 1) Oṃ Oh secret pledge of Vajrasattva! hūṃ; 2) Oṃ Oh secret thunderbolt hook! hūṃ; 3) Oṃ Oh thunderbolt secret desire! Desire! hūṃ; 4) Oṃ Oh goddess of the secret thunderbolt blessing! hūṃ; 1) Samantabhadrā; 2) Tathāgatāṅkusī; 3) Ratirāgā; 4) Sādhumatī.

Thunderbolt dhāraṇīs: 5) Oṃ Oh jewel pledge of the thunderbolt secret! hūṃ; 6) Oṃ Oh light of the thunderbolt secret! hūṃ; 7) Oṃ Oh foremost secret of the thunderbolt banner! hūṃ; 8) Oṃ Oh thunderbolt of secret laughter! hūṃ; 5) Ratnottamā; 6) Ratnolkā; 7) Dhvaja-agrakeyūrā; 8) Hāsavatī.

Gem dhāraṇīs: 9) Oṃ Oh secret pledge of Vajradharma! hūṃ; 10) Oṃ Oh thunderbolt store secret! hūṃ; 11) Oṃ Oh thunderbolt secret maṇḍala! hūṃ; 12) Oṃ Oh whisper pledge of the thunderbolt secret! hūṃ; 9) Vajrābujā; 10) Ādhāranī; 11) Sarvacakrā; 12) Sahasravartā.

Law dhāraṇīs: 13) Oṃ Oh action pledge of the thunderbolt secret! hūṃ; 14) Oṃ Oh armour of the thunderbolt secret! hūṃ; 15) Oṃ Oh fang dhāraṇī of the secret thunderbolt! hūṃ; 16) Oṃ Oh fist of the thunderbolt secret! hūṃ; 13) Siddhottarā; 14) Sarvarakṣā; 15) Ojaḥ-pratyāhāriṇī; and 16) Dhāraṇīmudrā. (These are) all the dhāraṇīs.

(Part 3 Four Pāramitās)

Then Vajrapāṇi Mahā-bodhisattva also spoke the fourfold group of thunderbolt secret pledge seals of all the Tathāgatas: 1) Oṃ Oh secret Satvavajri! hūṃ; 2) Oṃ Oh secret Ratnavajri! hūṃ; 3) Oṃ Oh secret Dharmavajri! hūṃ; 4) Oṃ Oh secret Karmavajri! hūṃ.

These are the very pledge seals which are a summary of the thunderbolt secret, pledge dhāraṇīs of all the Tathāgatas of the thunderbolt pāramitās, etc. In the great maṇḍala of the Vajradhātu Goddess they are resting in moon circles rendered with flames.

(Part 4 Four Inner Pūjās)

Then again Vajrapāṇi spoke the fourfold group of seals of the thunderbolt secret offering pledges of all the Tathāgatas. 1) Oṃ Oh offering pledge of thunderbolt secret pleasure! Perform every offering! hūṃ; 2) Oṃ Oh offering pledge of thunderbolt secret consecration! Perform every offering! hūṃ; 3) Oṃ Oh offering pledge of thunderbolt secret song! Perform every offering! hūṃ; 4) Oṃ Oh offering pledge of thunderbolt secret dance! Perform every offering! hūṃ.

These very thunderbolt dancing girls, etc., are in four of the corners of the circle maṇḍala, rendered with flames and their own sign seals.

(Section 2 Duties of the Ācārya)

Then Vajrapāṇi also explained this great thunderbolt maṇḍala known as the thunderbolt secret.

"Now I will explain the supreme thunderbolt maṇḍala. Like the Vajradhātu it is known as the thunderbolt secret. One should draw every maṇḍala by using the great maṇḍala. In the middle of every maṇḍala the Buddha seals should be drawn.

The well established stūpa on the seat is called Vajradhātu Īśvarī (1) and the thunderbolt-thunderbolt on the seat is called Vajracittā (2). The thunderbolt gem on the seat is called Svabhiṣekā

(3) and the thunderbolt lotus on the seat is called Āyudhā (4). The action thunderbolt on the seat is called Sarvavajrā (5). These are drawn set upon lotuses and placed in flaming circles.

On a seat a standing thunderbolt should be drawn (1) and likewise a double hook (2); likewise a thunderbolt (3) and a well-done pair of thunderbolts touching (4). One should make a jewel with blazing flames (5) and in such a way a sun seal (6); a banner top with flames (7) and a row of teeth between two thunderbolts (8). In the middle of a thunderbolt one should draw a lotus (9) and also a sword in flames (10); a thunderbolt spoke and wheel (11) and a tongue flaming with rays of light (12); on all sides a curved thunderbolt (13), thunderbolt joined (14) and armour (15). When drawing the thunderbolt fang the fist seal is on a pair of hands (16).

These Satvavajras, etc. are drawn properly in the world maṇḍala. The sign seals are drawn in the maṇḍala of thunderbolt dance, etc.

On the outside, according to the rules, one should draw their own signs. One should draw the Maitreya's own sign, etc., as one likes."

In regards to this "thunderbolt secret" maṇḍala Śākyamitra says "thunderbolt" refers to the symbolic forms of the stūpa, etc. while "secret" means these forms hide feminine figures. As numbered above, the symbols of the five Tathāgatas and sixteen Vajrasattvas are now drawn. As the symbol of Vajracitta (2) Ānandagarbha says a five-pronged horizontal thunderbolt should be drawn over a five-

pronged vertical thunderbolt. The final signs of Maitreya, etc., he says refer to the sixteen Bhadrakalpa deities.[1]

(Section 3 Way of Entering the Maṇḍala)

Now here is a description of the rite of entering, etc., the Vajraguhya maṇḍala.

"First of all then, the thunderbolt ācārya himself should enter forming the mudrā of Satvavajri. Having entered, at once, he turns to the right and presents the mudrā to the Bhagavat Vajrapāṇi. In his own heart it is untied properly. In the four gates, with the action mudrās of the thunderbolt hook, etc., he duly performs acts and then exists. Leading the disciples forward he should have them enter by way of the Vajradhātu Mahā-maṇḍala."

Then entering and concealing the fist, give the secret thunderbolt sign of success. Knowledge of the Vajraguhya seals should be taught.

(Section 4 Knowledge of Success)
(Part 1 Knowledge of the Seals of the Vajraguhya body)

First of all then, knowledge of the seals of the Vajraguhya body should be taught.

"In the middle of a moon circle one should visualize a thunderbolt with hands, feet, fingers and a face appearing; one should desire even a thunderbolt goddess (1). One should visualize the arm as a contracted hook and a thunderbolt head. Calling out with the hand one should draw in the hook (2). By way of drawing and shooting an

---

[1]H. pp. 225, 227, ft. nt. *20, 229, ft. nt. *12).

arrow one should hit the heart; one should desire out of passion even a pleasure thunderbolt herself (3). By the bond of the arm one should bind the heart and one's own body. By joining together the thunderbolt armour one can protect even Buddha himself (4)."

Now here are these mantras: (1) Oh thunderbolt desire! hoḥ; (2) Oh thunderbolt hook! jaḥ; (3) Slaying! Killing! phaṭ; (4) Bind! Protect! haṃ.

(Part 2 Knowledge of the Seals of Vajraguhya gazing)

Now knowledge of the seals of Vajraguhya gazing should be taught.

"Thunderbolt gazing has wide open eyes of passion and rapture. Beheld by her one is obedient to women always (1). She has a fleeting and quiverying eye and an eye with alluring eyelashes. Said to have glittering eyes she can attract the entire world (2). She has a cowering look of anger and a contraction and frowning (of the brows) which destroys. Even the three worlds can be destroyed for fixing on this wrathful sight (3). She has a fixed, unwinking eye (like) the rock of Mount Meru. Said to have a friendly look, she repels affliction and seizure (4)."

Now these mantras are: (1) Thunderbolt gazing! maṭ; (2) Allure of bright gazing! jaḥ; (3) Angry gazing! hīḥ; (4) Fixed gazing! traṭ.

(Part 3 Knowledge of the Vajraguhya Speech Seals)

Now knowledge of the seals of Vajraguhya speech should be taught.

"Saying very distinctly the thunderbolt word 'hoḥ hoḥ hoḥ hoḥ'

and being free of speech instantly he can impassion all living beings (1). Saying very distinctly the wrathful word '*jjaḥ jjaḥ jjaḥ jjaḥ*' he can attract the entire world and Vajradhara the excellent (2). For concentrating very clearly on the sound and word '*hūṃ hūṃ hūṃ hūṃ*' he can destroy all living beings just like Mount Meru (3). Saying very distinctly the exellent word '*haṃ haṃ haṃ haṃ*' he can protect this entire world and the thunderbolt body of the conqueror."

Here are these mantras: (1) Thunderbolt! *hoḥ*; (2) Thunderbolt! *jjaḥ*; (3) Thunderbolt! *hūṃ*; (4) Thunderbolt! *haṃ*.

(Part 4 Knowledge of the *Vajraguhya* Mind Seals)

Now knowledge of the seals of the *Vajraguhya* mind should be taught.

"One should visualize oneself with a body endowed with the best of all forms; as the body of Vajrapāṇi himself who can subdue all Buddhas (1). One should visualize oneself with a body endowed with the best of all forms; as the body of Vajragarbha himself who can attract Vajrapāṇi (2). One should visualize oneself with a body endowed with the best of all forms; as the body of Vajranetra himself who can destroy all natures (3). One should visualize oneself with a body endowed with the best of all forms; as the body of Vajraviśva himself who can protect every thunderbolt (4)."

Here are these mantras: (1) Vajrapāṇi! Make all Buddhas submissive! *hoḥ*; (2) Vajragarbha! Attract Vajrapāṇi at once! *hūṃ jjaḥ*; (3) Vajranetra! Destroy all natures! *hūṃ phaṭ*; (4) Vajraviśva! Protect every thunderbolt! *haṃ*.

(Part 5 Knowledge of Vajraguhya Seals)

Now knowledge of the Vajraguhya seals should be taught.

"To concentrate on Satvavajrā in the heart of one's own body one ought to surround the entire world, truly observing with thunderbolt gazing (1). To concentrate on Ratnavajrā in the heart of one's own body one should subdue all, truly observing with brilliant gazing (2). To concentrate on Dharmavajrā in the heart of one's own body he should destroy the entire world, truly observing with wrathful gazing (3). To concentrate on Karmavajrā in the heart of one's own body one ought to protect this entire world, truly observing with benevolent gazing (4)."

Now these are the mantras of the seals of Vajraguhya knowledge: (1) Pledge of the thunderbolt secret! aḥ; (2) Pledge of the thunderbolt secret! hoḥ; (3) Pledge of the thunderbolt secret! hūṃ; Pledge of the thunderbolt secret! haṃ (4).

(Section 5 Binding of the Vajraguhya Seals)

Now the tying of the Vajraguhya great seals should be taught.

"The great secrets are explained as arising from the thunderbolt añjali. The tying of these great seals shall be explained summarily.

Both of the thumbs are revolved (1) and the tops of the index fingers are extended (2). The uppermost joint of the parallel middle fingers is known as the Vajradhātu Goddess(3). She too is the middle thunderbolt, the gem formed with both middle fingers (4). The lotus with the middle, ring and little fingers has the fingers of the hand extended (5).

(Form) the foremost thunderbolt (1) and the best of two thunderbolts (2); she has both thumbs grasped (3), the well done (4) and the best jewel (5); she is the best of gems with the hand blazing (6); the jem of the parallel ring and small fingers (7) and she too is revolved (8); all tips are well extended (9) and the parallel thumbs stand up inside (10); the essence with the fingers extended (11) and she too is extended outward from the mouth (12); the thumb thunderbolt is concealed (13) and the parallel index fingers stand up inside (14); both thumbs are opened (15) and then she becomes a thunderbolt inside (16).

(A) The thunderbolt secrets are also produced from these thunderbolt bonds; the law secrets also by the signs visualized in the space between both hands and action is indicated by the signs standin the middle of the action secrets.

(B) Now, also, I will briefly explain the law seals: āḥ jjaḥ haḥ saḥ oṃ aṃ traṃ haḥ hrīḥ dhaṃ maṃ raṃ kaṃ haṃ hūṃ vaṃ.

(C) The action seals should be formed dividing the secret seals and up to the chief of symbols they are divided just so.

As numbered, the seals of the five Buddhas and sixteen Vajrasattvas are first outlined. According to Śākyamitra the seals of the eight pūjās and four guardian deities are the same as the pledge seals of the Vajradhātu Mahā-maṇḍala. After the sixteen Vajrasattvas the pledge seals (A), law seals (B) and action seals (C) are outlined.

According to Ānandagarbha the phrase "both of the thumbs are revolved" (1) means the fingers of both hands are crossed together. "The tips of the middle fingers are extended" (2) is interpreted to

mean they touch the uppermost joints of the backs of the middle fingers. Śākyamitra says the middle joints are touched. Regarding the sixteen Vajrasattvas, Ānandagarbha and Śākyamitra say the phrase "the best of two thunderbolts" (2) means both index fingers are bent into hooks. They also say the phrase "the essence with the fingers extended" (11) means one forms a thunderbolt añjali and then this is opened a little giving the form of a wheel.[1]

(Section 6 Various Evocation Procedures)

(Part 1 General evocation procedure)

Now the evocation procedure of these is described. "Saying 'You are the pledge' and binding yourself, wishes, desires and pleasures themselves are fulfilled. One or more of these certainly can be formed but not at all times. When doing a secret or great affair the wise is joined, in that these dwell in all beings, are resolute wives and self-existing. Among the accomplished the firmly impassioned ought not abandon their own husband."

(Part 2 Binding of all Seals)

Now the formation of the bonds, etc. of all these mudrās is explained. Oneself or another produces the thunderbolt entering. One should bind or cause to bind with this mantra: Thunderbolt! hūṃ Bind!

(Part 3 Untying of the Seals)

Now untying is explained. Whatever seals are made briefly, in every case, one should untie these with this mantra: Oṃ Thunder-

---

[1]All commentary after H. pp. 239-43.

bolt! muḥ.

(Part 4 Strengthening of the Seals)

Now strengthening is explained. Strengthening the gem thunderbolt, it is untied from the heart to the head. One should bind the armour with the two index fingers and with this mantra: Oṃ Oh hard, thunderbolt armour! dhṛṭ.

(Part 5 Pledge of the Bond)

Now the pledge of the bond is explained. According to the place which is untied, it is made firm with armour. All should be untied with the palm and this mantra: Oṃ Palm of the secret pledge! saḥ.

(Part 6 Vajrasattva)

Vajrasattva mutters at will in making all maṇḍalas. One should practice in this seal[1] and be the supreme doer of every success.

The description of the rite of the Vajraguhya Vajramaṇḍala from the King of great practices, the Mahāyāna realization of all Tathāgatas, is completed.

(Chapter 3

Description of the rite of the Vajrajñāna Dharma-maṇḍala)

(Section 1, Part 1: Samādhi of the Supreme Maṇḍala Lord: Five Buddhas)

Then the Bhagavat also entered the samādhi known as the maṇḍala

---

[1]Śākyamitra interprets this to mean in this secret maṇḍala, H. p. 248, ft. nt. *1).

empowerment of the subtle, thunderbolt knowledge, seal pledge of all Tathāgatas and spoke this, the principal of his own vidyās: Oṃ Pledge of subtle thunderbolt knowledge! hūṃ.

Then Akṣobhya Tathāgata entered the samādhi known as the maṇḍala empowerment of Vajrasattva's subtle knowledge pledge of all Tathāgatas and spoke this, the principal of his own vidyās: Oṃ Pledge of Vajrasattva's subtle knowledge! hūṃ.

Then Ratnasaṃbhava Tathāgata entered the samādhi known as the maṇḍala empowerment of Vajraratna's subtle knowledge pledge of all Tathāgatas and spoke this, the principal of his own vidyās: Oṃ Pledge of Vajraratna's subtle knowledge! hūṃ.

Then Amitāyus Tathāgata entered the samādhi known as the maṇḍala empowerment of Vajradharma's subtle knowledge pledge of all Tathāgatas and spoke this, the principal of his own vidyās: Oṃ Pledge of Vajradharma's subtle knowledge! hūṃ.

Then Amoghasiddhi Tathāgata entered the samādhi known as the maṇḍala empowerment of Vajrakarma's subtle knowledge pledge of all Tathāgatas and spoke this, the principal of his own vidyās: Oṃ Pledge of Vajrakarma's subtle knowledge! hūṃ.

(Part 2 Subtle Knowledge Thunderbolt)

Then the Bhagavat Vairocana entered the samādhi known as the subtle knowledge thunderbolt of all Tathāgatas. And just then, immediately upon entering, the Bhagavat issued from the hearts of all Tathāgatas thunderbolt rays of subtle knowledge. Illuminating the whole world they strengthened the attainment of the subtle knowledge, thunderbolt samādhi of all Tathāgatas of all living beings. Further-

more, a single body arose forming a thunderbolt body of samādhi knowledge, a super supporting single body, the Tathāgata knowledge, which entered the heart of the Bhagavat Vairocana.

Then Vajrapāṇi, appearing from the knowledge hearts of all Tathāgatas, uttered this great pledge thunderbolt of subtle knowledge of all Tathāgatas: Subtle knowledge!

No sooner had he spoken then Vajrapāṇi issued from the hearts of all Tathāgatas. For the sake of empowering himself the thunderbolt image of subtle knowledge of all Tathāgatas, he stood at the tip of the noses of all Tathāgatas and was made to extol this udāna:

"Ah! I am the great subtle thunderbolt of all Buddhas, in that, because of being great, however minute, he can diffuse even the three worlds."

According to Padmavajra the term subtle (knowledge) thunderbolt refers to the breath meditation practiced in the rites of this assembly. As Buddhaguhya explains, after the devotee has attained one-pointedness of mind through concentration on the breath with the tongue on the roof of the mouth one visualizes a small five-pronged thunderbolt at the tip of the nose at both nostrils. The connection of the breath and the small thunderbolt is very subtle (sukṣma). As one concentrates on the breath circulating, filling both nostrils of the nose, one is to visualize the small thunderbolt sitting still in the nose. By identifying with this thunderbolt (a symbol of the mind of enlightenment) one experiences the union of the acts of the body and mind and a pleasant tactile sensation. Hereby one's mind enters completely into samādhi. By this meditation

both the mind and body are purified.[1]

(Part 3 Samādhi Knowledge of all the Tathāgatas)

Then, having said this, the Bhagavat Vajrapāṇi Mahā-bodhisattva, by penetrating the sign[2] of the very subtle thunderbolt knowledge, diffused widely from the tips of the noses of all Tathāgatas. Diffusing from the bodies of all the Tathāgatas, by means of pervading the entire Dharmadhātu with the signs of the very subtle thunderbolt knowledge he diffused widely. He was ready for his own empowerment of the thunderbolt image of knowledge of all Tathāgatas who penetrated the entire space realm.

Then, in just a moment, in the middle of the knowledge thunderbolt of all the Tathāgatas, and based on the thunderbolt knowledge, he entered and dwelled in the samādhi known as the thunderbolt empowerment of the subtle knowledge of all the Tathāgatas.

Thereupon, from the knowledge thunderbolt of all the Tathāgatas, there issued the mantra of samādhi knowledge of all the Tathāgatas: Thunderbolt nave Tathāgata! hūṃ.

(Part 4 Samādhis of the Sixteen Vajrasattvas)

When that had appeared the Bhagavat Vajrapāṇi again, by means of the entrance of the subtle knowledge, entered the bodies of all Tathāgatas. Generating thunderbolt images he abided in the heart. Then from these Satvavajras of all the Tathāgatas there appeared

---

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, VI," Mikkyōgaku, No. 12, 1975, pp. 41-45.

[2]Both Ānandagarbha and Śākyamitra describe this sign as a snow-white thunderbolt. H. p. 254, ft. nt. *2). This has five tips and is a sign of one's insight being manifested.

this fourfold set of mantras of great knowledge: 1) Oh thunderbolt nature!; 2) Oh thunderbolt hook of the heart!; 3) Stand up, oh thunderbolt of desire! Enter the heart!; 4) Oh thunderbolt joy!

The great samādhis of all the Tathāgatas are: 1) the knowledge seal of Vajrasattva; 2) the knowledge seal of equal empowerment of all the Tathāgatas; 3) the knowledge seal of desire of all the Tathāgatas and 4) the knowledge seal of great joy.[1]

Then Vajrapāṇi, the heart of all Tathāgatas, again, by means of the entrance of the subtle knowledge, entered his own heart. For the sake of empowering the thunderbolt image himself he abided in the heart. Then from the thunderbolt form there appeared this fourfold set of mantras: 5) Oh thunderbolt gem nature!; 6) Oh thunderbolt sun of the heart! 7) Stand up, oh thunderbolt banner top! vaṃ; 8) Oh thunderbolt laugh of the heart!

The gem samādhis of all the Tathāgatas are: 5) the knowledge seal of the thunderbolt consecration of all the Tathāgatas; 6) the knowledge seal of the maṇḍala adornment of great light; 7) the desire fulfilling knowledge seal of all the Tathāgatas; 8) the knowledge seal of great laughter of all the Tathāgatas.

Then Vajrapāṇi again, by means of the entrance of subtle thunderbolt knowledge, entered his own heart, a thunderbolt heart. He was ready for empowering himself the thunderbolt image. Then from the thunderbolt image there issued this fourfold set of mantras: 9) Oh thunderbolt lotus nature! 10) Oh thunderbolt sword of the heart! 11) Stand up, oh thunderbolt wheel! Enter the heart!; 12) Oh heart

---

[1]The names of the sixteen Vajrasattvas referred to as knowledge seals are translated in the following.

of thunderbolt tongue tip!

The law samādhis of all Tathāgatas are: 9) the knowledge seal of equality of all natures; 10) the knowledge seal of insight of all the Tathāgatas; 11) the knowledge seal of the great wheel entering; 12) the pure knowledge seal of law speech of all the Tathāgatas.

Then Vajrapāṇi again, because of the thunderbolt of his own heart's thunderbolt heart, and by means of the entrance of a very subtle knowledge, entered that thunderbolt heart. Then he was ready for the empowerment of the subtle thunderbolt image himself. From the subtle thunderbolt image there issued this fourfold set of mantras: 13) Oh all thunderbolt natures!; 14) Oh thunderbolt armour of the heart!; 15) Stand up, oh heart of thunderbolt yakṣa!; 16) Oh heart of thunderbolt fist!

The action samādhis of all the Tathāgatas are: 13) the knowledge seal of all acts of all Tathāgatas; 14) the knowledge seal of invincible heroism; 15) the knowledge seal of maṇḍala destruction of all demons; 16) the knowledge seal of the bonds of all Tathāgatas."

The samādhis of action of all the Tathāgatas.

(Part 5 Appearance of the sixteen Vajrasattvas)

"Then the Bhagavat Vajrapāṇi again, by means of the diffusion of the sign of the very subtle knowledge, emerged from the bodies of all the Tathāgatas. The body of Vajrapāṇi Mahā-bodhisattva appeared and again the forms of the Mahā-bodhisattvas like Vajrasattva arose. Their own signs rested in their hearts. By means of the entering of the Vajradhātu Mahā-maṇḍala they entered the moon circles and the samādhis of their own minds were accomplished and firm."

(Section 2 Duties of the Ācārya)

Then Vajrapāṇi again, for the sake of the perfection of the samādhi, knowledge and superknowledge of every Tathāgata, explained this maṇḍala of thunderbolt subtle knowledge:

"Now I will explain the supreme law maṇḍala. Like the Vajradhātu it is known as the 'thunderbolt subtle.' By means of the Mahā-maṇḍala one should enter the great beings. One should draw a Buddha in the middle of a thunderbolt in the Buddha maṇḍalas. The great beings, their own mudrās and hearts are drawn in like manner; then there are the samādhi seats and both hands in thunderbolt bonds."

(Section 3 Way of Entering the Maṇḍala)

Now here is a description of the rites of hooking, etc. in the thunderbolt subtle law maṇḍala. By way of the Mahā-maṇḍala a description of the rites of entering, etc. is given and the knowledge sign is given with both hands.

(Section 4 Part 1 Knowledge of four magical powers)

Knowledge of the great seal of practice of one's own mind should be taught.

"Having come forth from the tongue and palate it should be visualized on the tip of the nose. From feeling the pleasure of the subtle thunderbolt one should experience a composed mind (1). When one has produced the sign of the pleasant feeling of the subtle thunderbolt one should have that sign diffused; one ought to diffuse that mind everywhere (2). Because it pervades at will one can expand the mind to the three worlds as well. Then, again, one ought to contract

that until it has returned to the tip of the nose (3). Then, offering that a little, one should experience excellent composure. And that should strengthen completely the accomplishment of the samādhi knowledge (4). Here are these mantras: 1) Oh subtle thunderbolt!; 2) Expand thunderbolt!; 3) Contract thunderbolt!; 4) Oh thunderbolt, be firm and stand up!

According to Buddhaguhya these short dhāraṇīs are to be intoned silently in the mind. Ānandagarbha says that when one can visualize the thunderbolt at the tip of the nose in two months time and when one sees it there almost every day then the practitioner will feel over the entire body a pleasing sensation. By the power of this visualization the practitioner can expand his body (i.e., now the thunderbolt) to encompass the three worlds. Padmavajra says the last visualization enables the practitioner to perfect all accomplishments.[1]

(Part 2 Four Immeasurables)

"One should have impartial friendliness towards any living being and great firmness, and by means of thought pervasion, one ought to diffuse this among all living beings (1). By means of the pervasion of friendliness one has compassion for anyone. Intent upon the benefits of all living beings one can truly expand activity, (2) have a nature illuminating all, a fundamental purity and equality with the sky. Whether there is heresy or the teaching, by imagining a diffusion one is happy (3). Those known as wicked-like are not

---

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, VI," Mikkyōgaku, No. 12, 1975, pp. 50-54.

vessels for the Buddha enlightenment. Yet, for the goal of the enlightenment of these, one should practice great equanimity (4)." Here are these mantras: 1) Oh great friendliness, expand!; 2) Oh great compassion, expand!; 3) All purity and joy, expand!; 4) Enlighten all living beings!

(Part 3 Knowledge of Mindfulness)

Now knowledge of the mindfulness of all Tathāgatas should be taught.

"Whether in space or another place one should be united with the subtle thunderbolt. Whether standing or sitting one should visualize a thunderbolt form (1). Just so in all places one should be united with the subtle thunderbolt. One should visualize the heart-thunderbolt Bodhisattva and be very composed (2). Properly and in regular order one should visualize in all places the great from of Vajrapāṇi by means of the subtle thunderbolt (3). One should visualize everywhere properly and in regular order a Buddha form endowed with the choicest of all forms and by very composed (4)." Here are these mantras: 1) Oh thunderbolt, be armour!; 2) Oh great Bodhisattva, enter!; 3) Oh Vajrapāṇi! Manifest your own form!; 4) Buddha mindfulness! Enter!

(Part 4 Moon Visualization)

"One should visualize oneself by means of the subtle thunderbolt, visualizing oneself as one's own moon form of the mind of enlightenment (1). One should visualize oneself in the middle of a moon circle, visualizing oneself as one's own thunderbolt form of Satvavajra (2). One should visualize oneself in accord with the subtle thunderbolt rite, visualizing oneself as a Satvavajra's

heart of a Vajrasattva[1] (3). One should visualize oneself endowed with the choicest of all forms, visualizing oneself as one's own Buddha form of a Buddha enlightened (4)." Here are these mantras: 1) Oh Samantabhadra, enter!; 2) Oh Satvavajra, enter!; 3) Oh samādhi knowledge of Vajrasattva, enter!; 4) I am a Tathāgata.

(Part 5 Secret Sign of the Essence of all the Tathāgatas)

Now knowledge of the secret signs of the essence of all the Tathāgatas should be taught.

"Say once the thunderbolt words 'I am the equal of the Tathāgata.' Through the union of the two powers[2] he should gratify all living beings (1). Say once the thunderbolt words 'I am the equal of the great thunderbolt.' Through union of the two powers one should permanently attract the world (2). Say once the thunderbolt words 'I am the equal of the thunderbolt nature.' Through union of the two powers he should destroy the entire world (3). Say once the thunderbolt words 'I am the equal of the universal thunderbolt.' Through union of the two powers he should accomplish all actions (4)."

(Part 6 Knowledge of the Samādhi Seal of the Knowledge thunderbolt empowerment)

Now knowledge of the sign of the samādhi seal of the knowledge thunderbolt empowerment of all the Tathāgatas should be taught.

---

[1]Ānandagarbha says 'Satvavajra's heart' means the five-pronged thunderbolt one should visualize until firm in the moon disc in one's own chest. See H. p. 268, ft. nt. *2).

[2]Ānandagarbha says the 'two powers' are the practitioner and the Buddha. Also, as mantras, the phrases to be recited should be prefaced with the word Oṃ. See H. p. 270, ft. nts. *1) and *4).

"By means of the subtle thunderbolt one should visualize oneself in the middle of a thunderbolt as your own Buddha form and so one should attain Buddhahood."

(Section 5 Four Types of Seal Knowledge)
(Part 1 Seal Knowledge of Vajrasattva's Samādhi)

Now the seal knowledge of Vajrasattva's samādhi should be taught.

"Visualizing Vajrasattva, etc., who grant their own accomplishments, the host of thunderbolts, etc. is in the heart in accord with the subtle thunderbolt rite."

(Part 2 Seal Knowledge of Samādhi Symbols)

Now the seal knowledge of the samādhi symbols of all Tathāgata families should be taught.

"The thunderbolt bonds arisen are said to be sixteen. The chief of samādhi symbols shall be explained as the bond of these.

Sitting on the ground with legs crossed, the palms are turned upwards (1) and likewise are bent around (2) and bent out (3) and are on the heart; the fourth is in the circle of Vajrasattva, etc. (4); placed on the forehead (5) and on the back of the head (6); on the shoulder (7); are a smile cast (8) and mouth bearer (9) and sword on the heart (10) and a heart expanding (11); placed on the mouth (12); placed on the crown of the head (13), on the chest (14), on the face (15) and likewise on the index finger (16).

Numbers (1) - (16) correspond to the mudrās of the sixteen Vajrasattvas. Ānandagarbha says the initial word 'samādhi' (of Part 2) means the Law maṇḍala. Also, he says Vajrarāja's mudrā (2)

is twisted to the right while Vajrarāga's mudrā (3) is turned to the left.(H. pp. 272-3).

(Part 3 Law Seals)

Now the supreme law seals should be taught summarily: 1) ṭakki; 2) gra gra; 3) maṭaḥ; 4) agra; 5) traṃ traṃ; 6) aṃ aṃ; 7) caṃ caṃ; 8) tṛṭaḥ; 9) dhṛṭaḥ; 10) bhṛṭaḥ; 11) kraśaḥ; 12) ha haḥ; 13) va va; 14) vaṃ vaṃ; 15) phaṭaḥ; 16) gra saḥ.

(Part 4 Actions Seals)

Now the highest of the law acts, the subtle thunderbolt, should be taught. "Dividing into two the pledge, one should display the knowledge fist."

The description of the rite of the Vajrajñāna Dharma-maṇḍala, from the King of great Practices, the Mahāyāna realization of all Tathāgatas, is completed.

(Chapter 4
Description of the Rite of the
Vajrakārya Karma-maṇḍala)

(Section 1 Samādhi of the Supreme Maṇḍala Lord
Part 1 Five Buddhas)

Then the Bhagavat also entered the samādhi known as the thunderbolt empowerment of the widely pervading action pledge of the supreme offering rite of all Tathāgatas and spoke this, the greatest of his own vidyās: Oṃ Oh pervading pledge of the supreme offering of the Vajradhātu of all Tathāgatas! hūṃ.

Then Akṣobhya Tathāgata entered the samādhi known as the thunderbolt empowerment of the widely pervading action pledge of the supreme offering rite of Vajrasattva of all Tathāgatas and spoke this, the

greatest of his own vidyās: Oṃ Oh pervading pledge of the supreme offering of Vajrasattva of all Tathāgatas! hūṃ.

Then Ratnasaṃbhava Tathāgata entered the samādhi known as the thunderbolt empowerment of the widely pervading action pledge of the supreme offering rite of Vajraratna of all Tathāgatas and spoke this, the greatest of his own vidyās: Oṃ Oh pervading pledge of the supreme offering of Vajraratna of all Tathāgatas! hūṃ.

Then Amitāyus Tathāgata entered the samādhi known as the thunderbolt empowerment of the widely pervading action pledge of the supreme offering rite of Vajradharma of all Tathāgatas and spoke this, the greatest of his own vidyās: Oṃ Oh pervading pledge of the supreme offering of Vajradharma of all Tathāgatas! hūṃ.

Then Amoghasiddhi Tathāgata entered the samādhi known as the thunderbolt empowerment of the widely pervading action pledge of the supreme offering rite of Vajrakarma of all Tathāgatas and spoke this, the greatest of his own vidyās: Oṃ Oh pervading pledge of the supreme offering of Vajrakarma of all Tathāgatas! hūṃ.

(Part 2 Appearance of all the Pūjās)

Then the Bhagavat Vairocana also entered the samādhi known as the thunderbolt of the pervading action pledge of the extensive, entire Dharmadhātu of the offering rite of all Tathāgatas. And then, just as soon as entering, the Bhagavat Vajradhara himself issued from the hearts of all Tathāgatas and there arose the goddesses who are the extension of the entire Dharmadhātu, the assembly of the entire realm of space and the extensive cloud ocean of the expanded rite of all kinds of worship. Having appeared, in the assembly maṇḍalas of

all Tathāgatas of the spreading cloud ocean of all worlds there was made to appear and was established the arising of the supreme, great mind of enlightenment of all Tathāgatas; the bliss of the families of all Tathāgatas; the production of the acts of Samantabhadra; the going over towards the great seat of enlightenment; the overpowering of all demons; the equal realization of the enlightenment of all Tathāgatas; the arising of the great maṇḍalas of all Tathāgatas; the conquest of all three worlds; the turning of the wheel of the true teaching; acts of benefit of the entire world of living beings without exception, etc., and miracles and powers of all Buddhas.

And these goddesses of the cloud ocean of worship, with hands joined and occupied with their own mudrās, worshipped all the Tathāgatas according to the precepts. By means of the Vajradhātu Mahā-maṇḍala they resided in moon circles, arose and were made to extol this udāna: "Ah! I am the Buddha offering, performing every offering, in that, all Buddhas accomplish Buddhahood and greatness."

(Part 3 Sixteen Pūjās)

Then Vajrapāṇi also spoke about the action maṇḍala known as the thunderbolt act and the details of the action rite of offering, etc., of all Tathāgatas.

(1) Oṃ Oh pervading action thunderbolt of the offering presenting the universal nature of all Tathāgatas! aḥ;

(2) Oṃ Oh pervading chief of action of the offering presenting the universal nature of all Tathāgatas! jjaḥ;

(3) Oṃ Oh pervading action arrow of bliss offering presenting

the universal nature of all Tathāgatas! hūṃ hoḥ;

(4) Oṃ Oh pervading action joy of the well-done offering presenting the universal nature of all Tathāgatas! aḥ.

The great offerings of all Tathāgatas are:[1] (1) The extreme pleasure of all Tathāgatas; (2) the attraction of all Tathāgatas; (3) the supreme bliss of all Tathāgatas; (4) the contentment of all Tathāgatas.

(5) Oṃ Homage to the gems of the body consecration of all Tathāgatas! Thunderbolt gem! oṃ;

(6) Oṃ Homage to the suns of all Tathāgatas! Oh thunderbolt pointed flame! hriḥ;

(7) Oṃ Homage to the banner tops with wish-fulfilling gem satisfying the desires of all Tathāgatas! Oh thunderbolt banner top! traṃ;

(8) Oṃ Homage to the hands of great delight and joy of all Tathāgatas! Oh thunderbolt laughter! haḥ.

The consecration offerings of all Tathāgatas are: (5) Great sovereign; (6) Great light; (7) Rain of great jewels and (8) Pleasure of great joy.

(9) Oṃ I praise with the samādhis of the thunderbolt essence of all Tathāgatas. Oh foremost of great natures! hrīḥ;

(10) Oṃ I praise with the accomplishments of insight perfection of all Tathāgatas. Oh great servant of sound! dhaṃ;

(11) Oṃ I praise by investigating all sūtras and turning the wheels of attraction of all Tathāgatas. Every maṇḍala! hūṃ;

---

[1]The names of the following feminine deities will be translated.

(12) Oṃ I praise singing by singing together with the Buddhas and talking together with all Tathāgatas. Oh thunderbolt speech! vaṃ.

The nature offerings of all Tathāgatas are: (9) Song of great knowledge; (10) Servant of great sound; (11) Entering of every maṇḍala; (12) Mantra performer.

(13) Oṃ Oh act of pervading offering of the incense cloud of all Tathāgatas! Perform! Perform!

(14) Oṃ Oh act of pervading offering of the multitude of flowers of all Tathāgatas! Scatter! Scatter!

(15) Oṃ Oh act of pervading offering of the flames of the worlds of all Tathāgatas! Rise! Rise!

(16) Oṃ Oh act of pervading offering of the ocean of perfume of all Tathāgatas! Come! Come!

The action offerings of all Tathāgatas are: (13) Possesser of being; (14) Possesser of the limb of great enlightenment; (15) Possesser of eyes; (16) Possesser of perfume.[1]

(Section 2 Duties of the Ācārya)

Now here is the action maṇḍala of thunderbolt action producing every Tathāgata offering without exception. "Now I will explain the supreme action maṇḍala. Like the Vajradhātu, it is known as 'thunderbolt action.' By means of the Mahā-maṇḍala one should enter the Buddha forms. By means of Vajrasattva, etc. the deities with mudrās

[1]Although the following eight pūjās and four guardian deities are not explained, Ānandagarbha says these are same as those of the Dhāraṇī maṇḍala; H. p. 286.

should be drawn."

(Section 3 Way of Entering the Maṇḍala)

Now here is a description of the rite of entering, etc., the action maṇḍala of thunderbolt action. "First of all, one should go in by using the Vajradhātu entering. Having entered one should say this: 'This is the offering pledge of all Tathāgatas, in that, day by day these sixteen offerings are made according to ability.' Now remove the face cloth and show the action maṇḍala. One can show all signs with both hands. Then he worships with all Tathāgatas, how much more with other statements!"

(Section 4 Knowledge of Magical Power)
(Part 1 Knowledge of Offering seals
Producing Enlightenment)

Now knowledge of the offering seals producing the great mind of enlightenment should be taught.

"From firmly producing the mind of enlightenment one thinks 'I am a Buddha.' Worshipping oneself with pleasure one can obtain Buddha happiness (1). From firmly producing the mind of enlightenment one thinks 'I am a Buddha.' By worshipping oneself with offerings of garlands one consecrates (2). From firmly producing the mind of enlightenment one thinks 'I am a Buddha.' By worshipping oneself with offerings of joy and song he can gratify (3). From firmly producing the mind of enlightenment one thinks 'I am a Buddha.' Dancing and worshipping oneself he is worshipped by even the Buddhas (4)."

Here are these mantras: (1) I am a Buddha myself; (2) I consecrate a Buddha; (3) I perform Buddha praise; (4) I perform Buddha worship.

(Part 2 Knowledge of the Offering Seals of Every Buddha)

Now knowledge of the seals of offering of every Buddha should be taught.

"Prostrating by means of the supreme body, speech and mind thunderbolt, so worshipping every Buddha, one surely should be respectfully greeted (1). Worshipping with sympathetic joy which originates in the body, speech and mind thunderbolt and the great merits of all Buddhas, one should quickly attain Buddhahood oneself (2). One worships reflecting 'I am worshipping all Buddhas with every offering by the offering of myself as the divine body, speech and mind thunderbolt (3). By worship of the maturation of the accumulation of all merits as the body, speech and mind thunderbolt one should become the equal of all Buddhas (4)."

Here are these mantras: (1) I prostrate; (2) Sympathetic joy!; (3) Buddha worship!; (4) Maturation!

(Part 3 Knowledge of the Seals of Nature Offering)

Now knowledge of the seals of nature offering should be taught.

"By nature illuminating, the natures are very pure and self-existent. By this nature the worshipper should obtain pleasure and happiness (1). The letter A, in the aggregate of all natures, is called the entrance and by the seal of this nature he severs all suffering (2). The cause, here, of all these natures, in fact, is the Tathāgata. Worshipping by the offering of the wheel of the true teaching one should become a possessor of the teaching (3). Self-existent, all natures are said to be like echoes. Worshipping by

by the offering of this nature one can attain the state of sound (4)."

Here are these mantras: (1) Completely pure!; (2) Samantabhadra!; (3) Wheel of the Law!; (4) Free from falsehoods!

(Part 4 Knowledge of the Seals of Samādhi Offering)

Now knowledge of the seals of samādhi offering should be taught.

"Visualizing one's own infinitesimal thunderbolt forms in body, speech and mind thunderbolts, at once one can become a thunderbolt oneself (1). Visualizing one's own, infinitesimal universal Buddhas in body, speech and mind thunderbolts, at once one can become a Dharmakāya (2). Visualizing one's own infinitesimal Vajrasattvas in body, speech and mind thunderbolts one can become the equal of Vajrasattva (3). Visualizing one's own infinitesimal Buddha forms in body, speech and mind thunderbolts one can attain Buddhahood (4)."

Here are these mantras: (1) Vajrakāya!; (2) Dharmakāya!; (3) Satvakāya!; (4) Buddhakāya!

(Part 5 Knowledge of the Seals of Secret Offering)

Now knowledge of the seal of the secret offering should be taught.

"Presenting the pleasure offerings of the self-existent ones embracing all bodies at once he should become like Vajrasattva (1). Presenting the pleasures of the Buddhas of firm sexual union and holding the hair one should become like Vajraratna (2). Presenting the foremost pleasures of the Buddhas of strong affection, de-

votion to pleasure and being kissed one should become like Vajradharma (3). Presenting everywhere in worship the pleasures of the divine faculties and of being absorbed in the attainments one should become like Vajrakarma (4)."

Here are these mantras: (1) Joy thunderbolt!' (2) Passion thunderbolt!; (3) Affection thunderbolt!; (4) Love thunderbolt!

(Section 5 Four Seals)

(Part 1 Knowledge of the Great Seals of Offering)

Now knowledge of the great seals of all Tathāgata's acts of offering should be taught. "By reason of the heart, sides, back and likewise the forehead, etc., one has a face, ears, head, back, crown of the head, shoulder, mouth and hips."[1]

(Part 2 Knowledge of the Pledge Seals of Offering)

Now knowledge of the pledge seals of all Tathāgata's acts of offering should be taught. "Strengthening the thunderbolt bond one is united with the Mahā-mudrā. By means of the initial positioning on the heart one is made immovable and should worship the conquerors."

(Part 3 Knowledge of the Law Seals of Offering)

Now knowledge of the law seals of all Tathāgata's acts of offering should be taught. "Oṃ, gryaḥ, yyaḥ, sā, tri, raṃ, haṃ, naḥ, khaṃ, saṃ, hūṃ, hi, śa, do, śiḥ, saṃ."

---

[1]Details of the mudrās are given by Ānandagarbha in the Derge edition, p. 216ab and the Peking edition, pp. 245b-46a; See H. p. 297.

(Part 4 Action Seals)

In summary, the action seals are action seals divided.

(Chapter 5 (A) Four Seal Maṇḍala)
(Section 1 Samādhi of the Supreme Maṇḍala Lord)

Then the Bhagavat Vairocana Tathāgata, by the empowerment of all Tathāgatas, manifested every Tathāgata's family. For the sake of gathering every success of this explanation of the rite of great practice of every Tathāgata's family he spoke this seal mantra of all Tathāgatas: Oṃ Fist of all Tathāgatas! vaṃ.

Then Akṣobhya Tathāgata, by the empowerment of all Tathāgatas, manifested every Tathāgata's family. For the sake of gathering every success of this explanation of the rite of great practice of every Tathāgata's family he spoke this seal of all Tathāgatas: Oṃ Fist of Vajrasattva! aḥ.

Then Ratnasaṃbhava Tathāgata, by the empowerment of all Tathāgatas, manifested every Tathāgata's family. For the sake of gathering every success of this explanation of the rite of great practice of every Tathāgata's family he spoke this seal of all Tathāgatas: Oṃ Fist of Vajraratna! traṃ.

Then Amitāyus Tathāgata, by the empowerment of all Tathāgatas, manifested every Tathāgata's family. For the sake of gathering every success of this explanation of the rite of great practice of every Tathāgata's family he spoke this seal of all Tathāgatas: Oṃ Fist of Vajradharma! khaṃ.

Then Amoghasiddhi Tathāgata, by the empowerment of all Tathāgatas, manifested every Tathāgata's family. For the sake of gather-

ing every success of this explanation of the rite of great practice of every Tathāgata's family he spoke this seal of all Tathāgatas: Oṃ Fist of Vajrakarma! hāṃ.

Buddhaguhya says the Four seal maṇḍala is for those who do not want to or cannot perform the many rituals connected with the central assembly. By the abbreviated rites of this maṇḍala, however, one can achieve perfection.

Padmavajra says this maṇḍala is not to be shown to those able to perform the rites of the central assembly. Otherwise, they will not endeavor to perform the latter and ultimately deny themselves much merit and virtue. He interprets the above mantras as follows: Oṃ Fist of all Tathāgatas! vaṃ means all Tathāgatas assemble together as one. Oṃ Fist of Vajrasattva! aḥ is the mantra which embraces all members of the Thunderbolt family. Oṃ Fist of Vajraratna! traṃ is the mantra which embraces all members of the Gem family and the remaining two mantras likewise embrace all members of the Lotus and Action families.[1]

(Section 2 Duties of the Ācārya)

Then Vajrapāṇi Mahā-bodhisattva, by his own empowerment, manifested the family of all the Tathāgatas of the Bhagavat Vairocana Tathāgata. Gathering every success of this explanation of the rite of the great practice of the family of all the Tathāgatas he ex-

---

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, V," Mikkyōgaku, No. 11, 1974, pp. 53-55, 57.

plained this four seal maṇḍala known as the "thunderbolt accomplishment."

"Now I will explain the supreme seal maṇḍala. Like the Vajradhātu it is known as 'thunderbolt accomplishment.' The wise should have it put together by means of the Mahā-maṇḍala. First entering a Buddha form one should draw the fourfold set of seals. In the centers of the moon circles one should draw the thunderbolt seals, etc."[1]

(Section 3 Way of Entering the Maṇḍala)

"Furthermore, having given the explanation of the rites of attracting, etc., in the seal maṇḍala of thunderbolt accomplishment, in just such a way one enters and should say this:

'You are not to reveal this secret chapter to anyone. Why is this? There are people of wicked views, evil actions, lacking fortitude, devoid of application and ignorant of the various acts. Having so considered, because of their deficient fortitude, they are not to enter the great maṇḍalas of the families of all the Tathāgatas like the Vajradhātu, etc.

It is for their benefit, and up to the benefit of the salvation of all spheres of living beings without exception and the experience of all joy, pleasure and happiness, that this seal maṇḍala of thunderbolt accomplishment, which is the maṇḍala pledge of the family of all the Tathāgatas is consecrated as the sign of the supreme success of the thunderbolt of all Tathāgatas.

---

[1]Padmavajra says this maṇḍala is called 'thunderbolt accomplishment' because the principle mudrā of this assembly is the thunderbolt mudrā which encompasses all mudrās and all accomplishments; Ibid., p. 56.

You are never to break faith with the secrets of these pledge seals of the family of all the Tathāgatas lest you are born into the hells, animals or hungry ghosts, or meeting with misfortune, die an untimely death.'

So speaking and removing the face cloth one should reveal the maṇḍala."

(Section 4 Knowledge of Magical Powers)
(Part 1 Seal Pledge - Great Seal Knowledge)

Now the seal pledge of all Tathāgatas should be explained.

"One should form whichever seal of whichever great one. On account of one's own mantra one can cause that muttering to be successful by oneself. On account of this knowledge all seals of all these great ones are successful, like Vajrapāṇi's speech."

(Part 2 Secret of all Seals - Pledge Seal Knowledge)

Now the secret of all seals should be explained.

"Rendering one's own faculty it should be seized by forming the thunderbolt fist. Thereby, should one touch that seal, it will instantly subdue."

(Part 3 True Nature of all
Seals - Law Seal Knowledge)

Now the true nature of all seals should be taught. "One should form the knowledge seal in accord with the rite of the subtle thunderbolt. By means of this rite one can control the knowledge seals."

(Part 4 Action of all Seals)

Now the deeds of all seals should be taught. "Offering the joys of song, dance, drink, food, amusement, etc. to the Buddhas one

can control the action seal."

(Part 5 Knowledge of the Secret Seals)

Now knowledge of the secret seals accomplishing all maṇḍalas should be taught.

"Having formed an erect sign oneself one should sit down in an enclosed camp. For the purpose of empowering the sign and stupa (imagine) 'I am the Vajradhātu myself.' (A).[1] Strengthening the thunderbolt bond the middle fingers stand up like hooks. Because the tips of the small and index fingers stand up the pledge is the highest of pledges (B). By means of the subtle thunderbolt one can be very concentrated. One can control the maṇḍala, subtle thunderbolt and samādhi (C). Forming two of the thunderbolt seals one can hold firmly a thunderbolt between those two. The supreme maṇḍala of thunderbolt affairs (is formed) by binding the small and index fingers (D)."

(Section 5 Conclusion)

"Now the fourfold set of great seal bonds of Vajrasattva should be described exactly like the explanation of the rite of the Vajradhātu Mahā-maṇḍala.

Just like the four seal maṇḍala of thunderbolt accomplishement one ought to draw all maṇḍalas of Akṣobhya, etc. by means of the four seal maṇḍala.[2] By means of their own seals they confer every success.

---

[1]According to Ānandagarbha the sections marked A - D correspond to the secret seals of the Great, Symbolic, Law and Action maṇḍalas; See H. p. 307, top.

[2]According to Ānandagarbha Akṣobhya, etc. should be drawn on an elephant, horse, peacock and garuda; H. p. 308; Cf. T. 18, p. 227b.

Thus they confer every success on drawings on cloth, walls, space and all places. Beginning with the making of a maṇḍala, in whichever maṇḍala one enters there is success as one likes. Now whichever one makes in a day, in four days or sixteen days, even in making whichever of the five without interruption as one desires and pleases, all affairs are accomplished. All desires, all drinks, food, sport and pleasures are attained. In a year supreme success is foretold by the Bhagavat."

(B) Single Seal Maṇḍala)
(Section 1 Samādhi of the Supreme Maṇḍala Lord)

Then, furthermore, the Bhagavat Vairocana entered the samādhi known as the pledge thunderbolt of the supreme success of all Tathāgatas and issued from his own heart the hearts of all Tathāgatas known as the Mahāyāna realization of all Tathāgatas: Vajrasattva.

(Section 2 Duties of the Ācārya)

Then the Bhagavat Vajrapāṇi Mahā-bodhisattva explained this maṇḍala of the Mahāyāna realization for the sake of the salvation of all spheres of living beings without exception, for experiencing all joy and pleasure and happiness, up to, for every ultimate success of all Tathāgatas.

"Now I will explain the supreme, great maṇḍala. Like the Vajradhātu, it is known as Vajrasattva. One should draw the outer maṇḍala in accord with the Great Maṇḍala. One should enter Vajrasattva in the middle of the moon circle."

Padmavajra says for those unable to perform the rites of the

Four Seal Maṇḍala the rites of the Single Seal maṇḍala should be taught. Ānandagarbha says this maṇḍala unites all the accomplishments explained in Chapter One.[1]

(Section 3 Way of Entering the Maṇḍala)

Then, having properly made the hook entrance, etc., one can produce the knowledge of the accomplishments of all Tathāgatas. Now, first of all, one should say: "You must not talk to anyone who has not seen the symbol or who does not know these secrets, lest you encounter every calamity or die an untimely death by meeting with misfortune."

(Part 1 Knowledge of Magical Power)

Now the knowledge perfecting the highest success of Vajrasattva should be taught. "The full moon maṇḍala which is mounted is the great seal enclosure. Visualizing oneself as Vajrasattva himself one gains success quickly."

(Part 2)

Now knowledge of the secret pledge of all maṇḍalas should be taught. "In the three realms there is no other evil like absence of passion. Therefore, you should not practice indifference to sexual love." Oh great pledge! hana phaṭ. Now one should give thus the oath mantra. When explaining the rites of the maṇḍalas of all the Tathāgata's families one should give the pledge observance.

(Part 3)

---

[1]T. Kitamura, "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, V," Mikkyōgaku, No. 11, 1974, pp. 57-8.

Now the fourfold set of bonds of the Great seal, etc. of Vajrasattva should be taught.

"The accomplishments are just so. Thus on painted cloth, etc. and all figures every success is granted according to the desired rite. Such is the explanation of the rite of the Vajradhātu Mahāmaṇḍala."

(Conclusion)

Then all the Tathāgatas again formed an assembly. For the Bhagavat Vajrasattva, the great Vajrapāṇi, Lord of all Tathāgatas and the mind of enlightenment, they exclaimed "well-done" with this mantra of thunderbolt joy:

"Oṃ Well done to you Vajrasattva! Well done to you Vajraratna! Well done to you Vajradharma! Well done to you Vajrakarma! This is the well spoken, supreme Vajrayāna sūtra, the secret Mahāyāna compendium of all Tathāgatas. Known also as Vajrasattva, it is the supreme work of all accomplishments. The accomplished mind being purified truly one should attain Buddhahood with ease. By means of the Thunderbolt teaching there is happiness on account of the pleasures of all desires. Even here in this present life one can attain happiness and freedom from decay and death."

The King of Great Practices known as the Mahāyāna realization of all Tathāgatas, from the Compendium of Truth of all Tathagatas, is completed.

BIBLIOGRAPHY

This Bibliography is divided into three sections. Section A is a selected bibliography of the most important works in Japanese and Western languages related to Part 1 of the Tattvasaṃgraha. It does not include all works compiled by this writer related to the entire Tattvasaṃgraha (Parts 1 - 5). Listed below, however, are some works not previously mentioned which are relevant to this thesis and which were read. Section B is a list of the most important Japanese and Chinese commentaries and translations read for this thesis. Although not individually listed all works by Kūkai included in the Kōbō Daishi Chosaku Zenshū were referred to. Section C is a list of the Vajradhātu Recitation Manuals examined for this thesis.

A. Selected Bibliography

Banerjee, R. D., History of Orissa from the Earliest Times to the British Period, Vol. 1 (Delhi: Bharatiya Publishing House, 1980).

Bhattacharyya, Benoytosh, ed., Niṣpannayogāvalī of Mahāpaṇḍita Abhayā Karagupta, Gaekwad's Oriental Series, Vol. CIX (Baroda: Oriental Institute, 1949).

Bonji Daikan 梵字大鑑, edited by Shuchiin Daigaku Mikkyō Gakkai (Tōkyō: Meichofukyōkai, 1983).

Bukkyōgaku kankei Zasshironbun ruimokuroku 仏教学関係雑誌論文類目録, compiled by Bukkyōgaku kankei Zasshironbun ruimokuroku

henshu iinkai; Ryūkoku Daigaku Bukkyōgaku Kenkyūshitsuhen (2nd. ed.; Kyōto: Nagata Bunshōdōkan, 1973).

Chandra, Lokesh, *The Esoteric Iconography of Japanese Maṇḍalas*, Śata-Piṭaka Series, Indo-Asian Literatures, Vol. 92 (New Delhi, 1971).

Ibid., and Rani, Sharda, *Mudrās in Japan Symbolic Hand-postures in Japanese Mantrayāna or the esoteric Buddhism of the Shingon Denomination*, Śata-Piṭaka Series, Indo-Asian Literatures, Vol. 243 (New Delhi, 1978).

Chou Yi-liang, "Tantrism in China," *Harvard Journal of Asiatic Studies*, VIII, 1945, pp. 241-332.

Das, Biswarup, *The Bhaumakaras Buddhist Kings of Orissa and Their Times* (New Delhi: Oriental Publishers and Distributors, 1978).

Dayal, Har, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature* (Delhi: Motilal Banarsidass, 1970).

Demiéville, Paul, et. al., *Répertoire du Canon Bouddhique Sino-Japonais Édition de Taishō* (*Taishō Shinshū Daizōkyō*), *Fascicule Annexe du Hōbōgirin, Édition Révisée et Augmentée* (Tōkyō: Maison Franco-Japonaise, 1978).

Edgerton, Franklin, *Buddhist Hybrid Sanskrit Dictionary* (New Haven, 1953).

Eliot, Sir Charles, *Japanese Buddhism* (London: Edward and Arnold & Co., 1935).

Endo Yūjun 遠藤祐純, "*Kongōchōkyō* no Gosōseishinkan o megutte," 金剛頂経の五相成身観をめぐって, *Mikkyōgaku Kenkyū*, No. 7, 1975, pp. 42-56. (密教学研究)

Gachirin Kenryū 月輪賢隆, "Āspharaṇaka samachi ni tsuite," 阿娑頗那伽三摩地について, *Ryūkoku Daigaku Ronsō*, No. 302, 1932, pp. 212 (86) - 236 (111). (龍谷大学論叢)

Gard, Richard A., ed., *Buddhist Text Information*, No. 35 (Stony Brook, N.Y.: The Institute for Advanced Studies of World Religions, 1983).

Gonda Raifu 權田雷斧, *Ryōbu Mandara Tsuge* 両部曼荼羅通解, (Tōkyō: Heigo shuppansha, 1927).

Hakeda, Yoshito S., *The Awakening of Faith, attributed to Asvaghosha*

(New York and London: Columbia University Press, 1967).

______. Kūkai Major Works, translated with an account of his Life and a Study of his Thought (New York and London: Columbia University Press, 1972).

______. "Shingon Himitsu Yuga," 真言秘密瑜伽, Gendai Mikkyō Kōza, Vol. 4 現代密教講座 (Tōkyō: Daitō shuppansha, 1975), pp. 1 - 314.

Haruyama Takematsu 春山武松, "Chishō Daishi shōrai no Gobushinkan ni tsuite," 智證大師請來の五部心觀に就て, Tōyōbijutsu, No. 13, 1931, pp. 110-130. (東洋美術)

Hatta Yukio, 八田幸雄, Gobushinkan no Kenkyū 五部心觀の研究, (Kyōto: Hōzōkan: 1981).

______. "Kongōkaihō no Mondai," 金剛界法の問題, Mikkyō Bunka, No. 124, 1978, pp. 104-78. (密教文化)

______. "Mandara no Sekai," 曼荼羅の世界, Gendai Mikkyō Kōza, Vol. 5 現代密教講座 (Tōkyō: Daitō shuppansha, 1977), pp. 115-398.

Horiuchi Kanjin 堀内寛仁, "Daishi to Kongōchōkyō - Jikkanjō ni okeru Kongōchōkyō no inyō wa tada ikkai ka," 大師と金剛頂経ー十巻章における金剛頂経の引用は唯一回か, Mikkyō Bunka, No. 109, 1974, pp. 1 - 10.

______. "Hyakuhachi Beisan no Chūshakutekai Kenkyū, I," 百八名讃の註釈的研究 (一), Mikkyō Bunka, No. 112, 1975, pp. 96-80; "II," Mikkyō Bunka, No. 113, 1976, pp. 95-54; "III," Mikkyō Bunka, No. 114, pp. 112-146

______. "Kōbō Daishi to Kongōchōkyō - toku ni Fuhōden no Dainichi Nyorai ni tsuite," 弘法大師と金剛頂経ー特に付法伝の大日如来について, Mikkyōgaku Kaihō, No. 13, 1974, pp. 36-46. (会報)

______. "Kongōchōkyō no Betsujo ni tsuite," 金剛頂経の別序について, Indogaku Bukkyōgaku Kenkyū, Vol. 15, 1966, pp. 44-49.

______. Kongōchōkyō no Sessō 金剛頂経の説相 (Kōyasan Daigaku Daishi Kyōkai Honbu, 1976).

______. "Kongōkai sanjūshichison no sonmei ni tsuite," 金剛界三十七尊の尊名について, Mikkyō Bunka, Nos. 69/70, 1964, pp. 152-58.

______. "Sanjūshichison shusseidan no yonshu Kanjō ni tsuite," 三十七尊出生段の四種灌頂について, Okuda Jio Sensei Kiju Kinen

Bukkyō Shisō Ronshū 奥田慈應先生喜寿記念仏教思想論集 (Kyōto: Heirakuji shoten, 1976), pp. 1017-1030.

_____. "Shichi - Shibutsu ni tsuite," 七-四仏について, Mikkyō Bunka, Vol. 144, 1983, pp. 40-63.

_____. "Shittan no Kongōchōkyō Bonpon ni tsuite Snellgrovehon (Hodge-shi Shashinhon) o miru," 悉曇の金剛頂経梵本について Snellgrove本 (Hodge氏写真本)をみる, Mikkyō Bunka, Vol. 106, 1973, pp. 96-68.

_____. Shoe Kongōchōkyō Bonpon Sarva-tathāgata-tattva-saṃgrahaṃ nāma Mahāyāna-sūtram, 2 Vols. 初會金剛頂経梵本(上,下), (Kōyasan Daigaku Mikkyō Bunka Kenkyūjo, 1983).

_____. "Shoe Kongōchōkyō shosetsu no Rokushu no Hyakuhachi beisan ni tsuite," 初会金剛頂経所説の六重の百八名讃について, Mikkyōgaku Kaihō, No. 13, 1974, pp. 36-46.

_____. "Shoe Kongōchōkyō shosetsu no Rokushu Hyakuhachi beisan no Tokeiteki Kōsatsu," 初会金剛頂経所説の六重 百八名讃の統計的考察, Mikkyō Bunka, Vol. 122, 1978, pp. 96-60.

_____. "Shoe Kongōchōkyō shosetsu no Rokushu Hyakuhachi beisan no Tokeiteki Kenkyū (II)," 初会金剛頂経所説の六重百八名讃の統計的研究, Mikkyō Bunka, Vol. 123, 1978, pp. 112-67; (III), Mikkyō Bunka, Vol. 124, 1978, pp. 77-31; (IV), Mikkyō Bunka, Vol. 125, 1979, pp. 104-72.

_____. "Shoe Kongōchōkyō no shosetsu no Kyōshu ni tsuite," 初会金剛頂経所説の教主について, Daijō Bukkyō kara Mikkyō e Katsumata Shun... Hakase Koki Kinen Ronshū 大乗仏教から密教へ 勝又俊教博士古稀記念論集, (Tōkyō: Shunjūsha, 1981), pp. 301-315.

_____. "Shoe Kongōchōkyō shosetsu no shason ni tsuite shibutsu (Fugen Kongōshu Jikongō)," 初会金剛頂経所説の諸尊について 四佛「普賢・金剛手・持金剛」, Kōyasan Daigaku Ronsō, No. 16, 1981, pp. 27-53. (高野山大学論叢)

Hurvitz, Leon, "Chih-i," Mélanges Chinois et Bouddhiques, Vol. 11-12, 1956-62.

Inagaki Hisao, Kūkai's Principle of Attaining Buddhahood with the Present Body (Kyōto: Ryūkoku University Translation Center, 1975).

Ishida Hisatoyo 石田尚豊, "Genzu Mandara Saikō," 現図曼荼羅再考, Ars Buddhica, Vol. 78, 1970, pp. 18-33.

_____. Mandara no Kenkyū 曼荼羅の研究 (Tōkyō: Tōkyō Bijutsu, 1975).

_____. Ryōkai Mandara no Chie 両界曼荼羅の智慧 (Tōkyō: Tōkyō Bijutsu, 1979).

_____. "Taizō mandara e no Kongōkeison no Shinshutsu; Taizō Kyūzuyō," 胎蔵曼荼羅への金剛系尊の進出；胎蔵旧図様, Ars Buddhica, Vol. 70, 1969, pp. 24-41.

Iwahara Teishin 岩原諦信, Chūin Shidō Kegyō Shidai Fu Rishuhō Tebiki, 6 Vols. 中院四度加行次第付理趣法手引き, (Kōyasan: Matsumoto Nishindō, 1960).

Jikkanjō 十巻章 (5th ed., revised; Koyasan University Press, 1978).

Kabese Kanyū 壁瀬灌雄, "Buddhaguhya ni oite Tattva no Jishō to Sō," Buddhaguhya に於て Tattva の自性と相, Nihon Bukkyō Gakkai Nenpō, Vol. XXII, 1957, pp. 117-141. (日本仏教学会年報)

_____. "Tantrāvatāra no Kōzō," Tantrāvatāra の構造, Nihon Bukkyō Gakkai Nenpō, Vol. XXIII, 1958, pp. 207-226.

Kamei Sōchū 亀井宗忠, Goma no Rekishiteki Kenkyū 護摩の歴史的研究, (Tōkyō: Sankibō Busshorin, 1967).

Kamibayashi Ryūjō 神林隆浄, translator, "Kongōchō yuga chūryaku shutsu nenjukyō," 金剛頂瑜伽中略出念誦経, Kokuyaku Issaikyō, Mikkyōbu, I (Tōkyō: Daitō shuppansha, 1937), pp. 213-330.

Kanayama Bokushō 金山穆韶, Shingon Mikkyō no Kyōgaku 真言密教の教学 (Kyōto: Rinsen shoten, 1973).

Katō Shinichi 加藤精一, "Kōbō Daishi no Busshinkan no Keisei katei," 弘法大師の仏身観の形成過程, Mikkyōgaku Kenkyū, No. 10, 1978, pp. 41-49.

Katsumata Shunkyō, ed. 勝又俊教, Kōbō Daishi Chosaku Zenshū 弘法大師著作全集, 3 Vols., (Tōkyō: Sankibō Busshorin: 1974-75).

Kitagawa, Joseph M., "Master and Savior," Studies of Esoteric Buddhism and Tantrism (Kōyasan: Kōyasan University Press, 1965), pp. 1-26.

Kitamura Taido (Takeo) 北村太道(太計夫), "Kakumitsu no Kuyōron

Tantrārthāvatāra ni okeru," 覚密の供養論 Tantrārthāvatāra における, Mikkyōgaku Kenkyū, No. 4, 1972, pp. 40-66.

______. "Kōbō Daishi no Shiman ono ono Furitsetsu ni tsuite," 弘法大師の四曼各々不離説について, Mikkyōgaku Kenkyū, No. 6, 1975, pp. 1-10.

______. "Kongōchōkyō ni okeru in no Ikkōsatsu - Tantrārthāvatāra o Chūshin to shite," 金剛頂経における「印」の一考察 - Tantrārthāvatāra を中心として, Mikkyōgaku Kenkyū, No. 2, 1970, pp. 296-283; Ibid., Mikkyōgaku Kenkyū, No. 3, 1971, pp. 182-169.

______. "Kongōchōkyō no Betsujodan ni tsuite no Ikkōsatsu,"「金剛頂経」の別序段についての一考察, Mikkyōgaku Kenkyū, No. 8, 1976, pp. 1-21.

______. "Tantrārthāvatāra o Chūshin to shita Kongōchōkyō no Kenkyū, I," Tantrārthāvatāra を中心とした金剛頂経の研究(一), Mikkyōgaku, No. 7, 1970, pp. 1-22; "II," Mikkyōgaku, No. 8, 1971, pp. 1-34; "III," Mikkyōgaku, No. 9, 1972, pp. 1-41; "IV," Mikkyōgaku, No. 10, 1973, pp. 15-69; "V," Mikkyōgaku, No. 11, 1974, pp. 1-86; "VI," Mikkyōgaku, No. 12, 1975, pp. 1-66.

______. "Chibettobun Kongōkai Daimandara Shoson Konryū Wayaku Kenkyū," チベット文「金剛界大曼荼羅諸尊建立」和訳研究, Mikkyō Bunka, Vol. 107, 1974, pp. 83-71.

Kiyoda Jakuun 清田寂雲, "Kongōchō ryakushutsukyō no Bonkan Taishō ni tsuite," 金剛頂略出経の梵漢対照について, Eizangakuin Kenkyū Kiyō, No. 5, 1982, pp. 59-86(叡山学院研究紀要).

______. "Kongōchō ryakushutsu nenjukyō ni tsuite - Rokukanhon to Yonkanhon to no Hikaku," 金剛頂略出念誦経について－六巻本と四巻本との比較, Indobukkyōgaku Kenkyū, Vol. 30, No. 1, 1981, pp. 87-92.

______. "Kongōchōkyōsho no Inyōsho ni tsuite," 金剛頂経疏の引用書について, Tendai Gakuhō, No. 23, 1981, pp. 24-29(天台学報).

Kiyota Minoru, Shingon Buddhism: Theory and Practice (Los Angeles & Tōkyō: Buddhist Books International, 1978).

Kōbō Daishi Kūkai Zenshū, 弘法大師空海全集, Vol. 2, compiled by Kōbō Daishi Kūkai Henshū iinkai (Tōkyō: Chikuma shobō, 1984).

Kōbō Daishi Shodeshi Zenshū 弘法大師諸弟子全集, 3 Vols., compiled by Sofusenyokai (Kyōto: Rokudaishinhōsha, 1942).

Kōbō Daishi Zenshū 弘法大師全集, 8 Vols., (Mikkyō Bunka Kenkyūjo, 1965-67).

Kokuyaku Issaikyō 國譯一切経, Mikkyōbu, Vols. 1-5 (Tōkyō: Daitō shuppansha, 1931-37); Kyōshōbu, Vol. 16 (1938).

Kokuyaku Mikkyō 國譯密教, 16 Vols., (Tōkyō: Kokuyaku Mikkyō Konkōkai, 1920-25).

Kushida Ryōkō 櫛田良洪, "Narachō no Himikkyō Kō," 奈良朝の秘密教考, Mikkyō Ronsō, No. 8, 1936, pp. 41-94.(密教論叢)

Lessing, F. D., and Wayman, A., Introduction to the Buddhist Tantric Systems translated from Mkhas Grub Rje's Rgyud sde spyiḥi rnam par gzag pa rgyas par brjod with original text and annotation (Delhi: Motilal Banarsidass, 1978).

Lim, K. W., "Studies in Later Buddhist Iconography, I, The Vajradhātu Maṇḍala of Nganjuk," Bÿdragen Tot de Taal, Land-en Vokendunde, Deel 120, 1964, pp. (327)-341.

Mahāvyutpatti Bonzōkanwa Shiyaku Taikō Honyaku Meigi Daishū, 2 Vols., Mahāvyutpatti 梵藏漢和四譯對校飜譯名義大集, ed. by Sakai Ryōzōrō (3rd. ed.; Tōkyō: Kokusho Kankōkai, 1981).

Majumdar, R. C., ed. The History and Culture of the Indian People The Classical Age (Bombay: Bharatiya Vidya Bhavan, 1962).

Manabe Yoshiyuki 真鍋由行, "Kongōchōkyō Kankeiyaku honmokuroku," 金剛頂経関係訳本目録, Yajyunya ヤジュニャ, No. 7, 1960, pp. 50-58.

Ibid., with Ishikawa Shinkō 石川真弘, "Dainichikyō Kongōchōkyō Kankei Kenkyū Ronbun Mokuroku," 大日経·金剛頂経関係研究論文目録, Yajyunya, No. 6, 1960, pp. 45-58.

Matsunaga, Alicia, The Buddhist Philosophy of Assimilation The Historical Development of the Honji-suijaku Theory (Tōkyō: Sophia University, 1969).

Matsunaga, Daigan and Matsunaga, Alicia, Foundations of Japanese Buddhism, Vol. I, The Aristocratic Age (Los Angeles and Tōkyō: Buddhist Books International, 1978).

Matsunaga Yūkei 松長有慶, "A History of Tantric Buddhism in India with Reference to Chinese Translations," Buddhist Thought

and Asian Civilization Essays in Honor of Herbert V. Guenther on His Sixtieth Birthday, ed. L. S. Kawamura and K. Scott (Dharma Publishing, 1977), pp. 167-181.

______. "Indian Esoteric Buddhism as Studied in Japan," Studies of Esoteric Buddhism and Tantrism (Kōyasan, 1965), pp. 229-42.

______. "Kongōkai mandara ni tsuite, Rē shūhen jiin no Chōsha Hōkoku," 金剛界曼荼羅について－レー周辺寺院の調査報告, Mikkyō-gaku Kenkyū, No. 10, 1978, pp. 83-100.

______. with Takaki Shingen, et. al., Kōyasan Sono Rekishi to Bunka 高野山その歴史と文化 (Kyōto, Hōzōkan, 1983).

______. "Kūkai to Yoga," 空海とヨガ, Risō, No. 594, 1982, pp. 87-99. (理想)

______. Mandara Nishi Chibetto no Bukkyō Bijutsu 曼荼羅西チベットの仏教美術, photo's by Kei Kato, 2 Vols. (Mainichi Shinbunsha, 1981).

______. Mikkyō Kyōten Kaisetsu 密教経典解説, Gendai Mikkyō Kōza, Vol. 2 (Tōkyō: Daitō shuppansha, 1981).

______. Mikkyō Kyōten Seiritsu Shiron 密教経典成立史論, (Kyōto: Hōzōkan, 1981).

______. Mikkyō no Rekishi 密教の歴史, (Kyōto: Heirakuji shoten, 1974).

______. Mikkyō no Sōjōsha - Sono Kōdō to Shisō 密教の相承者－その行動と思想, (Tōkyō: Hyōronsha, 1973).

______. "Nihonjin no Mikkyō Kenkyū, Mikkyō Bunken Mokuroku," 日本人の密教研究・密教文献目録, Gendai Mikkyō Kōza, Vol. 8 (Tōkyō: Daitō shuppansha, 1976), pp. 270-76.

______. "Ryōbu mandara no Shifu Gobutsu o Chūshin to shite," 両部マンダラの系譜・五仏を中心として, Mikkyō Bunka, Vol. 87, 1969, pp. 27-36.

______. "Tantric Buddhism and Shingon Buddhism," Eastern Buddhist, Vol. 2, No. 2, 1962, pp. 1-14.

Mikkyō Daijiten, compact edition (Kyōto: Hōzōkan, 1983).

Mikkyō Jiten, ed. Sawa Ryuken (Kyōto: Hōzōkan, 1975).

Misaki Ryōshū 三崎良周, "Jikaku Daishi no Kongōchōkyōshō no ichi Mondai Toku ni Āspharaṇaka samachi to Zengaku Daijō ni tsuite,"

慈覚大師の金剛頂経疏の一問題 特に阿娑頗那伽三摩地と漸学大乗について, Tendai Gakuhō, No. 23, 1981, pp. 31-37

______. "Kongōchōyuga chūryakushutsu nenjukyō ni tsuite no ikkōsatsu," 金剛頂瑜伽中略出念誦経についての一考察, Tendai Gakuhō, No. 24, 1982, pp. 29-42.

Mochizuki Shinkō 望月信亨, Mochizuki Bukkyō Daijiten 望月仏教大辞典, 10 Vols. (Kyōto: Mochizuki Shinkō, 1966-68).

Monier-Williams, Sir Monier, A Sanskrit-English Dictionary (Delhi: Motilal Banarsidass, 1979).

Moriyama Shōshin, ed. 守山聖真, Bunka Shijo yori mitaru Kōbō Daishiden 文化史上より見たる弘法大師傳, (Tōkyō: Buzanha shūmusho, 1934).

Muller, Wilhelm, Shingon Mysticism, Subhakarasimha and I'hsing's Commentary to the Mahāvairocana-sūtra, Chapter one, annotated and translated (Ann Arbor, Michigan: University Microfilms International, 1976), Ph.D. Thesis, order number BLK76-22210.

Nakai Ryūzui 中井龍瑞, "Kongōchōkyō no Seiritsu Nendai," 金剛頂教の成立年代, Shūkyōgaku Kiyō, 1931, pp. 176-183. 宗教学紀要

Nakamura Hajime 中村元, Bukkyōgo Daijiten, 3 Vols. 佛教語大辞典, (Tōkyō: Shosekikan, 1965).

______. "A Critical Survey of Mahāyāna and Esoteric Buddhism Chiefly based upon Japanese Studies," Acta Asiatica, No. 7, 1964, pp. 36-97.

Nakamura Takaya 中村孝也, Kōbō Daishiden 弘法大師傳 (Tōkyō: Kōbō Daishi Senhyakunen Goonki Kinenkai, 1934).

Nakano Gishō 中野義照, "Daishi no Zenkan ni Kagirarete to wa Nani ka," 大師の禅関に限られてとは何か, Mikkyō Gakkaihō, No. 8, 1971, pp. 1-4.

Nasu Seiryu 那須政隆, Kongōchōkyō Kōden 金剛頂経講傳, (Naritasan, Shinshoji, 1976).

______. "Yuga daikyō ōkyō shosetsu no Mandara ni tsuite," 瑜伽大教王経所説の曼荼羅について, Chizan Gakuhō, Vol. 11, 1937, pp. 37-62. (智山学報)

Natsume Soseki 夏目祐伸, *Mikkyō Kankei Zasshi Ronbun Mokuroku* 密教関係雑誌論文目録, (Kyōto: Bunseidō, 1975).

Nihon Daizōkyō 日本大蔵経, 51 Vols. (Tōkyō: Nihon Daizōkyō Hensankai, 1914-21).

Ochi Junji 越智淳仁, "Mikkyō ni Okeru Haja no Ronri - Gosōjō-shinkan o Chūshin ni," 密教における破邪の論理-五相成身観を中心に, *Nihon Bukkyō Gakkai Nenpō*, No. 48, 1983, pp. 139-157.

Omura Seigai 大村西崖, *Mikkyō Hattatsushi* 密教発達志, (Tōkyō: Kokusho Kankōkai, 1973).

Ono Gemmyō 小野玄妙, *Bukkyō no Bijutsu to Rekishi* 仏教の美術と歴史 (Tōkyō: Daitō shuppansha, 1937).

______. ed., *Bussho Kaisetsu Daijiten* 佛書解説大辭典, Vol. 1 (1933), p. 132 Vol. 3 (1933), p. 476ff. (Tōkyō: Daitō shuppan-sha).

______. "Kōbō Daishi Goshōrai no Kongōkai Hachijūisson Daimandara ni tsuite," 弘法大師御請来の金剛界八十一尊大曼荼羅に就いて, *Mikkyō Kenkyū*, No. 62, 1937, pp. 1-10.

______. "*Kongōchōkyō* no Seiritsu ni tsuite," 金剛頂経の成立に就いて, *Ono Gemmyō Bukkyō Geijutsu Chosakushū*, Vol. 4 小野玄妙仏教芸術著作集 (Tōkyō: Kaimyō shoin, 1977), pp. 488-506.

Onozuka Kichō 小野塚幾澄, "Kongōchōkyō Seiritsu ni Kansuru sho mondai," 金剛頂経成立に関する諸問題, *Shūkyō Bunka* 宗教文化, No. 11, 1956, pp. 39-47.

Orlando, Raffaello, *A Study of Chinese Documents Concerning the Life of the Tantric Buddhist Patriarch Amoghavajra (A.D. 705-774)* (Ann Arbor, Michigan: University Microfilms International, 1981), Ph.D. Thesis, Princeton; Order Number KNA81-16540.

Ōyama Kōjun 大山公淳, *Himitsu Bukkyō Kōyasan Chūin ryū no Kenkyū* 秘密佛教高野山中院流の研究 (Kōyasan University Press, 1956).

______. *Kōbō Daishi no Shōgai to Shisō* 弘法大師の生涯と思想 (Kōyasan University, Ōyama Kōjun Koki Kinen shuppankai, 1965).

Reischauer, Edwin O., Ennin's Diary The Record of a Pilgrimage to China in Search of the Law (New York: Ronald Press Co., 1955).

Rowland, Benjamin, The Art and Architecture of India Buddhist/Hindu/Jain - The Pelican History of Art (New York: Penguin Books, 1977).

Ryōbu Daikyō 兩部大經, 2 Vols. (Tōkyō: Shingonshū Buzanha Shūmujo, Kōbō Daishi Sengohyakugojūnen Goonki Kinen Jigyō inkai, 1983).

Saeki Kōjin 佐伯 興人 , Himitsu Bukkyō Goma 秘密仏教 護摩 (Sotokuin, 1929).

Sakai Shirō (Shinten) 酒井紫朗(真典), Bonpon Shoe no Kongōchō-kyō Shon 梵文初会の金剛頂経写本 (Kōyasan: Henjō kōin rekisei zensho kankōkai, 1969).

———. "Gosōseishinkan ni tsuite," 五相成身観について , Studies of Esoteric Buddhism and Tantrism (Kōyasan, 1965), pp. 397-409.

———. "Gosōseishinkan no Seizōdenyaku Shiryō ni tsuite," 五相成身観の西蔵伝訳資料に就いて, Mikkyō Kenkyū, No. 85, 1943, pp. 28-48.

———. "Kongōchōkyō no Daisane ni tsuite," 金剛頂経の第三会に就いて Mikkyō Kenkyū, No. 71, 1939, pp. 117-147.

———. "Kongōchō yuga goma giki no issetsu ni tsuite," 金剛頂瑜伽護摩儀軌の一節について , Mikkyō Bunka, Vol. 19, 1952, pp. 1-12.

Sakano Eihan 坂野栄範, Kongōchōkyō ni Kansuru Kenkyū 金剛頂経に関する研究 ,(Tōkyō: Kokusho Kankōkai, 1976).

Sastri, K. A. Nilakanta, Development of Religion in South India, (Calcutta: Orient Longmans, 1963).

———. South Indian and Southeast Asia Studies in their History and Culture (Mysore: Geetha Book House, 1978).

Saunders, Dale E., Mudrā: A Study of Symbolic Gestures in Japanese Buddhist Sculpture (New York: Pantheon, 1960).

Sawa Ryūken 佐和隆研, Kūkai no Kiseki 空海の軌跡 (Mainichi-shinbunsha, 1973).

Seino Chikai 清野智海 , "Rishukyōkei Mandara no Shiteki Tenkai ni tsuite - Kongōkai Mandara Kenkyū no (-)," 理趣経系曼荼羅の史的展開について 金剛界曼荼羅研究の(一) , Mikkyō Bunka,

Vol. 63, 1963, pp. 42-65.

Shimizutani Kyōjun 清水谷恭順, "Dainichikongōcho Ryōbu Daikyō no Seisaku Chihō narabi sono Sakushakō," 大日金剛頂両部大経の製作地方並に其の作者考, in *Bukkyōgaku no Shomondai* 佛教学の諸問題 (Tōkyō: Iwanami shoten, 1935), pp. 713-745.

_____. translator, "Kongōchō daikyō ōkyōsho," 金剛頂大教王経疏 *Kokuyaku Issaikyō*, *Kyōshobu* 経疏部, Vol. 16 (Tōkyō: Daitō shuppansha, 1938), pp. 35-350.

Shingonshū Zensho, 42 Vols. 真言宗全書 (Tōkyō: Shingonshū Zensho Kankōkai, 1933-37).

Snellgrove, David L., *The Hevajra Tantra, Part I* (London: Oxford University Press, 1959).

_____. with Chandra, Lokesh, *Sarva-tathāgata-tattva-saṅgraha Facsimile Reproduction of a Tenth Century Sanskrit Manuscript from Nepal* Śata-piṭaka Series, Indo-Asian Literatures, Vol. 269 (Delhi: 1981).

Suzuki Munetada 鈴木宗忠, "*Kongōchōkyō* no Jitsuzai Keitai," 金剛頂経の實存形態, *Shūkyō Kenkyū* 宗教研究, Nos. 112-113, 1942, pp. 227(449)-253(475).

_____. *Suzuki Munetada Shosakshū*, Vol. 5, *Kihon Daijō* (*Himitsu Bukkyō*) 鈴木宗忠著作集 第五巻 基本大乗(秘密仏教), (Tōkyō: Gannandō shoten, 1978).

Taishō Shinshū Daizōkyō 大正新修大蔵経, 85 Vols., edited by Takakusu Junjirō, etc., 高楠順次郎 (Tōkyō, 1924-32); *Zuzō* 圖像, Vols. 86-97 (Tōkyō: Daizō shuppan, 1933-34).

Tajima Ryūjun, *Étude sur le Mahāvairocana-sūtra* (Paris: Maisonneuve, 1936).

_____. *Les Deux Grands Maṇḍalas et la Doctrine de L'esoterisme Shingon* (Presses Universitaires de France, 1959).

Takai Kankai 高井観海, *Mikkyō Jisō Taikei* 密教事相大系 (Kyōto: Yamashiryoya Bunseidō, 1976).

Takakusu Junjirō, *The Essentials of Buddhist Philosophy* (Honolulu, 1956).

Takami Kankyō 高見寛恭, *Chūinryū Ingesōjō Denjuroku* 中院流

院家相承伝授録, 2 Vols. (Kōyasan shuppansha, 1965).

Takata Osamu 高田修, "Gobushinkan no Kenkyū - sono Kinyū Bongo ni motozuku Kōsatsu," 五部心観の研究-その記入梵語に基く考察, Bijutsu Kenkyū 美術研究, No. 173, 1953, pp. 1-35.

______. "Tōji to Seikei Rizu Mandara no Sōjō - Shinshutsu Daifuku Saishiki Komandara sanbon no Chōsa Gaihō," 東寺と正系理図曼荼羅の相承-新出大幅彩色古曼荼羅三本の調査概報 Ars Buddhica, Vol. 24, 1955, pp. 3-18.

Takeuchi Kozen 武内孝善, "Kūkai Bunken Mokuroku," 空海文献目録 Risō, No. 594, 1981, pp. 112-155.

______. "Sōdai Honyaku Kyōten no Tokuchō ni tsuite, Fu Sōdai Honyaku Kyōten Hennen Mokuroku," 宋代本訳経典の特徴について-附宋代本訳経典変年目録, Mikkyō Bunka, Vol. 113, 1975, pp. 27-94.

Tanaka Kaio 田中海応, Himitsu Jisō no Kaisetsu, 秘密事相の解説 (Tōkyō: Shikanoen, 1962).

Taranatha's History of Buddhism in India, translated from the Tibetan by Lama Chimpa and Alaka Chattopadhyaya, edited by Debiprasad Chattopadhyaya (Calcutta: K. P. Bagchi & Company, 1980).

Toganoo Shoun 栂尾祥雲, "Himitsu Bukkyōshi," 秘密仏教史, in Gendai Bukkyō Meicho Zenshū, Vol. 9, Bukkyō Ippan (1), 現代仏教名著全集第九巻仏教一般(一) (Tokyo: Ryūbunkan, pp. 1-199).

______. Himitsu Jisō no Kenkyū 秘密事相の研究 (Kōyasan: Mikkyō Bunka Kenkyūjo, 1959).

______. "Kongōchōkyō Gaisetsu," 金剛頂経概説, in Nihon Shūkyō Daikōza, Vol. 7 日本宗教大講座 (Tōkyō: Tōhōshoin, 1930), pp. 1-50.

______. Mandara no Kenkyū, Toganoo Shoun Zenshū, Vol. IV 曼荼羅の研究 栂尾祥雲全集, 第四巻 (Kōyasan: Mikkyō Bunka Kenkyūjo, 1958).

______. Shingonshū Yomihon (Kyōgihen) 真言宗読本(教義篇), (Kōyasan, 1968).

______. Shingonshū Yomihon (Jisshūhen)(実修篇), (Kōyasan, 1968).

Toki, M. Horiou, *Japanese Mudrā based on Si-do-in-dzou* (New Delhi: International Academy of Indian Culture, 1973).

Tomita Kōjun, translator 富田斅純, "Kongōchō issai nyorai shinjitsu setsu daijō genshō daikyō ō kyō," 金剛頂一切如来眞實攝大乗現證大教王經, Kokuyaku Issaikyō, Mikkyōbu II (Tōkyō: Daitō shuppansha, 1931), pp. 152-206.

Tsuda Shinichi 津田真一, "Shoekongōchōkyō ni Okeru Jōbutsu no Kōza," 初会金剛頂経における成仏の構造, *Hotoke no Kenkyu Tamaki Kōshiro Hakase Kanreki Kinen Ronshū* 佛の研究 玉城康四郎博士還暦記念論集, (Tōkyō: Shunjūsha, 1977), pp. 185-202.

Tsukamoto Shunkō 塚本俊孝, "Chūkoku ni okeru Mikkyō Juyō ni tsuite Dennyū kitaru Zemmui Kongōchi Fukū no Jidai," 中國に於ける密教受容について・傳入期たる善無畏・金剛智・不空の時代, *Bukkyō Bunka Kenkyū* 仏教文化研究, No. 2, 1952, pp. 89-99.

Tucci, Giuseppe, *Indo-Tibetica*, Vol. III, Part I (Roma, 1935), p. 39ff.; Vol. IV, Part I (Roma, 1941), pp. 100, 110, 119.

______. *The Theory and Practice of the Mandala* (New York: Samuel Weiser, 1971).

______. *Tibetan Painted Scrolls*, Vol. I (Rome: La Libreria Dello Stato, 1949), pp. 209-252.

Van Gulik, R. H., *Siddham An Essay on the History of Sanskrit Studies in China and Japan,* Śata-piṭaka Series, Indo-Asian Literatures, Vol. 247 (New Delhi, 1980).

Watanabe Shōkō and Miyasaka Yūshō 渡辺照宏・宮坂宥勝, *Shamon Kūkai* 沙門空海 (Tōkyō: Chikuma Shobō, 1967).

Wayman, Alex, *The Buddhist Tantras Light on Indo-Tibetan Esotericism* (New York: Samuel Weiser, 1973).

______. "Reflections on the Theory of Barabuḍur as a Maṇḍala," in *Barabuḍur: History and Significance of a Buddhist Monument*, ed. by Luis O Gomez and Hiram W. Woodward, Jr. (Berkeley: Asian Humanities Press, 1982), pp. 139-149.

______. "The Sarvarahasyatantra," in *Indo Koten Kenkyū Acta Indologica* VI, *Shimpishisō Ronshū Mysticism* (Naritasan, Shinshoji, 1984),

pp. 521-569.

______. "The Significance of Mantras from the Veda Down to Buddhist Tantric Practice," The Adyar Library Bulletin, Vol. 39, 1975, pp. (65)-89.

______. Yoga of the Guhyasamājatantra The Arcane Lore of Forty Verses (Delhi: Motilal Banarsidass, 1977).

Wogihara Unrai, compiler 荻原雲来, Kanyaku Taishō Bonwa Daijiten Zōho Kaiteiban 漢訳対照梵和大辞典増補改訂版 (Tōkyō: Suzuki Research Foundation, 1979).

Yamada, Isshi, Sarva-tathāgata-tattva-saṅgraha nāma mahāyāna-sūtra A Critical edition based on a Sanskrit Manuscript and Chinese and Tibetan translations, Śata-piṭaka Series, Indo-Asian Literatures, Vol. 262 (New Delhi, 1981).

Yamada Ryūjō 山田龍城, Bongo Butten no Shobunken 梵語仏典の諸文献, (Kyōto: Heirakuji shoten, 1959), pp. 163-65.

Yamamoto Chikyō 山本智教, "Mandara Kenkyūshi" マンダラ研究史, Mikkyō Bunka, Vol. 87, 1969, pp. 67-91.

Yamazaki Hiroshi 山崎宏, "Fukū Sanzō ni tsuite," 不空三蔵について, in Toyōshigakuronshū, No. III 東洋史学論集 (Tōkyō: Fumaidō shoten, 1954), pp. 397-408.

Yoritomi Motohiro 頼富本宏, "Indo ni Genzai suru Ryōkaikei Mikkyō Bijutsu," インドに現存する両界系密教美術, Ars Buddhica, No. 150, 1983, pp. 131-150.

______. "Jōyō shingon no Kaisetsu," 常用真言の解説, Gendai Mikkyō Kōza, Vol. 4 (Tōkyō: Daitō shuppansha, 1975), pp. 317-412.

Yoshida Keikō 吉田恵弘, Kontai Ryōbu Shingon Geki 金胎両部真言解記 (Kyōto: Heirakuji shoten, 1978).

B. Chinese and Japanese Commentaries and Translations

Abbreviations:
KBZ Kōbō Daishi Zenshū
KCZ Kōbō Daishi Chosaku Zenshū
KIK Kokuyaku Issaikyō
KM Kokuyaku Mikkyō
NDK Nihon Daizōkyō
SZ Shingonshū Zensho

T *Taishō Shinshū Daizōkyō*

Amoghavajra 不空, translator, *Chin kang ting ching* (abbreviated) 金剛頂經, T. 18, No. 865.

............., *Chin kang ting ching yü ch'ieh shih pa hue chih kuei* 金剛頂經瑜伽十八會指歸, T. 18, No. 869.

............., *Chin kang ting yü ch'ieh hu mo i kuei* 金剛頂瑜伽護摩儀軌, T. Nos. 908 & 909.

............., *Chin kang ting yü ch'ieh liao shu san shih ch'i tsun hsin yao* 金剛頂經瑜伽略述三十七尊心要, T. 18, No. 871.

............., *Chin kang ting yü ch'ieh san shih ch'i tsun ch'u sheng i* 金剛頂瑜伽三十七尊出生義, T. 18, No. 872.

.............,*Kuan tzu tsai p'u sa ju i lun yü sung i kuei* 觀自在菩薩如意輪念誦儀軌, T. 20, No. 1085.

............., *Liao shu chin kang yu ch'ieh fen pieh wei hsiu cheng fa men* 略述金剛頂瑜伽分別聖位修證法門, T. 18, No. 870.

............., *Tu pu t'o lo ni mu* 都部陀羅尼目, T. 18, No. 903.

............., *Wu liang shou ju lai kuan hsing kung yang i kuei* 無量壽如來觀行供養儀軌, T. 19, No. 930.

Donjaku 曇寂, *Kongōchō daikyō ō kyō shiki* 金剛頂大教王經私記 T. 61, No. 2225.

Ennin 圓仁, *Kongōchō daikyō ōkyōsho* 金剛頂大教王經疏, T. 61, No. 2223.

Gengō 元杲, *Kongōkaikeimikki* 金剛界九會密記, T. 78, No. 2471.

Gōhō 杲寶, *Kongōchōkyō kaidaisha* *hizōyō bunshū* 金剛頂經開題鈔 秘藏要文集, SZ, Vol. 22, No. 77.

..........., *Kongōchōshūkōgai* 金剛頂宗綱概, T. 77, No. 2451.

Jiun 慈雲, "Kyō ō kyō shaku," 經王經釈, *Jiun Sonja Zenshū*, Vol. 8, compiled by Hōshū Hase (Osaka: Kokiji, 1925), pp. 54-61.

Kakuban 覺鑁, *Kongōchōkyō rengebu shinnenju shidaisata* 金剛頂經蓮花部心念誦次第沙汰, T. 79, No. 2518.

Kūkai 空海, *Gobu darani mondō gesanshū hiron* 五部陀羅尼問答偈讃宗秘論, T. 78, No. 2464.

............., *Kongōchōkyō kaidai* 金剛頂經開題, T. 61, No. 2221.

Kūkai, *Kyōōgyō kaidai* 教王経開題, T. 61, No. 2222; KCZ, Vol. 2.

Raison 頼尊, *Kongōchōkyō kessaku* 金剛頂経偈釋, T. 61, No. 2224.

Raiyu 頼瑜, *Konkai hotsueshō* 金界發恵抄, T. 79, No. 2533.

Saisen 済暹, *Kongōkai daigiki kanjin hikesshō* 金剛界大儀軌肝心秘訣抄, SZ, Vol. 24.

Sego 施護, *I ch'ieh ju lai shen shih she ta ch'eng hsien cheng san mei ta chiao wang ching* 一切如来真實攝大乘現證三昧大教王経, T. 18, No. 882.

Shingō 真興, *Kongōchō rengebu shinnenju giki shiki* 金剛頂蓮華部心念誦儀軌私記, NDK, Vol. 36.

Śubhakarasiṃha 善無畏, *Hsü k'ung ts'ang pu sa neng man chu yuan tsui shei hsin to lo ni ch'iu wen ch'ih fa* 虚空藏菩薩能滿諸願最勝心陀羅尼求聞持法, T. 20, No. 1145.

Vajrabodhi 金剛智, recorded by Amoghavajra; *Chin kang ting ching ta yu ch'ieh pi mi hsia ti fa men i chueh* 金剛頂経大瑜伽秘密心地法門義訣, T. 39, No. 1798.

Yūkai 宥快, *Kongōchōkyō kaidaishō* 金剛頂経開題疏, NDK, Vol. 16.

C. *Vajradhātu* Recitation Manuals

Amoghavajra, *Chin kang ting ching lien hua pu hsin nien sung i kuei* 金剛頂蓮華部心念誦儀軌, T. 18, No. 873

.........., *Chin kang ting i ch'ieh ju lai chen shih she ta ch'eng hsien cheng ta chiao wang ching* 金剛頂一切如来真實攝大乘現證大教王経, T. 18, No. 874; Cf. No. 882, 865.

Gengō, *Kongokai nenju shiki* 金剛界念誦私記, KM, *Jisō* 事相, Vol. 2, pp. 25-92.

Gōhō, *Sanjūkkan kyō ō kyōmon shidai* 三十巻教王経文次第, T. 61, No. 2226.

Iwahara Teishin 岩原諦信, *Kongōkai nenju shidai* 金剛界念誦次第 (Kōyasan: Matsumoto Nishindō, 1960).

Jichie 実慧, *Gohimitsu ryaku shidai* 五秘密略次第, NDK, Vol. 47, pp. 570-73.

Jichie, Kongōchō yuga rengebu daigiki 金剛頂瑜伽蓮華部大儀軌, NDK, Vol. 47, pp. 335-369.

Jōkei 貞慶, Kongōkai nenshidai shiki 金剛界念次第私記, available in commentary by Kōzen, Kongōkaisho, SZ, Vol. 24, pp. 63-204.

Junnyū 淳祐, Kongōchō rengebu shinnenju shidai 金剛頂蓮華部心念誦次第, SZ, Vol. 24, pp. 387-487.

Kūkai (?), Kongōkai kigami shidai 金剛界黄紙次第, KBZ, Vol. 2, pp. 199-242.

Mujin sōgonzō samma nenju shidai shiki 無盡荘厳藏三昧念誦次第私記, KBZ, Vol. 2, pp. 497-531.

Rengebu shinnenju giki 蓮華部心念誦儀軌, T. 18, No. 875.

Seigen 成賢, Kongōkai nenju shidai 金剛界念誦次第, KM, Jisō, Vol. 2, pp. 93-128.

Shingō 真興, Kongōchō rengebu shinnenju giki shiki 金剛頂蓮華部心念誦儀軌私記, NDK, Vol. 36, pp. 509-34; T. 61, No. 2231.

Shinzei 真済, Kongōkai mandara shidaihō 金剛界曼荼羅次第法 NDK, Vol. 47, pp. 370-81.

Ibid., Gobukanjinki 五部肝心記, T. 78, No. 2467.

Shinzen 真然, Mushō kongō ryaku nenju shidai 無障金剛略念誦次第, NDK, Vol. 47, pp. 568-9.

Takami Kankyō, Chūinryūinge sōjōden juroku, jō (Kōyasan, 1965), pp. 96-146.

Uda Tennō 宇多天皇, Kongōchōkyō rengebu shinnenju shidai 金剛頂経蓮華部心念誦次第, KM, Jisō, Vol. 4, pp. 13-48.

................, Kongōchōkyō rengebu shinnenju shidai, NDK, Vol. 47, pp. 307-33.

Yakushin 益信, Kongōchōkyō rengebu shinnenju shidai sonhō (尊法) (Eimeiji, Hiroshimaken: Hongaku Daishi Kenshokai, 1980).

Yūkai 宥快, Kongōkai shidai 金剛界次第, T. 78, No. 2504, pp. 898-901.

APPENDIX I

Tattvasamgraha Lineage Texts in Kūkai's Sangakuroku

The following is a list of the Tattvasamgraha lineage texts Kūkai lists in his Sangakuroku, rearranged in the order they appear in the Taishō Shinshū Daizōkyō. Chinese designations as given in the Bussho Kaisetsu Daijiten will be used. Only when a text was not translated by Amoghavajra will the translators name be given. The following symbol "*" written before a text indicates an abbreviation. This list is based on the work entitled Kōbō Daishi Kūkai Zenshū, Vol. 2 (Tōkyō: Chikuma Shobō, 1984), p. 573ff.

1 T. 8, No. 243, To lo chin kang pu k'ung chen shih san mei ya ching.

2 T. 17, No. 789, Chin kang ting yü ch'ieh nien sung ching.

3 T. 18, No. 865, *Chin kang ting ching.(KIK, Mikkyōbu, II)

4 T. 18, No. 866, Chin kang ting yü ch'ieh chung liao chu nien sung ching; Vajrabodhi (671-741?).(KIK, Mikkyōbu, I)

5 T. 18, No. 867, Chin kang feng lo ko i ch'ieh yü ch'ieh yü chi ching; Vajrabodhi. The main temple of Kōyasan, the Kongōbuji, is named after this sūtra.

6 T. 18, No. 869, Chin kang ting ching yü ch'ieh shih pa hue chih kuei.

7 T. 18, No. 873, Chin kang ting ching lien hua pu hsin nien sung i kuei.

8 T. 18, No. 876, Chin kang ting ching yü ch'ieh hsiu hsi p'i lu she na san mo ti fa. (KIK, Mikkyōbu, II)

9 T. 18, No. 877, Chin kang ting ching p'i lu che na i pai pa tsun fa shen ch'i yin; Śubhakarasiṃha and I-hsing.

10 T. 18, No. 879, Chin kang ting yü ch'ieh san shih ch'i tsun li.

11 T. 18, No. 880, Yü ch'ieh chin kang ting ching shih tzu mu p'in.

12 T. 18, No. 909, Chin kang ting yü ch'ieh hu mo i kuei.

13 T. 19, No. 921, O ch'u ju lai nien sung kung yang fa.

14 T. 19, No. 930, Wu liang shou ju lai kuan hsing kung yang i kuei.

15 T. 19, No. 931, Chin kang ting ching kuan tzu tsai wang ju lai hsiu hsing fa.

16 T. 19, No. 944a, Ta fo ting ju lai fang kuang hsi ta to po ta lo t'o lo ni.

17 T. 19, No. 948, Chin lun wang fo ting yao liao nien sung fa.

18 T. 19, No. 950, P'u t'i ch'ang i tzu ting lun wang ching.

19 T. 19, No. 953, I tzu ch'i te fu ting ching. (KIK, Mikkyōbu, V)

20 T. 19, No. 954a, I tzu tung un wang nien sung i kuei.

21 T. 19, No. 954a, I tzu tung un wang nien sung i kuei.

22 T. 19, No. 955, I tzu tung un wang yü ch'ieh kuan hsing i kuei.

23 T. 19, No. 972, Fo ting tsun sheng t'o lo ni nien sung i kuei fa.

24 T. 19, No. 1003, Ta lo chin kang pu k'ung chen shih san mei ya ching pan jo po lo mi to li ch'ü shih.

25 T. 19, No. 1004, *Shih ch'i tsun shu.

26 T. 19, No. 1008, P'u t'i ch'ang chuang yen t'o lo ni ching.

27 T. 19, No. 1022a, I ch'ieh ju lai hsin pi mi ch'üan shen she li pao ch'ieh yin t'o lo ni ching.

28 T. 20, No. 1030, Kuan tzu tsai ta pei ch'eng chiu yü ch'ieh lien

hua pu nien sung fa men.

29 T. 20, No. 1032, Yü ch'ieh lien hua pu nien sung fa.

30 T. 20, No. 1033, Chin kang k'ung pu chi hui fang kuang i kuei kuan tzu tsai san shih tsui sheng wang ching.

31 T. 20, No. 1039, O li to lo t'o lo ni o lu li p'in.

32 T. 20, No. 1040, *Chin kang ting chiang san shih i kuei fa.

33 T. 20, No. 1056, Chin kang ting yü ch'ieh ch'ien shou ch'ien yeu kuan tzu tsai p'u sa hsin hsing i kuei ching.

34 T. 20, No. 1084, Kuan shih yin p'u sa ju i mo ni lun t'o lo ni nien sung fa; Pao szu wei(Ratnacinta?).

35 T. 20, No. 1086, Kuan tzu tsai p'u sa ju i lun yü ch'ieh.

36 T. 20, No. 1087, Kuan tzu tsai ju i lun p'u sa yü chieh fa yao; Vajrabodhi.

37 T. 20, No. 1088, Ju i lun p'u sa kuan men i chu pi chüeh; anonymous.

38 T. 20, No. 1110, I chi tsun t'o lo ni ching.

39 T. 20, No. 1119, Ta lo chin kang sa t'o hsiu hsing ch'êng chiu i kuei.

40 T. 20, No. 1120, *Liao chu i.

41 T. 20, No. 1122, Chin kang ting yü ch'ieh t'a hua tzu tsai t'ien li chü hui p'u hsien hsiu hsing nien sung i kuei.

42 T. 20, No. 1123, Chin kang ting sheng ch'u yü ch'ieh p'u hsien p'u sa nien sung fa.

43 T. 20, No. 1124, P'u hsien chin kang sa ta liao yü ch'ieh nien sung i kuei.

44 T. 20, No. 1125, *Wu pi mi i kuei.

45 T. 20, No. 1132, Chin kang wang p'u sa pi mi nien sung i kuei.

46 T. 20, No. 1133, *Chin kang shou ming t'o lo ni nien sung fa*.

47 T. 20, No. 1135, *I ch'ieh ju lai chin kang shou ming t'o lo ni ching*.

48 T. 20, No. 1145, **Chiu wen ch'ih fa i kuei*; Śubhakarasiṃha.

49 T. 20, No. 1146, *Ta hsü k'ung ts'ang p'u sa nien sung i kuei fa*.

50 T. 20, No. 1150, *Chuan fa lun p'u sa ts'ui mo yüan ti fa*.

51 T. 20, No. 1151, *Hsiu hsi pan jo po lo mi p'u sa kuan hsing nien sung i kuei*.

52 T. 20, No. 1163, *Yü pao t'o lo ni ching*.

53 T. 20, No. 1171, *Chin kang ting ching yü ch'ieh wen chu shih li p'u sa fa*.

54 T. 20, No. 1173, *Chin kang ting ching man chu shih li p'u sa wu tzu hsin t'o lo ni p'in*; Vajrabodhi.

55 T. 20, No. 1174, *Wu tzu t'o lo ni sung*.

56 T. 20, No. 1175, *Chin kang ting ching yü ch'ieh wen chu shih li p'u sa kung yang i kuei*.

57 T. 20, No. 1176, *Man shu shih li t'ung tzu p'u sa wu tzu yü ch'ieh fa*.

58 T. 21, No. 1209, *Chin kang ting yü ch'ieh chiang san shih ch'eng chiu chi shen mi men*.

59 T. 21, No. 1211, *Kan lu chün t'u li p'u sa kung yang nien sung ch'eng chiu i kuei*.

60 T. 21, No. 1214, *Sheng yen man te chia wei nu wang li ch'eng ta shen yen nien sung fa*.

61 T. 21, No. 1225, *Ta wei nu wu ch'u se mo i kuei ching*.

62 T. 21, No. 1276, *Wen shu shih li p'u sa kên pen ta chiao wang ching chin ch'ih niao wang p'in*.

To this list could be added the following texts which also belong to the Tattvasaṃgraha lineage and are important for a complete study of the latter. Kūkai himself directly quotes T. 18, No. 870 and T. 19, No. 957 in his Benkenmitsu nikyō ron.[1]

T. 18, No. 868, Chu fo ching chieh she chen shih ching; Prajña(734-810).(KIK, Mikkyōbu, II)

T. 18, No. 870, Liao shu chin kang yü ch'ieh fen pieh wei hsiu cheng fa men; Amoghavajra.(KIK, Mikkyōbu, III)

T. 18, No. 871, Chin kang ting yü ch'ieh lian shu san shih ch'i tsun hsin yao; Amoghavajra.(KIK, Mikkyōbu, IV)

T. 18, No. 872, Chin kang ting yü ch'ieh san shih ch'i tsun ch'u sheng i; Amoghavajra(?).(KIK , Mikkyōbu, III)

T. 18, No. 874, Chin kang ting i ch'ieh ju lai chen shih she ta ch'eng hsien cheng ta chiao wang ching; Amoghavajra.

T. 18, No. 875, Lien hua pu hsin nien sung i kuei; anonymous.

T. 18, No. 878, *San shih chi tsun li ch'an wen; Amoghavajra.

T. 18, No. 903, Tu pu t'o lo ni mu; Amoghavajra.(KIK, Mikkyōbu, II)

T. 19, No. 957, I tzu ting lun wang yü ch'ieh i ch'ieh shih ch'u nien sung ch'eng fu i kuei; Amoghavajra.(KIK, Mikkyōbu, V)

---

[1]See KCZ, Vol. 1, pp. 31, 42; See also Vol. 2, pp. 97, 119 and Vol. 3, p. 390.

APPENDIX II

Kanjin Horiuchi's Romanized, Sanskrit Edition of the _Tattvasaṃgraha,_ Part 1

In the following two items are typed at the top of each page. On the left hand side the page numbers of the corresponding English translation in this thesis are given. This will facilitate reference to the English translation. On the top right hand side the page numbers of the text in Horiuchi's edition are given. In cases where there is a lacuna in the manuscripts due to damage Horiuchi has added a word or words which are typed in parenthesis in the following. Horiuchi's additions are based on the Tibetan and/or Chinese translations where these supply the missing word(s) which are lost or illegible in the original manuscripts. "H." in the following will stand for Horiuchi while "E" will stand for the English translation. Due to Horiuchi's lengthy notes, his text alone is given below.

E. pp. 140-41. H. pp. 1 - 2

Sarva-tathāgata-mahāyānābhisamayo nāma mahā-kalpa-rājaḥ

[Vajradhātu-mahāmaṇḍala-vidhi-vistaraḥ]

(evaṃ mayā sruta)m ekasmin samaye bhagavān sarva-tathāgata-vajrādhiṣṭhāna-samaya-jñāna-vividha-viśesa-samanvāgataḥ/ sarva-tathāgata-ratna-mukuṭa-traidhātuka-dharma-rājyābhiṣeka-prāptaḥ/ sarva-

E. pp. 141, 143-44, 146-48 H. pp. 2 - 3; 9- 10

tathāgata-sarva-jña-jñāna-mahā-yogīśvaraḥ/ sarva-tathāgata-sarva-mudrā-samatādhigata-viśva-kārya-karaṇatāśeṣānavaśeṣa-satva-dhātu-sarvāśāparipūrakaḥ/ mahā-kṛpo Vairocanaḥ śāśvatas try-adhvasamaya-vyavasthitaḥ sarva-kāya-vāk-citta-vajras tathāgataḥ/

sarva-tathāgatādhyuṣita-praśasta-stavite mahā-maṇi-ratna-pratyupte vicitra-varṇa-ghaṇṭāvasakta-mārutoddhūta-paṭṭa-srak-cāmara-hārārdha-hārārdha-candropaśobhite 'Kaniṣṭha-deva-rājasya bhavane vijahāra/ nava-navatibhir bodhisatva-koṭibhiḥ sārdhaṃ/ tad yathā Vajra-pāṇinā ca bodhisatvena/ Avalokiteśvareṇa ca bodhisatvena/ Ākāśagarbheṇa ca/ Vajramuṣṭinā ca/ (Mañjuśriyā ca/) Saha-cittotpāda-dharma-cakra-pravartinā ca/ Gagana-gañjena ca/ Sarva-māra-bala-pramardinā ca/ evaṃ-pramukhair nava-navatibhir bodhisattva-koṭibhiḥ/

gaṅgā-nadī-vālukā-samākhyātaiś ca tathāgatais tad yathā 'pi nāma tila-bimbam iva paripūrṇaṃ Jambūdvīpe saṃdṛśyate/ taiś cāprameyais tathāgata-kāyair edaikasmāc ca tathāgata-kāyād aprameyāsaṃkhyeyāni buddha-kṣetrāṇi saṃdṛśyante teṣu ca buddha-kṣetreṣv imam eva dharma-nayaṃ deśayante sma//

atha bhagavān mahā-vairocanaḥ sarvākāśadhātu-sadāvasthita-kāya-vāk-citta-vajraḥ/ sarva-tathāgata-samavasaraṇatayā sarva-vajra-dhātv-avabodhana-jñāna-sattvaḥ/ sarvākāśadhātu-paramāṇu-rajo-vajradhiṣṭhāna-saṃbhava-jñāna-garbhaḥ/ sarva-tathāgatānantatayā mahā-vajra-jñāna-abhiṣeka-ratnaḥ/ sarvākāśa-spharaṇa-tathatā-jñānābhisaṃbodhy-abhisaṃbodhi-bhūtaḥ sarva-tathāgatātmabhāva-śuddhitayā svabhāva-śuddha-sarva-dharmaḥ/ sarvākāśa-vyāpi-sarva-rū(pa)-saṃdarśana-jñānāśeṣānavaśeṣa-sattvadhātu-vinayana-caryāgryaḥ sarva-tathāgatāmoghājñā-kāritayā

E. pp. 149-53, 155, 159 H. pp. 10, 12-15

sarvāsamānuttara-viśva-karmā// sarva-tathāgata-mahābodhi-dṛḍha-sattvaḥ sarva-tathāgatākarṣaṇa-samayaḥ sarva-tathāgatānurāgaṇa-jñāneśvaraḥ sarva-tathāgata-sādhu-kāraḥ sarva-tathāgata-mahābhiṣeka-ratnaḥ sarva-tathāgata-sūrya-prabhā-maṇḍalaḥ sarva-tathāgata-cintā-rāja-maṇi-ratna-ketuḥ sarva-tathāgata-mahā-hāsaḥ sarva-tathāgata-mahā-śuddha-dharmaḥ sarva-tathāgata-prajñā-jñānaḥ sarva-tathāgata-cakraḥ sarva-tathāgata-saṃdhā-bhāṣaḥ sarva-tathāgatāmogha-viśva-kāryaḥ sarva-tathāgata-mahā-vīrya-sudṛḍha-kavacaḥ sarva-tathāgata-rakṣā-paripālana-vajra-yakṣaḥ sarva-tathāgata-kāya-vāk-citta-vajra-bandha-mudrā-jñānaḥ//

samantabhadraḥ svamogho māraḥ prāmodyanāyakaḥ/ khagarbhaḥ su (-mahā-tejā)ratnaketur mahā-smitaḥ// avalokita-maheśaś ca mañjuśrīḥ sarva-maṇḍalaḥ/ avāco viśvakarmā ca vīryaś cando dṛḍhagrahaḥ// vajro 'ṅkuśaḥ śaras tuṣṭī ratnaḥ sūryo dhvajaḥ smitaḥ/ padmaḥ kośaḥ sucakro vāk karma varma bhayo grahaḥ//

anādinidha(naḥ śāntaḥ krūraḥ krodho mahā-)kṣamaḥ/ yakṣaḥ su-rākṣaso dhīraḥ sauriḥ śaurir mahā-vibhuḥ// umāpatiḥ prajānatho viṣṇu-jiṣṇur mahā-muniḥ/ loka(-pālo nabho bhūmis tri-loka)s tu tridhātukaḥ// mahā-bhūtaḥ su-satvārthaḥ sarvaḥ śarvaḥ pitāmahaḥ/ saṃsāro nirvṛtiḥ śaśvat samyagvṛttir mahā-mahaḥ// buddhaḥ śuddho mahāyānas tribhavaḥ śāśvato hi saḥ/ trilikavijayī śaṃbhuḥ śaṃbhunātha(ḥ) pradāmakaḥ// vajranātha(ḥ) subhūmyagryo jñānaḥ pāramitānayaḥ/ vimokṣo bodhisatvas ca caryaḥ sarva-tathāgataḥ// buddhārtho buddha-hṛdayaḥ sarva-bodhir anuttaraḥ/ vairocano jino nāthaḥ svayambhū(r) dhāraṇī smṛtiḥ// mahā-sattvo mahā-mudraḥ samādhir buddha-karma-kṛt/ sarva-buddhātmako bhū-

E. pp. 159, 164-66 H. pp. 15, 22 - 25

taḥ satvo nityārtha-bodhakaḥ// mahā-sthāṇur mahā-kālo mahā-rāgo mahā-sukhaḥ/ mahopayo mahāgryagrya(ḥ) sarvāgryo bhuvaneśvaraḥ//

bhagavān mahābodhicittaḥ Samantabhadro mahābodhisatvaḥ sarva-tathāgata-hṛdayeṣu vijahāra//

atha sarva-tathāgatair idaṃ buddhakṣetraṃ tad yathā tila-bimbam iva paripūrṇam/ atha khalu sarva-tathāgata mahā-samājam āpadya yena Sarvārthasiddhir bodhisatvo mahāsatvo bodhimaṇḍaniṣaṇṇas tenopajagmuḥ/ upetya bodhisatvasya sāṃbhogikaiḥ kāyair darśanaṃ dattvaivam āhuḥ/ kathaṃ kula-putrānuttarāṃ samyaksaṃbodhim abhisa(ṃ)bhotsyase yas tvaṃ sarva-tathāgata-tattvānabhijñatayā sarva-duṣkarāṇy utsahasīti//

atha Sarvārthasiddhir bodhisattvo mahāsattvaḥ sarva-tathāgataiś coditaḥ samānas tata āsphānaka-samādhi-tovyutthāya sarva-tathāgatān praṇipatyāhuyaivam āha/ bhagavantas tathāgata ājñāpayata kathaṃ pratipadyāmi kīdṛśaṃ tattvam iti// evam ukte sarva-tathāgatās taṃ bodhisatvam ekakaṇṭhenaivam āhuḥ// pratipadyasva kulaputra sva-citta-pratyavekṣaṇa-samādhānena prakṛti-siddhena rucijaptena mantreṇe ti//
oṃ citta-prativedhaṃ karomi//

atha bodhisattvaḥ sarva-tathāgatan evam āha/ ājñātaṃ me bhagavantas tathāgataḥ svahṛdi candra-maṇḍalākāraṃ paśyāmi(ti)/ sarva-tathāgataḥ procuḥ prakṛtiprabhāsvaram idaṃ kulaputra cittam tad yathā parikarmyate tat tathaiva bhavati// tad yathāpi nāma śveta-vastra-rāga-rañjanam iti/

atha sarva-tathāgataḥ prakṛtiprabhāsvara-citta-jñānasya sphītīkaraṇa-hetoḥ punar api tasmai bodhisāttvaya oṃ bodhicittam utpāda-

E. pp. 166 - 167. H. pp. 25 - 29

yamīty anena prakṛti-siddhena mantreṇa bodhicittam utpāditavantaḥ/

atha bodhisatvaḥ punar api sarva-tathāgatājñayā bodhicittam utpādyaivam āha/ yat tac candra-maṇḍalākāraṃ tac candra-maṇḍalam eva paśyāmi/ sarva-tathāgatā āhuḥ/ sarva-tathagata-hṛdayaṃ te samantabhadraś cittopādaḥ sāmīcībhūtah/ tat sādhu pratipadya(sva) sarva-tathāgata-samantabhadra-cittopādasya dṛḍhī-karaṇa-hetoḥ sva-hṛdi candra-maṇḍale vajra-bimbaṃ cintayānena mantreṇa// oṃ tiṣṭha vajra//

bodhisatva āha/ paśyāmi bhagavantas tathāgatāś candra-maṇḍale vajram// sarva-tathāgatā āhuḥ/ dṛḍhīkurv idaṃ sarva-tathāgata-samantabhadra-citta-vajram anena mantreṇa// oṃ vajrātmako 'ham//

atha yāvantaḥ sarvākāśadhātu-samavasaraṇāḥ sarva-tathāgatakāya-vāk-citta-vajra-dhātavas te sarve sarva-tathāgatādhiṣṭhānena tasmin sattvavajre praviṣṭāḥ/ tataḥ sarva-tathāgataiḥ sa bhagavān Sarva-arthasiddhir mahābodhisattvo Vajradhātur Vajradhātur iti vajra-nāma-abhiṣekeṇābhiṣiktaḥ/

atha Vajradhātur mahābodhisattvas tān sarva-tathāgatān evam āha/ paśyāmi bhagavantas tathāgatāḥ sarva-tathāgatakāyam ātmānam// sarva-tathāgatāḥ prāhuḥ/ tena hi mahāstava satvavajraṃ sarvākāravaropetaṃ buddhabimbam ātmānaṃ bhāvayā 'nena prakṛti-siddhena mantreṇa rucitaḥ parijāpya// oṃ yathā sarva-tathāgatās tathā 'ham//

athaivam ukte Vajradhātur mahābodhisatvas tathāgatam ātmānam abhisaṃbudhya tān sarva-tathāgatān praṇipatyāhūyaivam āha/ adhi-tiṣṭhata māṃ bhagavantas tathāgatā imām abhisaṃbodhiṃ dṛḍhī-kuruta ce ti// athaivam ukte sarva-tathāgatā Vajradhātos tathāgatasya

E. pp. 174-77, 180 H. pp. 29 - 32

tasmin sattvavajre praviṣṭā iti//

atha bhagavān Vajradhātus tathāgatas tasminn eva kṣaṇe sarva-tathāgata-samatā-jñā(nā)bhisaṃbuddhaḥ sarva-tathāgata-vajra-samatā-jñāna-mudrā-guhya-samaya-praviṣṭaḥ sarva-tathāgata-dharma-samatā-jñānādhigama-svabhāva-śuddhaḥ sarva-tathāgata-sarva-samatā-prakṛti-prabhāsvara-jñānakarabhūtas tathāgato 'rham samyaksaṃbuddhaḥ saṃvṛtta iti//

atha sarva-tathāgatāḥ punar api tataḥ sarva-tathāgata-sattva-vajrān niḥsṛty'ākāśa-garbha-mahā-maṇi-ratnābhiṣekeṇābhiṣicyāvalokiteśvara-dharma-jñānam utpādya sarva-tathāgata-viśva-karmatāyāṃ pratiṣṭhāpya yena Sumerugirimūrdhā yena ca vajra-maṇi-ratna-śikhara-kūṭāgaras tenopasaṃkrāntāḥ/ upasaṃkramya Vajradhātuṃ tathāgataṃ sarva-tathāgatatve ' dhiṣṭhāya sarva-tathāgata-siṃhāsane sarvato mukhaṃ pratiṣṭhāpayām āsur iti//

atha khalv Akṣobhyas tathāgato Ratnasaṃbhavas ca tathāgato Lokeśvararājas ca tathāgato 'Moghasiddhiś ca tathāgatah sarva-tathāgatatvaṃ svayam ātmany adhiṣṭhāya bhagavataḥ Śākyamunes tathāgatasya sarva-samatā-suprativedhatvāt sarva-dik-samatām adhyālambya catasṛṣu dikṣu niṣaṇṇāh//

atha bhagavān Vairocanas tathāgato 'cirābhisaṃbuddhaḥ sarva-tathāgata-samantabhadra-hṛdayaḥ sarva-tathāgatākāśa-saṃbhava-mahā-maṇi-ratnābhiṣekābhiṣiktah sarva-tathāgatāvalokiteśvara-dharma-jñāna-parama-pārami-prāptaḥ sarva-tathāgata-viśva-karmatāmoghāpratihata-śāsanaḥ paripūrṇa-kāryaḥ paripūrṇa-manorathaḥ sarva-tathāgatatvaṃ svayam ātmany adhiṣṭhāya, sarva-tathāgata-samantabhadra-mahābodhisattva-samaya-

E. pp. 180-82 H. pp. 32, 36 - 37

saṃbhava-satvādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadyedaṃ sarva-tathāgata-mahāyānābhisamayaṃ nāma sarva-tathāgata-hṛdayaṃ sva-hṛdayān niścacāra/ vajrasatva/

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Samantabhadraś candra-maṇḍalāni bhūtvā viniḥsṛtya sarva-satvānāṃ mahābodhicittāni saṃśodhya sarva-tathāgatānāṃ sarva-pārśveṣv avasthitaḥ/ atha tebhyaś candra-maṇḍalebhyaḥ sarva-tathāgata-jñāna-vajrāṇi viniḥsṛtya bhagavato Vairocanasya tathāgatasya hṛdaye praviṣṭāni/ sudṛḍhatvāc ca vajrasattva-samādheḥ sarva-tathāgatādhiṣṭhānena caika-ghanaḥ sakalākāśadhātu-samavasaraṇa-pramāṇo raśmi-mālī pañca-mūrdhā sarva-tathāgata-kāya-vāk-citta-vajramayo vajra-vigrahaḥ prādurbhūya sarva-tathāgata-hṛdayān niṣkramya pāṇau pratiṣṭhitaḥ/

atha tato vajrād vajrākārā rasmayo vicitra-varṇa-rūpāḥ sarva-lokadhātvābhāsana-spharaṇā viniścaritāḥ/

tebhyaś ca vajra-raśmi-mukhebhyaḥ sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya sakala-dharmadhātu-samavasaraṇeṣu sarvākāśadhātu parvavasāneṣu sarva-lokadhātu-prasara-megha-samudreṣu sarva-tathāgata-samatā-jñānābhijñā-svabhisaṃbodhāt/ sarva-tathāgata-mahābodhicittotpādana samantabhadra-vividha-caryā-niṣpādana sarva-tathāgata-kulārāgaṇa mahābodhimaṇḍopasaṃkramaṇa sarva-māra-dharṣaṇa sarva-tathāgata-samatā-mahābodhyabhisaṃbudhyana (sad-) dharmacakrapravartan'(ādīni) yāvad aśeṣānavaśeṣa-satvadhātu paritrāṇa sarva-hita-sukha sarva-tathāgata-jñānābhijñottama-siddhi-niṣpādanādīni sarva-tathāgatarddhi-vikurvitāni saṃdarśya/ samantabhadratvād vajra-satva-samādheḥ sudṛḍhatvāc caika-ghanaḥ Samantabhadra-mahābodhisatva-

E. pp. 182-84, 188 H. pp. 37, 39 - 41

kāyah saṃbhūya bhagavato Vairocanasya hṛdaye sthitvedam udānam udānayām āsa/ aho samantabhadro 'haṃ dṛḍhasattvaḥ svayaṃbhuvām/ yad dṛḍhatvād akāyo 'pi satvakāyatvam āgataḥ//

atha Samantabhadra-mahābodhisattvakāyo bhagavato hṛdayād avatīrya sarva-tathāgatānāṃ purataś candra-maṇḍalāśrito bhūtvājñāṃ mārgayām āsa//

atha bhagavān sarva-tathāgata-jñāna-samaya-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgata-śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-dharmacakra-pravartana-sattvārtha-mahopāya-bala-vīrya-mahā-jñāna-samayam aśeṣānavaśeṣa-satvadhātu-paritrāṇa-sarvādhipatya-sarva-sukha-saumanasyānubhavanārthaṃ yāvat sarva-tathāgata-samatā-jñānābhi-jñānuttara-mahāyānābhisamayottama-siddhyavāpti-phala-hetos tat sarva-tathāgata-siddhi-vajraṃ tasmai Samantabhadrāya mahābodhisatvāya sarva-tathāgata-cakravartitve sarva-buddhakāya-ratna-mukuṭa-paṭṭābhiṣekeṇa-abhisicya pāṇibhyām anuprādāt/ tataḥ sarva-tathāgatatair Vajrapāṇir Vajrapāṇir iti vajranāmābhiṣekeṇābhiṣiktaḥ//

atha Vajrapāṇir bodhisattvo mahāsattvo vāma-vajra-garvollālana-tayā tad vajraṃ svahṛdy utkarṣaṇa-yogena dhārayann idam udānam udānayām āsa/ idaṃ tat sarva-buddhānāṃ siddhi-vajram anuttaram/ ahaṃ mama kare dattam vajraṃ vajra-pratiṣṭhitam iti//

atha bhagavān punar apy Amogharāja-mahābodhisattva-samaya-sambhava-satvādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadyedaṃ sarva-tathāgatākarṣaṇa-samayaṃ nāma sarva-tathāgata-hṛdayāṃ svahṛdayān niścacāra/ vajrarāja//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bha-

E. pp. 188-90 H. pp. 41 - 43

gavān Vajrapāṇiḥ sarva-tathāgata-mahāṅkuśāni bhūtvā viniḥsṛtya bha-
gavato Vairocanasya hṛdaye praviṣṭvaika-ghano vajrāṅkuśa-mahāvigrahaḥ
prādurbhūya bhagavataḥ pāṇau pratiṣṭhitaḥ/

atha tato vajrāṅkuśa-mahāvigrahāt sarva-lokadhātu-paramāṇu-
rajaḥ-samās tathāgata-vigrahā viniḥsṛtya sarva-tathāgatākarṣaṇādīni
sarva-buddharddhi-vikurvitāni kṛtvā svamogha-rāja-tvād vajrasatva-
samādheḥ sudṛḍhatvāc caikaghano ' Mogharāja-mahābodhisatvakāyaḥ saṃ-
bhūya bhagavato Vairocanasya hṛdaye sthitvedam udāna(m udāna)yām āsa/

aho hy amoghrājā 'haṃ vajra-saṃbhavam aṅkusaḥ/ yat sarva-
vyāpino buddhāḥ samākṛṣyanti siddhaya iti//

atha so 'Mogharāja-mahābodhisatvakāyo bhagavato hṛdayād avatīr-
ya sarva-tathāgatānāṃ dakṣiṇa-candra-maṇḍalāsrito bhūtvā punar apy
ājñāṃ mārgayām āsa//

atha bhagavān sarva-tathāgatākarṣaṇa-samaya-vajraṃ nāma samā-
dhiṃ samāpadya sarva-tathāgatākarṣaṇa-samayam aśeṣānavaśeṣa-satva-
dhātu-sarvākarṣaṇa-sarva-sukha-saumanasyānubhavanārthaṃ yāvat sarva-
tathāgata-samājādhiṣṭhānottama-siddhy-arthaṃ (tad vajrāṅkuśaṃ) tasmā
Amogharājāya mahābodhisatvāya tathaiva pāṇibhyām anuprādāt/ tataḥ
sarva-tathagatair Vajrākarṣo Vajrākarṣa iti vajranāmābhiṣekeṇābhiṣik-
taḥ/

atha Vajrākarṣo bodhisatvas tena vajrāṅkuśena sarva-tathāgatān
ākarṣayann idam udānam udānayām āsa/ idaṃ tat sarva-buddhānāṃ vajra-
jñānam anuttaram/ yat sarva-buddhārtha-siddhyarthaṃ samākarṣaṇam
uttamam iti//

atha bhagavān punar api Māra-mahābodhisatva-samaya-saṃbhava-

E. pp. 190-92 H. pp. 43 - 44

satvādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadyedaṃ sarva-tathāgata-anurāgaṇa-samayaṃ nāma sarva-tathāgata-hṛdayaṃ svahṛdayān niścacāra/ vajrarāga//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharaḥ sarva-tathāgata-kusumāyudhāni bhūtvā viniḥsṛtya bhagavato Vairocanasya hṛdaye praviṣṭvaika-ghano mahā-vajra-vana-vigrahaḥ prādurbhūya pāṇau pratiṣṭhitaḥ/

atha tato vajra-vāṇa-vigrahāt sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya sarva-tathāgatānurāgaṇādīni sarva-buddharddhi-vikurvitāni kṛtvā sumāraṇa-tvād vajrasatva-samādheḥ su-dṛḍhatvāc caika-ghano Māra-mahābodhisatvakāyaḥ saṃbhūya bhagavato Vairocanasya hṛdaye sthitvedam udānam udānayām āsa/ aho svabhāva-suddho 'ham anurāgaḥ svayaṃbhuvām/ yac chu(d)dhy-arthaṃ viraktānāṃ rāgeṇa vinayanti hi//

atha sa Māra-mahābodhisatvakāyo bhagavato hṛdayād avatīrya sarva-tathāgatānāṃ vāma-candra-maṇḍalāśrito bhūtvā punar apy ājñāṃ mārgayām āsa//

atha bhagavān sarva-tathāgatānurāgaṇādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgata-māraṇa-vajra-samayam aśeṣāna-vaśeṣa-satvadhātvanurāgaṇa-sarva-sukha-saumanasyānubhavanārthaṃ yāvat sarva-tathāgata-māra-karmottama-siddhyavāpti-phala-hetos tad vajra-vāṇaṃ tasmai Mārāya mahābodhisatvāya tathaiva pāṇibhyam anu-prādāt/ tataḥ sarva-tathāgatair Vajradhanur Vajradhanur iti vajra-nāmābhiṣekeṇābhiṣiktaḥ/

atha Vajradhanur bodhisatvo mahāsatvas tena vajra-vāṇena sarva-

E. pp. 192-94 H. pp. 44 - 46

tathāgatān mārayann idam udāna(m udāna)yām āsa/ idaṃ tat sarva-buddhānāṃ rāga-jñānam anāvilam/ hatvā virāgaṃ rāgeṇa sarva-saukhyaṃ dadanti hi//

atha bhagavān punar api prāmodyarāja-mahābodhisatva-samaya-saṃbhava-satvādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadyedaṃ sarva-tathāgata-pramoda-samayaṃ nāma sarva-tathāgata-hṛdayam svahṛdayān niścacāra/ vajrasādhu//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayedhyaḥ sa eva bhagavān Vajradharaḥ sādhu-kārāṇi bhūtvā bhagavato Vairocanasya hṛdaye praviṣṭvaika-ghano bhūtvā vajratuṣṭi-vigrahaḥ prādurbhūya bhagavataḥ pāṇau pratiṣṭhitaḥ/ atha tato vajratuṣṭi-vigrahāt sarva-lokadhātu-paramāṇu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya sarva-tathāgata-sādhu-kārādīni sarva-buddharddhi-vikurvitāni kṛtvā suprāmodyatvād vajrasatva-samādheḥ sudṛḍhatvāc caika-ghanaḥ Prāmodyarāja-mahābodhisatvakāyaḥ sambhūya bhagavato Vairocanasya tathāgatasya hṛdaye sthitvedam udānam udānayām āsa/ aho hi sādhukāro'haṃ sarvaḥ sarva-vidāṃ varaḥ/ yad vikalpa-prahīṇānāṃ tuṣṭiṃ janayate dhruvam//

atha sa Prāmodyarāja-mahābodhisatvakāyo bhagavato Vairocanasya hṛdayād avatirya sarva-tathāgatānāṃ pṛṣṭhataś candra-maṇḍalāśrito bhūtvā punar apy ājñāṃ mārgayām āsa/

atha bhagavān sarva-tathāgata-saṃtoṣaṇa-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgatānuttara-prāmodya-jñāna-samayam aśeṣānavaśeṣa-satvadhātu-sarva-satva-saṃtoṣaṇa-mahāsukha-saumanasyānubhavana-arthaṃ yāvat sarva-tathāgatānuttara-harṣa-rasottama-siddhi-prāpti-

E. pp. 194-97 H. pp. 46 - 47

phala-hetos tad vajra-tuṣṭiṃ tasmai Prāmodyarājāya mahābodhisatvāya tathaiva pāṇibhyām anuprādāt/ tataḥ sarva-tathāgatair Vajraharṣo Vajraharṣa iti vajra-nāmābhiṣekeṇābhiṣiktaḥ/

atha Vajraharṣo bodhisatvo mahāsatvas tena vajra-tuṣṭinā sarva-tathāgatān sādhukāraiḥ praharṣayann idam udānam udānayām āsa/ idaṃ tat sarva-buddhānāṃ sādhukāra-pravartakam/ sarva-tuṣṭi-karaṃ vajraṃ divyaṃ prāmodya-vardhanam iti//

mahābodhicittaṃ sarva-tathāgatākarṣaṇa-samayaḥ sarva-tathāgata-anurāgaṇa-jñānaṃ mahātuṣṭiś ce 'ti/ sarva-tathāgata-mahā-samaya-sat-vāḥ//

atha bhagavān punar apy Ākāśagarbha-mahābodhisatva-samaya-saṃ-bhava-ratnādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadyedaṃ sarva-tathā-gatābhiṣeka-samayaṃ nāma sarva-tathāgata-hṛdayaṃ svahṛdayān niścacā-ra/ vajraratna//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sarvākāśa-samatā-jñāna-suprativedhatvād vajrasatva-samādheḥ sa eva bhagavān Vajradharaḥ sarvākāśa-rasmayo bhūtvā viniḥsṛtāḥ/ taiḥ sarvākāśa-raśmibhiḥ sarva-lokadhātavo 'vabhāsitāḥ sarvākāśadhātumayāḥ saṃ-vṛttā abhūvan/ atha sarva-tathāgatādhiṣṭhānena sarvo 'sāv ākāśa-dhātur bhagavato Vairocanasya hṛdaye praviṣṭaḥ/ suparibhāvitatvāc ca vajrasatva-samādheḥ sarvākāśadhātu-garbhamayaḥ sarva-lokadhātu-samavasaraṇa-pramāṇo mahā-vajra-ratna-vigrahaḥ prādurbhūya bhagava-taḥ pāṇau pratiṣṭhitaḥ/ atha tasmād vajra(ratna-)vigrahāt sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahāḥ prādurbhūya sarva-tathāgatābhiṣekādīni sarva-tathāgatarddhi-vikurvitāni sarva-loka-

E. pp. 197-98, 200 H. pp. 47 - 50

dhātuṣu kṛtvā sarvākāśadhātu-garbha-susaṃbhavatvād vajrasatva-samādheḥ sudṛḍhatvāc caika-ghana Ākāśagarbha-mahābodhisatvakāyaḥ saṃbhūya bhagavato Vairocanasya hṛdaye sthitvedam udānam udānayām āsa/

aho hi svabhiṣeko 'haṃ vajraratnam anuttaram/ yan niḥsaṅgā api jinās tridhātu-patayaḥ smṛtāḥ//

atha sa Ākāśagarbha-mahābodhisatvakāyo bhagavato hṛdayād avatīrya sarva-tathāgatānāṃ purataś candra-maṇḍalāsrito bhūtvā punar apy ājñāṃ mārgayām āsa//

atha bhagavān sarva-tathāgata-maṇi-ratna-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgatābhiprāya-paripūraṇa-samayam aśeṣānavaśeṣa-satvadhātu-sarvārtha-pariprāpti-sarva-sukha-saumanasyānubhavanārthaṃ yāvat sarva-tathāgatārtha-saṃpad-uttama-siddhi-prāptyai tad vajra-maṇiṃ tasmā Ākāśagarbhāya mahābodhisatvāya vajra-ratna-cakravartitve vajra-ratnāṅkurābhiṣekeṇābhiṣicya pāṇibhyām anuprādāt/ tataḥ sarva-tathāgatair Vajragarbho Vajragarbha iti vajra-namābhiṣekeṇābhiṣiktaḥ/

atha Vajragarbho mahābodhisatvas tad vajra-maṇiṃ svābhiṣeka-sthāne sthapayann idam udānam udānayām āsa/ idaṃ tat sarva-buddhānāṃ satvadhātvabhiṣecanam/ ahaṃ mama kare dattaṃ ratne ratnaṃ niyojitam iti//

atha bhagavān punar api Mahā-teja-mahābodhisatva-samaya-saṃbhava-ratnādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadyedaṃ sarva-tathāgata-rasmi-samayaṃ nāma sarva-tathāgata-hṛdayaṃ sva-hṛdayān niścacāra/ vajrateja//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajrapāṇir mahā-sūrya-maṇḍalāni bhūtvā bhagavato Vairoca-

naśya hṛdaye praviṣṭvaika-ghano vajra-sūrya-vigrahaḥ prādurbhūya bhagavataḥ pāṇau pratiṣṭhitaḥ/ atha tato vajra-sūrya-maṇḍalāt sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya sarva-tathāgata-raśmi-pramuñcanādīni sarva-tathāgatarddhi-vikurvitāni kṛtvā sumahātejastvād vajrasatva-samādheḥ sudṛḍhatvāc caikaghano Mahāteja-mahābodhisatvakāyaḥ saṃbhūya bhagavato Vairocanasya hṛdaye sthitvedam udānam udānayām āsa/ aho hy anupamaṃ tejaḥ satvadhātv-avabhāsanam/ yac chodhayati śuddhānāṃ buddhānam api tāyinām//

atha sa Vimalateja-mahābodhisatvakāyo bhagavato hṛdayād avatīrya sarva-tathāgatānāṃ dakṣiṇa-candra-maṇḍalāśrito bhūtvā punar apy ājñāṃ mārgayām āsa//

atha bhagavān sarva-tathāgata-prabhā-maṇḍalādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgata-raśmi-samayam aśeṣānavaśesa-satvadhātv-anupama-tejaḥ-sarva-sukha-saumanasyānubhavanārthaṃ yāvat sarva-tathāgata-svayaṃ-prabhāvāptyuttama-siddhaye tad vajra-sūryaṃ tasmai Mahātejāya mahābodhisatvāya tathaiva pāṇibhyām anuprādāt/ tataḥ sarva-tathāgatair Vajraprabho Vajraprabha iti vajra-nāmābhiṣekeṇābhiṣiktaḥ/

atha Vajraprabho mahābodhisatvas tena vajra-sūryeṇa sarva-tathāgatān avabhāsayann idam (udānam) udānayām āsa/ idaṃ tat sarva-buddhānām ajñāna-dhvānta-nāśanam/ paramāṇu-rajaḥ-saṃkhya-sūryādhikatara-prabham iti//

atha bhagavān punar api Ratnaketu-mahābodhisatva-samaya-saṃbhava-ratnādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadyedaṃ sarva-tathāgatāśā-paripūraṇa-samayaṃ nāma sarva-tathāgata-hṛdayaṃ svahṛdayān

E. pp. 202-203 H. pp. 52 - 53

niścacāra/ vajraketu//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharo vicitra-varṇa-rūpālaṅkāra-saṃsthānāḥ patākā bhūtvā viniḥsṛtya bhagavato Vairocanasya hṛdaye praviṣṭvaika-ghano vajra-dhvaja-vigrahaḥ prādurbhūya bhagavataḥ pāṇau pratiṣṭhitaḥ/ atha tato vajra-dhvaja-vigrahāt sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniścaritvā sarva-tathāgata-ratna-dhavjocchra-yaṇādīni sarva-buddharddhi-vikurvitāni kṛtvā mahā-ratna-ketutvād vajrasatvasamādheḥ sudṛḍhatvāc caika-ghano Ratnaketu-mahābodhisatva-kāyaḥ saṃbhūya bhagavato Vairocanasya tathāgatasya hṛdaye sthitvedam udānam udānayām āsa/ aho hy asadṛśaḥ ketur ahaṃ sarvārtha-siddhinām/ yat sarvāśā-paripūrṇānāṃ sarvārtha-pratipūraṇam iti//

atha sa Ratnaketur mahābodhisatvakāyo bhagavato hṛdayā(d a)va-tīrya sarva-tathāgatānāṃ vāma-candra-maṇḍalāśrito bhūtvā punar apy ājñāṃ mārgayām āsa//

atha bhagavān sarva-tathāgatocchrayādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgata-cintā-rāja-maṇi-dhvajocchrayaṇa-samayam aśeṣānavaśeṣa-sattvadhātu-sarvāśā-paripūri-sarva-sukha-sau-manasyānubhavanārthaṃ yāvat sarva-tathāgata-mahārthottama-siddhi-prāpti-phala-hetos tad vajra-dhvajaṃ tasmai Ratnaketave mahābodhi-satvāya tathaiva pāṇibhyām anuprādāt/ tataḥ sarva-tathāgatair Vajra-yaṣṭir Vajrayaṣṭir iti vajra-namābhiṣekeṇābhiṣiktaḥ//

atha Vajrayaṣṭir bodhisatvo mahāsattvas tena vajradhavajena sarva-tathāgatān dāna-pāramitāyāṃ niyojayann idam udānam udānayām āsa/ idaṃ tat sarva-buddhānāṃ sarvāśā-paripūraṇam/ cintā-maṇi-

E. pp. 204-206 H. pp. 53 - 55

dhvajaṃ nāma dāna-pāramitānayam iti//

atha bhagavān punar api Nityaprīti-pramuditendriya-mahābodhisatva-samaya-saṃbhava-ratnādhiṣṭhāna-vajram nāma samādhiṃ samāpadyedaṃ sarva-tathāgata-prīti-samayaṃ nāma sarva-tathāgata-hṛdayaṃ sva-hṛdayān niścacāra/ vajrahāsa//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharaḥ sarva-tathāgata-smitāni bhūtvā viniḥsṛtya bhagavato Vairocanasya hṛdaye praviṣṭvaika-ghano vajra-smita-vigrahaḥ prādurbhūya pāṇau pratiṣṭhitaḥ/ atha tato vajra-smita-vigrahāt sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā (viniḥsṛtya) sarva-tathāgatādbhutādīni sarva-buddharddhi-vikurvitāni kṛtvā/ nitya-prīti-pramuditendriyatvād vajrasattva-samādheḥ sudṛḍhatvāc caika-ghano Nityaprīti-pramuditendriya-mahābodhisatva-kāyaḥ saṃbhūya / bhagavato Vairocanasya hṛdaye sthitvedam udānam udānayām āsa/ aho mahāhāsam ahaṃ sarvāgryāṇāṃ mahādbhutam/ yat prayunjanti buddhārthaṃ sadaiva susamāhitāḥ//

atha sa Nityaprīti-pramuditendriya-mahābodhisatvakāyo bhagavato hṛdayād avatīrya sarva-tathāgatānāṃ prsthatas candra-maṇḍalāśrito bhūtvā punar apy ājñāṃ mārgayām āsa//

atha bhagavān sarva-tathāgatādbhutādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgatādbhutotpāda-samayam aśeṣānavaśeṣa-satvadhātu-sarvendriyānuttara-sukha-saumanasyānubhavanārthaṃ yāvat sarva-tathāgatendriya-pariśodhana-jñānābhijñāvāpti-phala-hetos tad vajra-smitaṃ tasmai Nityaprīti-pramuditendriyāya mahābodhisatvāya tathaiva pāṇibhyām anuprādāt/ tataḥ sarva-tathāgatair Vajraprītir Vajraprītir

E. pp. 206-208 H. pp. 55 - 56

iti vajra-namābhiṣekeṇābhiṣiktaḥ/

atha Vajraprītir bodhisatvo mahāsatvas tena vajrasmitena sarva-tathāgatān praharṣayann idam udānam udānayām āsa/ idaṃ tat sarva-buddhānām adbhutopāda-darsakam/ mahā-harṣa-karaṃ jnānam ajnātaṃ parasāmitir (-śāstribhir ?) iti//

mahābhiṣeko vyāma-prabhā-maṇḍalaṃ mahāsatvārtho mahā-hāsaś ce 'ti/ sarva-tathāgata-mahābhiṣeka-satvāḥ//

atha bhagavān punar apy Avalokiteśvara-mahābodhisatva-samaya-saṃbhava-dharmādhiṣṭhāna-vajraṃ nā(ma sa)mādhiṃ samāpadyedaṃ sarva-tathāgata-dharma-samayaṃ nāma sarva-tathāgata-hṛdayaṃ svahṛdayān niścacāra/ vajradharma//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharaḥ svabhāva-suddha-dharma-samatā-jñāna-suprativedhatvād vajrasatvasamādheḥ saddharma-raśmayo bhūtvā viniścaritāḥ/ taiḥ saddharma-raśmibhiḥ sarva-lokadhātavo 'vabhāsitāḥ dharmadhātumayāḥ saṃvṛttā abhūvan/ sa ca sakalo dharmadhātur bhagavato Vairocanasya hṛdaye praviṣṭvaika-ghanaḥ sarvākāśadhātu-samavasaraṇa-pramāṇo mahā-padma-vigrahaḥ prādurbhūya bhagavataḥ pāṇau pratiṣṭhitaḥ/ atha tasmād vajra-padma-vigrahāt sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya sarva-tathāgata-samādhi-jñānābhijñādīni sarva-buddharddhi-vikurvitāni sarva-lokadhātuṣu kṛtvā svavalokanaisvaryatvād vajrasatva-samādheḥ sudṛḍhatvāc caikaghano 'Valokiteśvara-mahābodhisatvakāyaḥ saṃbhūya bhagavato Vairocanasya tathāgatasya hṛdaye sthitvedam udānam udānayām āsa/ aho hi paramārtho 'ham ādi-śuddhaḥ svayaṃbhuvām/ yat kolopama-dharmāṇāṃ viśuddhir upala-

bhyate//

atha so 'Valokiteśvara-mahābodhisattvakāyo bhagavato Vairocanasya hṛdayād avatīrya sarva-tathāgatānāṃ purataś candra-maṇḍala-aśrito bhūtvā punar apy ājñām mārgayām āsa//

atha bhagavān sarva-tathāgata-samādhi-jñāna-samaya-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgata-viśodhana-samayam aśeṣānavaśeṣa-satvātma-pariśuddhi-sarva-sukha-saumanasyānubhavanārthaṃ yāvat sarva-tathāgata-dharma-jñānābhijñāvapti-phala-hetos tad vajra-padmaṃ tasmā Avalokiteśvarāya mahābodhisatvāya saddharmacakravartitve sarva-tathāgata-dharmakāyābhiṣekeṇābhiṣicya pāṇibhyām anuprādāt/ tataḥ sarva-tathāgatair Vajranetro Vajranetra iti vajranāma-abhiṣekeṇābhisiktaḥ/

atha Vajranetro bodhisatvo mahāsatvas tad vajrapadmaṃ pattra-vikāsanatayā rāga-viśuddhi-nirlepa-svabhāvavalokanatayā 'valokayann idam udānam udānayām āsa/ idaṃ tat sarva-buddhānāṃ rāga-tattvāvabodhanam/ ahaṃ mama kare dattaṃ dharmaṃ dharma-pratiṣṭhitam iti//

atha bhagavān punar api Mañjuśrī-mahābodhisatva-samaya-saṃbhava-dharmādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadyedaṃ sarva-tathāgata-mahā-prajñā-jñāna-samayaṃ nāma sarva-tathāgata-hṛdayaṃ svahṛdayān niścacāra/ vajratīkṣṇa//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharaḥ prajñā-śastrāni bhūtvā viniḥsṛtya bhagavato Vairocanasya hṛdaye praviṣṭvaika-ghano vajrakośa-vigrahaḥ prādurbhūya bhagavataḥ pāṇau pratiṣṭhitaḥ/ atha tato vajrakośa-vigrahāt sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniścaritvā

E. pp. 212-214 H. pp. 59 - 61

sarva-tathāgata-prajñā-jñānādīni sarva-buddharddhi-vikurvitāni kṛtvā sumañjuśriyatvād vajrasatva-samādheḥ sudṛḍhatvāc caika-ghano Manjuśrī-mahābodhisattvakāyaḥ saṃbhūya bhagavato Vairocanasya hṛdaye sthitvedam udānam udānayām āsa/ aho hi sarva-buddhānāṃ manjughoṣam ahaṃ smṛtah/ yat prajñāyā arūpiṇyā ghoṣatvam upalabhyate//

atha sa Mañjuśrī-mahābodhisatvakāyo bhagavato hṛdayād avatīrya sarva-tathāgatānāṃ dakṣiṇa-candra-maṇḍalāśrito bhūtvā punar apy ājñāṃ mārgayām āsa//

atha bhagavān sarva-tathāgata-prajñā-jñāna-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgata-kleśa-cchedana-samayam aśeṣānavaśeṣa-sattvadhātu-sarva-duḥkha-cchedana-sarva-sukha-saumanasyānubhavana-arthaṃ yāvat sarva-tathāgata-ghoṣānuga-prajñā-pāripūry-uttama-siddhyarthaṃ tad vajra-kośaṃ tasmai Mañjuśriye mahā-bodhisatvāya tathaiva pāṇibhyam anuprādāt/ tataḥ sarva-tathāgatair Vajrabuddhir Vajrabuddhir iti vajra-nāmābhiṣekeṇābhisiktaḥ/

atha sa Vajrabuddhir bodhisatvo mahāsatvas tena vajra-kośena sarva-tathāgatān praharann idam udānam udānayām āsa/ idaṃ tat sarva-buddhānāṃ prajñā-pāramitānayam/ chettāraṃ sarva-śatrūṇām sarva-pāpa-haraṃ param iti//

atha bhagavān punar api Sahacittotpādita-dharmacakra-pravarti-mahābodhisatva-samaya-saṃbhava-dharmādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadyedaṃ sarva-tathāgata-cakra-samayaṃ nāma sarva-tathāgata-hṛdayaṃ sva-hṛdayān niścacāra/ vajrahetu//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva

E. pp. 214-15 H. pp. 61 - 63

bhagavān Vajradharo vajradhātu-mahā-maṇḍalādīni sarva-tathāgata-maṇḍalāni bhūtvā viniḥsṛtya bhagavato Vairocanasya hṛdaye praviṣṭvaika-ghano vajracakra-vigrahaḥ prādurbhūya bhagavataḥ pāṇau pratiṣṭhitaḥ/ atha tato vajracakra-vigrahāt sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniścaritvā saha-cittotpāda-dharmacakra-pravartanatvād vajrasattva-samādheḥ sudṛḍhatvāc caika-ghanaḥ Sahacittotpādita-dharmacakra-pravarti-mahābodhisatvakāyaḥ saṃbhūya bhagavato Vairocanasya hṛdaye sthitvedam udānam udānayām āsa/ aho vajramayaṃ cakram ahaṃ vajrāgra-dharmiṇām/ yac cittotpāda-mātreṇa dharmacakraṃ pravartate//

atha sa Sahacittotpādita-dharmacakra-pravarti-mahābodhisatva-kāyo bhagavato hṛdayād avatīrya sarva-tathāgatānāṃ vāma-candra-maṇḍalāśrito bhūtvā punar apy ājñāṃ mārgayām āsa//

atha bhagavān sarva-tathāgata-cakra-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgata-mahā-maṇḍala-samayam aśeṣānavaśeṣa-satva-dhātu-praveśāvaivartika-cakra-sarva-sukha-saumanasyānubhavanārthaṃ yāvat sarva-tathāgata-saddharmacakra-pravartanottama-siddhi-nimittaṃ tad vajra-cakraṃ tasmai Sahacittotpādita-dharmacakra-pravartine mahābodhisatvāya tathaiva pāṇibhyām anuprādāt/ tataḥ sarva-tathāgatair Vajramaṇḍo Vajramaṇḍa iti vajra-nāmābhiṣekeṇābhiṣiktah/

atha Vajramaṇḍo bodhisatvo mahāsatvas tena vajracakreṇa sarva-tathāgatān avaivartikatve pratiṣṭhāpayann idam udānam udānayām āsa/ idaṃ tat sarva-buddhānāṃ sarva-dharma-viśodhakam/ avaivartika-cakraṃ tu bodhimaṇḍam iti smṛtam iti//

atha bhagavān Avāca-mahābodhisatva-samaya-saṃbhava-dharma-

E. pp. 215-17 H. pp. 63 - 65

adhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadyedaṃ sarva-tathāgata-jāpa-samayaṃ nāma sarva-tathāgata-hṛdayaṃ svahṛdayān niścacāra/ vajra-bhāṣa//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajrapāṇiḥ sarva-tathāgata-dharmākṣarāṇi bhūtvā viniḥsṛtya bhagavato Vairocanasya hṛdaye praviṣṭvaika-ghano vajra-jāpa-vigrahaḥ prādurbhūya bhagavataḥ pāṇau pratiṣṭhitaḥ/ atha tato vajra-jāpa-vigrahāt sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya sarva-tathāgata-dharmatādīni sarva-buddharddhi-vikurvitāni kṛtvā svavācatvād vajrasatva-samādheḥ sudṛḍhatvāc caika-ghano 'Vāca-mahā-bodhisatvakāyaḥ saṃbhūya bhagavato Vairocanasye hṛdaye sthitva idam udānam udānayām āsa/ aho svayaṃbhuvāṃ guhyaṃ saṃdhābhāṣam ahaṃ smṛtaḥ/ tad deśayanti saddharmaṃ vāk-prapañca-vivarjitam//

atha so 'Vāca-mahābodhisatvakāyo bhagavato hṛdayād avatīrya sarva-tathāgatānāṃ pṛṣṭhataś candra-maṇḍalāśrito bhūtvā punar apy ājñām mārgayām āsa//

atha bhagavān sarva-tathāgata-vāg-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgata-vāg-jñāna-samayam aśeṣānavaśeṣa-satvadhātu-vāk-siddhi-sarva-sukha-saumanasyānubhavanārthaṃ yāvat sarva-tathāgata-vāg-guhyatā-prāpty-uttama-siddhaye tad vajra-jāpaṃ tasmā Avācaya mahābodhisatvāya tathaiva pāṇibhyam anuprādāt/ tataḥ sarva-tathāgatair Vajravāco Vajravāca iti vajra-nāmābhiṣekeṇābhiṣiktaḥ/

atha Vajravāco bodhisatvo mahāsatvas tena vajra-jāpena sarva-tathāgatān saṃlā(payann idam u)dānam udānayām āsa/ idaṃ tat sarva-buddhānāṃ vajra-jāpam udāhṛtam/ sarva-tāthāgatānāṃ tu mantrāṇām

E. pp. 217-19 H. pp. 65, 67 - 68

āśu sādhanam iti//

vajradharmata-jñānaṃ sarva-tathāgata-prajñā-jñānaṃ mahā-cakra-pravartana-jñānaṃ sarva-tathāgata-vāk-prapañca-vinivartana-jñānaṃ ce 'ti/ sarva-tathāgata-mahā-jñāna-satvāḥ//

atha bhagavān Sarva-tathāgata-viśva-karma-mahābodhisatva-samaya-saṃbhava-karmādhiṣṭhana-vajraṃ nāma samādhiṃ samāpadyedaṃ sarva-tathāgata-karma-samayaṃ nāma sarva-tathāgata-hṛdayaṃ svahṛdayān niścacāra/ vajrakarma//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sarva-karma-samatā-jñāna-suprativedhatvād vajrasatva-samādheḥ sa eva bhagavān Vajradharaḥ sarva-tathāgata-karma-raśmayo bhūtvā viniḥsṛtāḥ/ taiś ca sarva-tathāgata-karma-raśmibhiḥ sarva-lokadhātavo ('va)bhāsitāḥ sarva-tathāgata-karmadhātu-mayāḥ saṃvṛttāḥ sa sakalaḥ sarva-tathāgata-karmadhātur bhagavato Vairocanasya hṛdaye praviṣṭvā sarvākāśadhātu-samavasaraṇa-pramāṇas tataḥ sarva-tathāgata-karmadhātutaḥ karma-vajra-vigrahaḥ prādurbhūya bhagavataḥ pāṇau pratiṣṭhitaḥ/ atha tataḥ karmavajra-vigrahāt sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya sarva-lokadhātuṣu sarva-tathāgata-karmādīni sarva-buddharddhivikurvitāni kṛtvā sarva-tathāgatānanta-karmatvād vajrasatva-samādheḥ sudṛḍhatvāc caika-ghanaḥ Sarva-tathāgata-viśva-karma-mahābodhisattvakāyaḥ saṃbhūya bhagavato Vairocanasya hṛdaye sthitvedam udānam udānayām āsa/ aho hy amoghaṃ buddhānāṃ sarva-karmam ahaṃ babu/ yad anābhoga-buddhārthaṃ vajra-karma pravartate//

atha sa Sarva-tathāgata-viśva-karma-mahābodhisatvakāyo bha-

gavato hṛdayād avatīrya sarva-tathāgatānāṃ puratas candramaṇḍala-aśrito bhūtvā punar apy ājñāṃ mārgayām āsa/

atha bhagavān sarva-tathāgatāmogha-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgata-pūjā-pravartanādyaprameyāmogha-sarva-karma-vidhi-vistara-samayam aśeṣānavaśeṣa-satvadhātu-sarva-karma-siddhi-sarva-sukha-saumanasyānubhavanārthaṃ yāvat sarva-tathāgata-vajra-karmatā-jñānābhijñottama-siddhi-phala-hetos tat karma-vajraṃ tasmai Sarva-tathāgata-vajra-karmaṇe mahābodhisatvāya sarva-karma-cakra-vartitve sarva-tathāgata-vajrābhiṣekeṇābhisicya pāṇibhyam anuprādāt/ tataḥ sarva-tathāgatair Vajraviśvo Vajraviśva iti vajra-nāmābhiṣekeṇābhiṣiktaḥ/

atha Vajraviśvo bodhisatvo mahāsatvas tad vajraṃ svahṛdi sthāpya sarva-tathāgatān karma-tāyāṃ niyojayann idam udānam udānayām āsa/ idaṃ tat sarva-buddhānāṃ viśva-karma-karmaṃ param/ ahaṃ mama kare dattaṃ viśve viśvaṃ niyojitam iti//

atha bhagavān Duryodhana-vīrya-mahābodhisattva-samaya-saṃbhava-karmādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadyedaṃ sarva-tathāgata-rakṣā-samayaṃ nāma sarva-tathāgata-hṛdayaṃ svahṛdayān niścacāra/ vajrarakṣa//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajrapāṇir dṛḍha-kavacāni bhūtvā viniḥsṛtya bhagavato Vairocanasya hṛdaye praviṣṭvaika-ghano mahā-vajra-kavaca-vigrahaḥ prādurbhūya bhagavataḥ pāṇau pratiṣṭhitaḥ/ atha tato vajra-kavaca-vigrahāt sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya sarva-tathāgata-rakṣā-vidhi-vistara-karmādīni sarva-bud-

E. pp. 221-223 H. pp. 71 - 73

dharddhi-vikurvitāni kṛtvā duryodhana-vīryatvād vajrasatva-samādheḥ sudṛḍhatvāc caikaghano Duryodhana-vīrya-mahābodhisatva-vigrahaḥ saṃbhūya bhagavato Vairocanasya hṛdaye sthitvedam udānam udānayām āsa/ aho vīryamayo varmaḥ sudṛḍho 'haṃ dṛḍhātmanām/ yad dṛḍhatvād akāyānāṃ vajrakāyakaraṃ param iti//

atha sa Duryodhana-vīrya-mahābodhisatvakāyo bhagavato hṛdayād avatīrya sarva-tathāgatānāṃ dakṣiṇa-candra-maṇḍalāśrito bhūtvā punar apy ājñāṃ mārgayām āsa//

atha bhagavān sarva-tathāgata-dṛḍha-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgata-vīrya-pāramitā-samayam aśeṣānavaśeṣa-satva-dhātu-paritrāṇa-sarva-sukha-saumanasyānubhavanārthaṃ yāvat sarva-tathāgata-vajrakāya-prāpty-uttama-siddhi-hetos tad vajra-varmaṃ tasmai Duryodhanavīryāya mahābodhisatvāya pāṇibhyām anuprādāt/ tataḥ sarva-tathāgatair Vajramitro Vajramitra iti vajra-nāmābhiṣekaṇābhiṣiktaḥ/

atha Vajramitro bodhisatvo mahāsatvas tena vajravarmaṇā sarva-tathāgatān kavacāyann idam udānam udānayām āsa/ idaṃ tat sarva-buddhānāṃ maitrī-kavacam uttamam/ dṛḍha-vīrya-mahā-rakṣam mahā-mitram udāhṛtam iti//

atha bhagāvan punar api Sarvamāra-pramardi-maha-bodhisatva-samaya-saṃbhava-karmādhiṣṭhāna-vajram nāma samādhiṃ samāpadyedaṃ sarva-tathāgatopaya-samayaṃ nāma sarva-tathāgata-hṛdayaṃ svahrdayān niścacāra/ vajrayakṣa//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharo mahā-daṃṣṭrāyudhāni bhūtvā viniḥsṛtya bhagavato

E. pp. 224-226 H. pp. 73 - 75

Vairocanasya hṛdaye praviṣṭvaika-ghano vajra-daṃṣṭrā-vigrahaḥ prādurbhūya pāṇau pratiṣṭhitaḥ/ atha tato vajra-daṃṣṭrā-vigrahāt sarva-lokadhātu-paramāṇu-rajahsamās tathāgata-vigrahā viniścaritvā sarva-tathāgata-raudra-vinayādīni sarva-buddharddhi-vikurvitāni kṛtvā sarva-māra-supramarditvād vajrasatva-samādheḥ sudṛḍhatvāc caika-ghanaḥ Sarva-māra-pramardi-mahābodhisatvakāyaḥ saṃbhūya bhagavato Vairocanasya hṛdaye sthitvedam udānam udānayām āsa/ aho mahopāyam ahaṃ buddhānāṃ karuṇātmanām/ yat satvārthatayā śāntā raudratvam api kurvate//

atha sa Sarva-māra-pramardi-mahābodhisatvakāyo bhagavato hṛdayad avatīrya sarva-tathāgatānāṃ vāma-candra-maṇḍalāśrito bhūtvā punar apy ājñāṃ mārgayām āsa//

atha bhagavān sarva-tathāgata-pracaṇḍa-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgata-dusta-vinaya-(samaya)m aśeṣānavaśeṣa-satva-dhātvabhaya-sarva-sukha-saumanasyānubhavanārthaṃ yāvat sarva-tathāgata-mahopāya-jñānābhijñāvāptyuttama-siddhi-phala-hetos tad vajra-daṃṣṭrāyudham tasmai Sarva-māra-pramardine mahābodhisatvāya tathaiva pāṇibhyām anuprādāt/ tataḥ sarva-tathāgatair Vajracaṇḍo Vajracaṇḍa iti vajra-nāmābhiṣekeṇābhiṣiktaḥ/

atha Vajracaṇḍo bodhisatvo mahāsatvas tad vajra-daṃṣṭrāyudhaṃ svamukhe pratiṣṭhāpya sarva-tathāgatān bhīṣayann idam udānam udānayām āsa/ idaṃ tat sarva-buddhānāṃ sarva-duṣṭāgradāmakam/ vajra-daṃṣṭrāyudhaṃ tīkṣṇam upāyaḥ karuṇātmanām iti//

atha bhagavān punar api Sarva-tathāgata-muṣṭi-mahābodhisatva-samaya-saṃbhava-karmādhiṣṭhāna-vajraṃ nāma samādhiṃ samāpadyedaṃ

E. pp. 226-27 H. pp. 75 - 76

sarva-tathāgatakāya-vāk-citta-vajra-bandha-samayaṃ nāma sarva-tathāgata-hṛdayaṃ svahṛdayān niścacāra/ vajrasandhi//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharaḥ sarva-tathāgata-sarva-mudrā-bandhā bhūtvā viniḥsṛtya bhagavato Vairocanasya hṛdaye praviṣṭaika-ghano vajra-bandha-vigrahaḥ prādurbhūya pāṇau pratiṣṭhitaḥ/ atha tato vajra-bandha-vigrahāt sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniścaritvā sarva-lokadhātuṣu sarva-tathāgata-mudrā-jñānādīni sarva-buddharddhi-vikurvitāni kṛtvā sarva-tathāgata-mahā-muṣṭi-subandhatvā(d vajrasatva-)samādheḥ sudṛḍhatvāc caikaghanaḥ Sarva-tathāgata-muṣṭi-mahābodhisattvakāyaḥ saṃbhūya bhagavato Vairocanasya hṛdaye sthitvedam udānam udānayām āsa/ aho hi sudṛḍha-bandhaḥ samayo 'haṃ dṛḍhātmanām/ yat sarvāśā-prasiddhy-arthaṃ muktānām api bandhanam//

atha Sarva-tathāgata-muṣṭi-mahābodhisatvakāyo bhagavato hṛdayād avatīrya sarva-tathāgatānāṃ pṛṣṭhataś candra-mandalāśrito bhūtvā punar apy ājñām mārgayām āsa//

atha bhagavān sarva-tathāgata-samaya-vajraṃ nāma samādhiṃ samāpadya sarva-tathāgata-mudrā-bandha-samayam aśeṣānavaśeṣa-satvadhātu-sarva-tathāgata-devatā-sānnidhya-kalpanā-sarva-siddhi-sukha-saumanasyānubhavanārthaṃ yāvat sarva-tathāgata-sarva-jña-jñāna-mudrādhipatyottama-siddhi-phala-hetos tad vajra-bandhaṃ tasmai Sarva-tathāgata-muṣṭaye mahābodhisattvāya tathaiva pāṇibhyām anuprādāt/ tataḥ sarva-tathāgatair Vajramuṣṭir Vajramuṣṭir iti vajra-nāmābhiṣekeṇābhiṣiktaḥ//

E. pp. 227-229, 232 H. pp. 76, 78 - 80

atha Vajramuṣṭir bodhisatvo mahāsatvas tena vajrabandhena sarva-tathāgatān bandhayann idam udānam udānayām āsa/ idaṃ tat sarva-buddhānāṃ muṣṭibandhaṃ mahā-dṛḍham/ yat sarva-buddhās tu siddhyarthaṃ samayo duratikrama iti//

sarva-tathāgata-pūjā-vidhi-vistara-karma mahā-vīrya dṛḍha-(kavacaḥ) sarva-tathāgata-mahopāyaḥ sarva-mudrā-jnānaṃ ce 'ti/ sarva-tathāgata-mahā-karma-satvāḥ//

atha khalv Akṣobhyas tathāgato bhagavato Vairocanasya sarva-tathāgata-jñānāni niṣpādya sarva-tathāgata-jñāna-mudraṇārthaṃ vajra-pāramitā-samayodbhava-vajrādhiṣṭhānaṃ nāma samādhiṃ samāpadyemāṃ sarva-tathāgata-vajra-samayāṃ nāma sarva-tathāgata-mudrāṃ svahṛdayān niścacāra/ satvavajri//

athāsyāṃ viniḥsṛta-mātrāyāṃ sarva-tathāgata-hṛdayebhyo vajra-raśmayo viniścaritāḥ/ tebhyaś ca vajra-raśmibhyaḥ sa eva bhagavān Vajradharaḥ sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā bhūtvā sarva-tathāgata-vajra-pāramitā-jñānāny āmudrya punar apy ekaghanaḥ sarva-lokadhātu-samavasaraṇa-pramāṇo mahā-vajra-vigrahaḥ prādurbhūya bhagavato Vairocanasya purataś candramaṇḍalāśrito bhūtvedam udānam udānayām āsa/ aho hi sarva-buddhānāṃ satvavajram ahaṃ dṛḍhaḥ/ yad dṛḍhatvād akayo 'pi vajrakāyatvam āgata iti//

atha bhagavān Ratnasaṃbhavas tathāgato bhagavato Vairocanasya tathāgatasya sarva-tathāgata-jñāna-mudraṇārthaṃ ratna-pāramitā-samaya-saṃbhava-vajrādhiṣṭhānam nāma sāmadhiṃ samāpadyemāṃ vajra-ratna samayāṃ nāma svamudrāṃ svahṛdayān niścacāra/ ratnavajri//

athāsyāṃ viniḥsṛta-mātrāyāṃ sarva-tathāgata-hṛdayebhyo ratna-

E. pp. 232-235 H. pp. 80 - 82

raśmayo viniścaritāḥ/ tebhyo ratna-raśmibhyaḥ sa eva bhagavān Vajradharaḥ sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā bhūtvā sarva-tathāgata-jñānāny āmudrya punar apy ekaghanaḥ sarva-lokadhātu-samavasaraṇa-pramāṇo mahā-vajra-ratna-vigrahaḥ prādur-bhūya bhagavato Vairocanasya dakṣiṇa-pārśve candra-maṇḍalāśrito bhūtvedam udānam udānayām āsa/ aho hi sarva-buddhānāṃ ratnavajram aham smṛtam/ yan mudrāṇāṃ hi sarvāsām abhiṣekanayaṃ dṛḍham iti//

atha bhagavān Lokeśvararājas tathāgato bhagavato Vairocanasya tathāgatasya sarva-tathāgata-jñāna-mudraṇārtham dharma-pāramitā-samayodbhava-vajrādhiṣṭhānaṃ nāma samādhiṃ samāpadyemāṃ dharma-sama-yāṃ nāma svamudrāṃ svahṛdayān niścacāra/ dharmavajri//

athāsyāṃ vinihsrta-mātrāyāṃ sarva-tathāgata-hṛdayebhyaḥ padma-raśmayo viniścaritāḥ/ tebhyaḥ padma-raśmibhyaḥ sa eva bhagavān Va-jradharaḥ sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā bhūtvā sarva-tathāgata-jñānāny āmudrya punar apy ekaghanaḥ sarva-lokadhātu-samavasaraṇa-pramāṇo mahā-vajra-padma-vigrahaḥ prādurbhūya bhagavato Vairocanasya pṛṣṭhataś candra-maṇḍalāśrito bhūtvedam udā-nam udānayām āsa/ aho hi sarva-buddhānāṃ dharmavajram ahaṃ śuciḥ/ yat svabhāva-viśuddhyā vai rāgo 'pi hi sunirmala iti//

atha bhagāvan Amoghasiddhis tathāgato bhagavato Vairocanasya tathāgatasya sarva-tathāgata-jñāna-mudraṇārtham sarva-pāramitā-sama-ya-saṃbhava-vajrādhiṣṭhānaṃ nāma samādhiṃ samāpadyemāṃ sarva-tathā-gata-karma-samayāṃ nāma svamudrāṃ svahṛdayān niścacāra/ karmavajri//

athāsyāṃ viniḥsṛta-mātrāyāṃ sarva-tathāgata-hṛdayebhyaḥ sarva-karma-raśmayo viniścaritāḥ/ tebhyaś ca sarva-tathāgata-karma-raśmi-

E. pp. 235-36, 239   H. pp. 82 - 84, 86

bhyaḥ sa eva bhagavān Vajradharaḥ sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā bhūtvā sarva-tathāgata-jñānāny āmudrya punar apy ekaghanaḥ sarva-lokadhātu-samavasaraṇa-pramāṇaḥ sarvatomukho mahā-karma-vajra-vigrahaḥ prādurbhūya bhagavato Vairocanasya vāma-pārśve candra-maṇḍalāśrito bhūtvedam udānam udānayām āsa/ aho hi sarva-buddhānāṃ karma-vajram ahaṃ bahu/ yad ekaḥ sann aśeṣasya sat-vadhātoḥ sukarma-kṛd iti//

sarva-tathāgata-jñāna-samayā mahābhiṣekā vajradharmatā sarva-pūjā ce 'ti/ sarva-tathāgata-mahā-pāramitāḥ//

atha bhagavān Vairocanaḥ punar api sarva-tathāgata-rati-pūjā-samaya-saṃbhava-vajraṃ nāma samādhiṃ samāpadyemāṃ sarva-tathāgata-kula-mahā-devīṃ svahṛdayān niścacāra/ vajralāsye//

athāsyaṃ viniḥsṛta-mātrāyāṃ sarva-tathāgata-hṛdayebhyo vajra-mudrā viniḥsṛtāḥ/ tebhyo vajra-mudrā-mukhebhyaḥ sa eva bhagavān Va-jradharaḥ sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā bhūtvā punar apy ekaghanā (vajra-lāsyā) mahā-devī vajrasatva-sadṛsāt-mabhāvā vicitra-varṇa-rūpa-liṅgeryapathā sarvālaṃkāra-vibhūṣitā sar-va-tathāgata-kula-saṃgraha-bhūtā vajrasatva-dayitā saṃbhūya bhagava-to 'kṣobhya-maṇḍala-vāma-pārśve candra-maṇḍalāśritā bhūtvedam udā-nam udānayām āsa/ aho na sadṛśī me 'sti pūjā hy anyā svayam-bhuvām/ yat kāma-rati-pūjabhiḥ sarva-pūjā pravartata iti//

atha bhagavān punar api sarva-tathāgata-ratna-mālābhiṣeka-samayodbhava-vajraṃ nāma samādhiṃ samāpadyemaṃ sarva-tathāgata-kula-mahā-devīṃ svahṛdayān niścacāra/ vajramāle//

athāsyāṃ viniḥsṛta-mātrāyāṃ sarva-tathāgata-hṛdayebhyo mahā-

E. pp. 239-42 H. pp. 86, 88

ratna-mudrā viniḥsṛtāḥ/ tābhyo mahā-ratna-mudrābhyaḥ sa eva bhagavān Vajradharaḥ sarvalokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā bhūtvā (punar apy) ekaghanā vajra-mālā mahā-devī tathaiva saṃbhūya bhagavato ratna-saṃbhava-maṇḍala-vāma-pārśve pūrṇa-candra-maṇḍalāśritā bhūtvedam udānam udānayām āsa/ aho hy asadṛśā 'haṃ vai ratna-pūje 'ti kīrtitā/ yat traidhātuka-rājyagryaṃ sāsayanti prapūjitā iti//

atha bhagavān punar api sarva-tathāgata-saṃgīti-samaya-saṃbhava-vajraṃ nāma samādhiṃ samāpadyemāṃ sarva-tathāgata-kula-mahā-devīṃ sva-hṛdayān niścacāra/ vajragīte//

athāsyāṃ viniḥsṛta-mātrāyāṃ sarva-tathāgata-hṛdayebhyaḥ sarva-tathāgata-dharma-mudrā viniścaritāḥ/ tābhyaś ca sarva-tathāgata-dharma-mudrābhyaḥ sa eva bhagavān Vajradharaḥ sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā bhūtvā punar apy ekaghanā vajra-gītā mahā-devī saṃbhūya bhagavato lokeśvararāja-maṇḍala-vāma-pārśve candra-maṇḍalāśritā bhūtvedam udānam udānayām āsa/ aho hi saṃgītimayī pūjā 'haṃ sarva-darśinām/ yat toṣayanti pūjābhiḥ pratiśrutkopameṣv apī ti//

atha bhagavān punar api sarva-tathāgata-nṛtya-pūjā-samayodbhava-vajraṃ nāma samādhiṃ samāpadyemāṃ sarva-tathāgata-kula-mahā-devīṃ svahṛdayān niścacāra/ vajranṛtye//

athāsyāṃ viniḥsṛta-mātrāyāṃ sarva-tathāgata-hṛdayebhyaḥ sarva-tathāgata-nṛtya-pūjā-vidhi-vistarā bhūtvā viniḥsṛtāḥ/ tebhyaś ca sarva-tathāgata-sarva-nṛtta-pūjā-vidhi-vistarebhyaḥ sa eva bhagavān Vajradharaḥ sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā

E. pp. 242-46 H. pp. 88 - 91

bhūtvā punar apy ekaghanā vajra-nṛtta-mahā-devī saṃbhūya bhagavato 'Moghasiddhes tathāgatasya-maṇḍala-vāma-pārśve pūrṇa-candra-maṇḍa-lāśrita bhūtvedam udānam udānayām āsa/ aho hy udāra-pūjā 'haṃ sarva-pūjārtha-kāriṇām/ yad vajra-nṛtta-vidhinā buddhapūjā pra-kalpyata iti//

sarva-tathāgatānuttarasukha-saumanasya-(sa)mayā sarva-tathā-gata-mālā sarva-tathāgata-gāthā sarva-tathagatānuttara-pūjā-karma-karī ce 'ti/ sarva·tathāgata-guhya-pūjāḥ//

atha punar api bhagavān Akṣobhyas tathāgato bhagavato Vairoca-nasya tathāgatasya pūjā-pratipūjārthaṃ sarva-tathāgata-prahlādanī-samayodbhava-vajraṃ nāma samādhiṃ samāpadyemāṃ sarva-tathāgata-gaṇi-kāṃ svahṛdayān niścacāra/ vajradhūpe//

athāsyāṃ viniḥsṛta-mātrāyāṃ sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharo 'neka-vidhā dhūpa-pūjā-megha-vyūhaḥ sarva-vajra-dhātu-spharaṇā bhūtvā viniścaritāḥ tebhyaś ca dhūpa-pūjā-megha-sa-mudrebhyaḥ sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya punar apy ekaghano vajra-dhūpa-devatākāyaḥ saṃbhūya bha-gavato vajra-maṇi-ratna-śikhara-kūṭāgārasya koṇe vāma-pārśve candra-maṇḍalāśritā bhūtvedam udānam udānayate sma/ aho hy ahaṃ mahāpūjā prahlādanavatī śubhā/ yat satvāveśa-yogād dhi kṣipraṃ bodhir avāpya-ta iti//

atha bhagavān Ratnasaṃbhavas tathāgato bhagavato Vairocanasya tathāgatasya pūjā-pratipūjārthaṃ ratnābharaṇa-pūjā-samaya-saṃbhava-vajraṃ nāma samādhiṃ samāpadyemāṃ sarva-tathāgata-pratīhārīṃ sva-hṛdayān niścacāra/ vajrapuṣpe//

E. pp. 246-49 H. pp. 91 - 93

athāsyaṃ viniḥsṛta-mātrāyāṃ sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharaḥ sarva-puṣpa-pūjā-vyūhāḥ sarvākāśadhātu-spharaṇā bhūtvā viniḥsṛtāḥ tebhyaś ca sarva-puṣpa-pūjā-vyūhebhyaḥ sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya punar apy ekaghano vajra-puṣpa-devatākāyaḥ saṃbhūya bhagavato va-jra-maṇi-ratna-śikhara-kūṭāgārasya vāma-koṇe candra-maṇḍalāśritā bhūtvedam udānam udānayām āsa/ aho hi puṣpa-pūjā 'haṃ sarvālaṃ-kāra-kārikā/ yat tathāgata-ratnatvaṃ pūjya kṣipram avāpyata iti//

atha bhagavān Lokeśvararājas tathāgato bhagavato Vairocanasya tathāgatasya pūjā-pratipūjārtham sarva-tathāgatāloka-pūjā-sama-yodbhava-vajraṃ nāma samādhiṃ samāpadyemāṃ sarva-tathāgata-dūtīṃ svahṛdayān niscacāra/ vajrāloke//

athāsyāṃ viniḥsṛta-mātrāyāṃ sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharaḥ sarvāloka-pūjā-vyūhāḥ sakala-dharmadhātu-spara-ṇā bhūtvā viniscaritāḥ/ tebhyas ca sarvāloka-pūjā-vyūhebhyaḥ sarva-lokadhātu paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya punar apy ekaghano vajrāloka-devatākāyaḥ sambhūya bhagavato vajra-maṇi-ratna-śikhara-kūṭāgārasya vāma-koṇe candra-maṇḍalāśritā bhūtvedam udānam udānayām āsa/ aho hy ahaṃ mahodārā pūjā dīpamayī śubhā/ yad ālokavatī kṣipraṃ sarva-buddha-dṛśo labhed iti//

atha bhagavān Amoghasiddhis tathāgato bhagavato Vairocanasya tathāgatasya pūjā-pratipūjārthaṃ sarva-tathāgata-gandha-pūjā-samaya-saṃbhava-vajraṃ nāma samādhiṃ samāpadyemāṃ sarva-tathāgata-ceṭīṃ svahṛdayān niścacāra/ vajragandhe//

athāsyāṃ viniḥsṛta-mātrayāṃ sarva-tathāgata-hṛdayebhyaḥ sa

E. pp. 249-250, 252 H. pp. 93 - 96

eva bhagavān Vajradharaḥ sarva-gandha-pūjā-vyūhāḥ sarva-lokadhātu-spharaṇā bhūtvā viniḥsṛtāḥ/ tebhyas ca gandha-pūjā-vyūhebhyaḥ sarva-lokdhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya punar apy ekaghano vajra-gandha-devatā-kāyaḥ saṃbhūya bhagavato vajra-maṇi-(ratna)-śikhara-kūṭāgārasya vāma-koṇe candra-maṇḍalāśritā bhūtvedam udānam udānayām āsa/ aho gandhamayī pūjā divyā 'haṃ hi mano-ramā/ yat tathāgata-gandhaṃ vai sarvakāye dadāti hī 'ti//

sarva-tathāgata-jñānāveśā mahā-bodhy-aṅga-saṃcayā sarva-tathāgata-dharmālokā śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-gandhā ce 'ti/ sarva-tathāgatājñā-kāryaḥ//

atha bhagavān Vairocanas tathāgataḥ punar api sarva-tathāgata-samayāṅkuśa-samaya-saṃbhava-vajraṃ nāma samādhiṃ samāpadyemaṃ sarva-tathāgata-sarva-mudrā-gaṇa-patiṃ svahṛdayān niścacāra/ vajrāṅkuśa//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharaḥ sarva-tathāgata-sarva-mudrā-gaṇā bhūtvā viniḥsṛtāḥ/ tebhyaś ca sarva-tathāgata-mudrā-gaṇebhyaḥ sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya punar apy ekaghano Vajrāṅkuśa-mahābodhisatvakāyaḥ saṃbhūya bhagavato vajra-maṇi-ratna-śikhara-kūṭāgārasya vajra-dvāra-madhye candra-maṇḍalāśrito bhūtvā sarva-tathāgata-samayān ākarṣayann idam udānam udānayām āsa/ aho he sarva-buddhānāṃ samākarṣam ahaṃ dṛḍhaḥ/ yan mayā hi samākṛṣṭā bhajanti sarva-maṇḍalam iti//

atha bhagavān punar api sarva-tathāgata-samaya-praveśa-mahā-satva-samaya-saṃbhava-vajraṃ nāma samādhiṃ samāpadyemaṃ sarva-tathāgata-mudrā-praveśa-pratīhāraṃ svahṛdayān niścacāra/ vajrapāsa//

E. pp. 252-255 H. pp. 96 - 99

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharaḥ sarva-tathāgata-samaya-praveśa-mudrā-gaṇā bhūtvā viniścaritāḥ/ tebhyaś ca sarva-tathāgata-samaya-praveśa-mudrā-gaṇebhyaḥ sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya punar apy ekaghano Vajra-pāśa-mahābodhisattvakāyaḥ saṃbhūya bhagavato vajra-maṇi-ratna-śikhara-kūṭāgārasya ratna-dvāra-madhye candra-maṇḍalāśrito bhūtvā sarva-tathāgatān praveśayann idam udānam udānayām āsa/ aho hi sarva-buddhānāṃ vajra-pāśam ahaṃ dṛḍhaḥ/ yat sarvāṇu-praviṣṭā 'pi praveśyante mayā punar iti//

atha bhagavān punar api sarva-tathāgata-samaya-sphoṭa-mahāsatva-samayodbhava-satvavajraṃ nāma samādhiṃ samāpadyemaṃ sarva-tathāgata-samaya-bandhaṃ nāma sarva-tathāgata-dūtaṃ svahṛdayān niścacāra/ vajrasphoṭa//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharaḥ sarva-tathāgata-samaya-bandha-mudrā-gaṇā bhūtvā viniḥsṛtāḥ/ tebhyaś ca sarva-tathāgata-samaya-bandha-sarva-mudrā-gaṇebhyaḥ sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya (punar apy) ekaghano Vajrasphoṭa-mahābodhisattva-kāyaḥ saṃbhūya bhagavato vajra-maṇi-ratna-śikhara-kūṭāgārasya dharma-dvāra-madhye candra-maṇḍalāśrito bhūtvā sarva-tathāgatān bandhayann idam udānam udānayām āsa/ aho he sarva-buddhānāṃ vajrasphoṭam ahaṃ dṛḍhaḥ/ yat sarva-bandha-muktānāṃ satvārthād bandha iṣyata iti//

atha bhagavān punar api sarva-tathāgatāveśa-mahāsatva-samaya-

E. pp. 255-57 H. pp. 99 - 102

saṃbhava-satva-vajraṃ nāma samādhiṃ samāpadyemaṃ sarva-tathāgata-mudrā-ceṭaṃ svahṛdayān niścacāra/ vajrāveśa//

athāsmin viniḥsṛta-mātre sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharaḥ sarva-tathāgata-sarva-mudrā-gaṇā bhūtvā vi-niścaritāḥ/ tebhyaś ca sarva-tathāgata-mudrā-gaṇebhyaḥ sarva-loka-dhātu paramāṇu-rajaḥ-samās tathāgata-vigrahā viniḥsṛtya (punar apy) ekaghano Vajrāveśa-vigrahaḥ prādurbhūya bhagavato vajra-maṇi-ratna-śikhara-kūṭāgārasya karma-dvāra-madhye candra-maṇḍalāśrito bhūtvā sarva-tathāgatān āveśayann idam udānam udānayām āsa/ aho hi sarva-buddhānāṃ vajrāveśam ahaṃ dṛḍhaḥ/ yat sarva-patayo bhūtvā ceṭā api bhavanti hī ti//

sarva-tathāgata-samākarṣaṇaṃ praveśo bandho vaśīkaraṇaṃ ce ti/ sarva-tathāgatājñā-karāḥ//

atha bhagavān sarva-tathāgata-samājādhiṣṭhānāya vajrācchaṭikā-saṃjñām akārṣīt/ idaṃ ca sarva-tathāgata-samājādhiṣṭhāna-hṛdayam abhāṣata/ vajra-samāja//

atha tena kṣaṇa-lava-muhūrtena sarva-tathāgatācchaṭikā-saṃjñā-saṃcoditāḥ sarva-lokadhātu-prasara-megha-samudreṣu sarva-lokadhātu-paramāṇu-rajaḥ-samās tathāgatāḥ sabodhisatva-parṣan-maṇḍalāḥ samājam āpadya yean vajra-maṇi-ratna-śikhara-kūṭāgāro yena bhagavān Vairo-canas tenopajagmuḥ upteya/ oṃ sarva-tathāgata-pāda-vandanāṃ karo-mī ty anena prakṛti-siddhena mantreṇa ruci-japtena sarva-tathāgata-pādavandanāṃ kṛtvedam udānam udānayām āsuḥ/

aho Samantabhadrasya bodhisattvasya satkriyā/ yat tathāgata-cakrasya madhye bhāti tathāgataḥ//

athedam uktvā te daśa-dik-sarva-lokadhātu-saṃnipatitāh sarva-tathāgataḥ sarva-tathāgatādhiṣṭhānena bhagavato Vairocanasya hṛdaye sa-bodhisatva-parṣan-maṇḍalāh praviṣṭāḥ/ tebhyaś ca sarva-tathāgata-hṛdayebhyaḥ svāni svāni bodhisatva-parṣan-maṇḍalāni viniḥsṛtya bhagavato vajra-maṇi-ratna-śikhara-kūṭāgārasya.. sarva-pārśveṣu maṇḍalī-bhūtvā samāpadyāvasthitā idam udānam udānayām āsuḥ/

aho hi sarva-buddhānāṃ mahaudāryam an-ādi-jam/ yat sarvāṇu-prasaṃkhyā vai buddhā hy ekatvam āgatā iti//

atha bhagavantaḥ sarva-tathāgatāḥ punar api samājam āgamyāsya Vajradhātu-mahā-maṇḍalasyādhiṣṭhānāyāśeṣānavaśeṣasya ca satvadhātoḥ paritrāṇa-sarva-hita-sukhāvāptyai yāvat sarva-tathāgata-samatā-jñāna-abhijñābhisaṃbodhyuttama-siddhaye bhagavantaṃ sarva-tathāgatādhipatiṃ sva-vajrasatvam an-ādi-nidhanaṃ Mahā-vajra-dharam anena nāmāṣṭa-śatenādhyeṣitavantaḥ//

Vajrasatva Mahāsatva Vajra Sarva-tathāgata/ Samantabhadra Vajrādya Vajrapāṇe namo 'stu te// Vajrarāja Subuddhāgrya Vajrāṅkuśa Tathāgata/ Amogharāja Vajrāgrya Vajrākarṣa namo 'stu te// Vajrarāga Mahāsaukhya Vajravāṇa Vaśaṃkara/ Mārakama Mahāvajra Vajracāpa namo 'stu te// Vajrasādho Susatvāgrya Vajratuṣṭi Mahārate/ Prāmodyarāja Vajrāgrya Vajraharṣa namo 'stu te// Vajraratna Suvajrārtha Vajrākāśa Mahāmaṇe/ Ākāśagarbha Vajrāḍhya Vajragarbha namo 'stu te// Vajra-teja Mahājvāla Vajrasūrya Jinaprabha/ Vajraraśmi Mahāteja Vajraprabha namo 'stu te// Vajraketu Susatvārtha Vajradhvaja Sutoṣaka/ Ratnaketo Mahāvajra Vajrayaṣte namo 'stu te// Vajrahāsa Mahāhāsa Vajrasmita Mahādbhuta/ Prītiprāmodya Vajrāgrya Vajraprīte namo 'stu

te// Vajradharma Sutattvārtha Vajrapadma Suśodhaka/ Lokeśvara Suvajrākṣa Vajranetra namo 'stu te// Vajratīkṣṇa Mahāyāna Vajrakośa Mahāyudha/ Mañjuśrī Vajragāṃbhīrya Vajrabuddhe namo 'stu te// Vajrahetu Mahāmaṇḍa Vajracakra Mahānaya/ Supravartana Vajrottha Vajramaṇḍa namo 'stu te// Vajrabhāṣa Suvidyāgra Vajrajāpa Susiddhida/ Avāca Vajrasiddhyagra Vajravāca namo 'stu te// Vajrakarma Suvajrājña Karmavajra Susarvaga/ Vajrāmogha Mahaudarya Vajraviśva namo 'stu te// Vajrarakṣa Mahadhairya Vajravarma Mahādṛḍha/ Duryodhana Suvīryāgrya Vajravīrya namo 'stu te// Vajrayakṣa Mahopāya Vajradaṃṣṭra Mahābhaya/ Mārapramardi Vajrogra Vajracaṇḍa namo 'stu te// Vajrasandhi Susānnidhya Vajrabandha Pramocaka/ Vajramuṣṭyagrasamaya Vajramuṣṭe namo 'stu te//

yaḥ kaścid dhārayen nāmnām idaṃ te 'ṣṭa-śataṃ śivam/ vajranāmābhiṣekādyaiḥ sarvāgraiḥ so 'bhiṣicyate// yas tu gauṇam idaṃ nāmnāṃ mahā-vajra-dharasya tu/ śaśva(d gā)yan stuyāt so 'pi bhaved vajra-dharōpamaḥ// anenābhiṣṭuto 'smābhir nāmnām aṣṭa-śatena tu/ mahāyānābhisamayaṃ visphāraya mahā-nayam// adhyeṣayāmas tvāṃ 'nātha bhāṣasva paramaṃ vidhim/ sarva-buddha-mahācakraṃ mahā-maṇḍalam uttamam iti//

athātaḥ saṃpravakṣyāmi mahā-maṇḍalam uttamam/ vajradhātupratīkāśaṃ Vajradhātur iti smṛtam// upaviśya yathā-nyāyaṃ maṇḍalasya tu madhyataḥ/ mahāsatva-mahāmudrāṃ bhāvayan samadhiṣṭhya ca// tathaivotthāya mudrā-sthaḥ sarvato vyavalokayan/ parikramena garveṇa vajrasatvam udāharan// navena suniyuktena supramāṇena cāruṇā/ sūtreṇa sūtrayet prājño yathā-śaktyā sumaṇḍalam// caturaśraṃ catur-

E. pp. 264-65, 268-69 H. pp. 110 - 111, 114

dvāraṃ catus-toraṇa-śobhitam/ catuḥ-sūtra-samāyuktaṃ paṭṭa-srag-dāma-bhūṣitam// koṇa-bhāgeṣu sarveṣu dvāra-niryūha-sandhiṣu/ khacitaṃ vajraratnais tu sūtrayed bāhya-maṇḍalam// tasya cakra-pratīkāśaṃ praviśyābhyantaraṃ puram/ vajra-sūtra-parikṣiptam aṣṭa-stambhopasobhitam// vajra-stambhāgra-saṃsthendu-pañca-maṇḍala-maṇḍitam/ madhya-maṇḍala-madhye tu buddha-bimbaṃ niveśayet// buddhasya sarva-pārśvesu maṇḍalānāṃ tu madhyataḥ/ samayāgryaś catasro hi saṃlikhed anupūrvaśaḥ// vajravegena cākramya maṇḍalānāṃ catuṣṭaye/ Akṣobhyādyaṃs tu caturaḥ sarva-buddhān niveśayet// Akṣobhya-maṇḍalam kuryāt samaṃ Vajradharādibhiḥ/ Vajragarbhādibhiḥ pūrṇaṃ Ratnasaṃbhava-maṇḍalam// Vajranetrādibhiḥ śuddhaṃ maṇḍalaṃ tv Amitāyuṣaḥ/ Amoghasiddeḥ saṃlekhyaṃ Vajraviśvādi-maṇḍalam iti// cakrasya koṇa-saṃstheṣu vajra-devyaḥ samālikhet/ bāhya-maṇḍala-koṇeṣu buddha-pūjāḥ samālikhet// dvāra-madhyeṣu sarveṣu dvāra-pāla-catuṣṭayam/ bāhya-maṇḍala-saṃstheṣu mahāsatvān niveśayet//

tato vai samayāgrīṃ tu mudrāṃ baddhvā yathāvidhi/ vajrācāryaḥ praviṣṭvā tu sphoṭya mudrāṃ samāviśet// tatredaṃ sarvāveśa-hṛdayaṃ bhavati/ aḥ//

ājñām mārgya yathāvat tu svādhiṣṭhānādikaṃ tathā/ kṛtvoccārya svaṃ nāma tato vajreṇa sādhayet// satva-vajrāṅkuśīm baddhvā vajra-acaryas tataḥ punaḥ/ kurvann acchaṭa-saṃghātaṃ sarva-buddhān samājayet// tat kṣaṇaṃ sarva-buddhās tu vajrasatva-samanvitāḥ/ sarva-maṇḍala-saṃpūrṇāḥ samājaṃ yanti maṇḍale// tataḥ śīghraṃ mahā-mudrāṃ bhāvya Vajradharasya tu/ uccārayet sakṛd vāraṃ nāmāṣṭa-śatam uttamam// tatas tuṣṭāḥ samājena dṛḍhaṃ yānti tathāgatāḥ/ Vajrasatvaḥ

E. pp. 269, 272-73 H. pp. 114-115, 119-20

svayaṃ siddho mitra-tvenopatiṣṭhati// tato dvāreṣu sarveṣu karma kṛtvāṅkuśadibhiḥ/ mahā-karmāgrya-mudrābhiḥ samayāṃs tu niveśayet// mudrābhiḥ samayāgryabhiḥ satva-vajrādibhis tathā/ sādhayeta mahā-satvāñ jaḥ hūṃ vaṃ hoḥ pravartayan// tato buddhādayaḥ sarve mahā-satvāḥ samājataḥ/ ākṛṣṭhāḥ supraviṣṭāś ca baddhā yāsyanti tad-vaśam//tatas tu guhya-pūjābhiḥ saṃtoṣya sa mahātmanām/ vijñāpet sarva-satvārthaṃ kurudhvaṃ sarva-siddhaya iti// evaṃ sarva-maṇḍaleṣu vajrācarya-karmeti/

athatra vajradhātu-mahā-maṇḍale vajra-śiṣya-praveśādi-vidhi-vistaro bhavati/ tatra prathamaṃ tāvat praveśo bhavaty aśeṣānava-śeṣa-satvadhātu-paritrāṇa-sarva-hita-sukhottama-siddhi-kārya-karaṇa-tayā/ atra mahā-maṇḍala-praveśe pātrāpatra-parīkṣā na kāryā tat kasmād dhetoḥ/

santi bhagavantas tathāgataḥ kecit satvā mahā-pāpa-kāriṇas ta idam vajradhātu-mahā-maṇḍalam dṛṣṭvā praviṣṭvā ca sarvāpāya-vigatā bhaviṣyanti/

santi ca bhagavantah satvāḥ sarvārtha-bhojana-pāna-kāma-guṇa-grddāḥ samaya-dviṣṭāḥ puraś-caraṇādiṣv aśaktāḥ/ teṣām apy atra ya-thā-kama-karaṇīyatayā praviṣṭānāṃ sarvāśā-paripūrir bhaviṣyati/

santi ca bhagavantaḥ satvā nṛtta-gāya-hāsya-lāsyāhāra-vihāra-priyatayā sarva-tathāgata-mahāyānābhisamaya-dharmatānavabodhatvād anya-deva-kula-maṇḍalāni praviśanti sarvāśā-paripūri-saṃgraha-bhūteṣu niruttara-rati-prīti-harṣa-saṃbhava-kareṣu sarva-tathāgata-kula-maṇḍaleṣu śikṣā-pada-bhaya-bhītā na praviśanti/ teṣām apāya-maṇḍala-pravesa(-pathāva)sthita-(mukhānām ayam) eva vajradhātu-mahā-maṇḍala-

praveśo yujyate sarva-rati-prīty-uttama-siddhi-sukha-saumanaysyānu-bhavanārthaṃ sarvāpāyapratipraveśābhimukha-patha-vinivartanāya ca/

santi ca punar bhagavanto dhārmikāḥsattvāḥ sarva-tathāgata-śīla-samādhi-prajñottama-siddhy-upāyair buddha-bodhiṃ prārthayanto dhyāna-vimokṣādhibhir bhūmibhir yatantaḥ kliśyante/ teṣām atraiva vajradhātu-mahā-maṇḍala-praveśa-mātreṇaiva sarva-tathāgatatvam api na durlabhaṃ kim aṅga punar anyā siddhir iti//

tatrādita eva tāvat sarva-tathāgata-praṇāma-catuṣṭayaṃ kāra-yet/ tad yathā/ sarva-śarīreṇa vajrāñjali-prasāritena praṇamed ane-na mantreṇa/ oṃ sarva-tathāgata-pūjopasthānāyātmānaṃ niryātayāmi sarva-tathāgata-vajrasattvādhitiṣṭhasva mām//

tathaiva sthito vajrānjaliṃ hṛdi kṛtvā lalāṭena praṇamed anena mantreṇa/ oṃ sarva-tathāgata-pūjābhiṣekāyātmānaṃ niryātayāmi sar-va-tathāgata-vajraratnābhiṣiñca mām//

tatas tathaivotthāya vajrāñjali-bandhena śirasā mukhena pra-ṇamed anena mantreṇa/ oṃ sarva-tathāgata-pūjā-pravartanāyātmānaṃ niryātayāmi sarva-tathāgata-vajradharma pravartaya mām//

tatas tathaiva sthito vajrāñjaliṃ śiraso 'vatārya hṛdi kṛtvā mūrdhnā praṇamed anena mantreṇa/ oṃ sarva-tathāgata-pūjā-karmaṇa ātmānaṃ niryātayāmi sarva-tathāgata-vajram-karma kuru mām//

tato rakta-vastrottarīyo rakta-naktakāvacchādita-mukhaḥ satvavajri-mudrāṃ bandhayed anena hṛdayena/ samayas tvam//

tato madhyāṅguli-dvayena mālāṃ granthya praveśayed anena hṛ-dayena/ samaya hūṃ//

tataḥ praveśyaivaṃ vadet/ adya tvaṃ sarva-tathāgata-kula-

E. pp. 277-78 H. pp. 123 - 125

praviṣṭaḥ tad ahaṃ te vajra-jñānam utpādayiṣyāmi yena jñānena tvaṃ sarva-tathāgata-siddhim api prāpsyasi kim utānyāḥ siddhīḥ/ na ca tvayādṛṣṭa-mahā-maṇḍalasya vaktavyaṃ mā te samayo vyathed iti//

tataḥ svayaṃ vajrācāryaḥ satva-vajri-mudrām avamūrdha-mukhīṃ baddhvā vajra-śiṣyasya mūrdhni sthāpyaivaṃ vadet/ ayaṃ te samaya-vajro mūrdhānaṃ sphālayed yadi tvaṃ kasya cid brūyāt/ tatas tathaiva samaya-mudrayodakaṃ śapathā-hṛdayena sakṛt parijāpya tasmai śiṣyāya pāyayed iti// tatredaṃ śapathā-hṛdayaṃ bhavati/

vajrasatvaḥ svayaṃ te 'dya hṛdaye samavasthitaḥ/ nirbhidya tat-kṣaṇam yāyād yadi brūyād imaṃ nayam// vajrodaka ṭhaḥ//

tataḥ śiṣyāya brūyāt/ adya-prabhṛty ahaṃ te vajrapāṇir yat te 'haṃ brūyām idaṃ kuru tat kartavyaṃ/ na ca tvayāham avamantavyo mā te viṣamā-parihāreṇa kāla-kriyāṃ kṛtvā naraka-patanaṃ syād ity uktvā vaktavyaṃ brūhi sarva-tathāgatā adhitiṣṭhantām vajrasatvo ma āviśatu//

tatas tvaramāṇena vajrācāryena satva-vajri-mudrāṃ baddhvedam uccārayitavyam/ ayaṃ tat samayo vajraṃ vajrasatvam iti smṛtam/ āveśayatu te 'dyaiva vajra-jñānam anuttaram// vajrāveśa aḥ//

tataḥ krodha-muṣṭiṃ baddhvā satvavajri-mudrāṃ sphoṭayet mahā-yānābhisamayaṃ ca vajra-vācā rucita uccārayed iti//

tataḥ samāviśaty āviṣṭa-mātrasya divyaṃ jñānam utpadyate/ tena jñānena para-cittāny avabudhyati/ sarva-kāryāṇi cātītānāgatavar-mānāni jānāti/ hṛdayam cāsya dṛḍhī-bhavati sarva-tathāgata-śāsane/ sarva-duḥkhāni cāsya praṇasyanti/ sarva-bhaya-vigataś ca bhavaty avadhyaḥ sarva-satveṣu sarva-tathāgatāś cādhitiṣṭhanti/

E. pp. 278-281 H. pp. 125 - 129

sarva-siddhayaś cāsyābhimukhī-bhavanti/ apūrvāṇi cāsyākāraṇa-harṣa-rati-prīti-karāṇi sukhāny utpadyante/ taiḥ sukhaiḥ keṣāṃ cit samādhayo niṣpadyante keṣāṃ cid dhāraṇyaḥ keṣāṃ cit sarvāśā-paripūrayo yāvat keṣāṃ cit sarva-tathāgata-tvam api niṣpadyata iti//

tatas tāṃ mudrāṃ baddhvā svahṛdi mokṣayed anena hṛdayena/ tiṣṭha vajra dṛḍho me bhava śāśvato me bhava hṛdayaṃ me 'dhitiṣṭha sarva-siddhiṃ ca me prayaccha hūṃ ha ha ha ha hoḥ//

tatas tāṃ mālāṃ mahā-maṇḍale kṣepayed anena hṛdayena/ pratīccha vajra hoḥ//

tato yatra patati so 'sya sidhyati/ tatas tāṃ mālāṃ gṛhya tasyaiva śirasi bandhayed anena hṛdayena/ oṃ pratigṛhṇa tvam imaṃ-sattvaṃ mahā-balaḥ// tayā baddhayā tena mahā-satvena pratīcchito bhavati/ śīghraṃ cāsya sidhyati/

tatas tathāviṣṭasyaiva mukha-bandhaṃ muñced anena hṛdayena/ oṃ vajrasatvaḥ svayaṃ te 'dya cakṣudghāṭana-tat-paraḥ/ udghāṭayati sarvākṣo vajra-cakṣur anuttaram // he vajra paśya//

tato mahā-maṇḍalaṃ yathānupūrvato darśayet/ mahā-maṇḍale ca dṛṣṭa-mātre sarva-tathāgatair adhiṣṭhyate Vajrasattvaś cāsya hṛdaye tiṣṭhati/ nānādyani ca raśmi-maṇḍala-darśanādīni prātihārya-vikurvitāni paśyati/ sarva-tathāgatādhiṣṭhitatvāt kadā cid bhagavān Mahāvajradharaḥ svarūpeṇa darśanam dadāti tathāgato ve 'ti/

tataḥ prabhṛti sarvārthāḥ sarva-mano-'bhirucita-kāryāṇi sarva-siddhīr yāvad vajradharatvam api tathāgatatvaṃ ve 'ti/

tato mahā-maṇḍalaṃ darśayitvā vajrādhiṣṭhita-kalaśād gandhodakenābhiṣiñced anena hṛdayena/ vajrābhiṣiñca//

E. pp. 282-285 H. pp. 129 - 133

tatas tv ekatamāṃ mudrā-mālāṃ baddhvā sva-cihnaṃ pāṇau pratiṣṭhāpyaivaṃ vadet/ adyābhiṣiktas tvam asi buddhair vajrābhiṣekataḥ/ idaṃ te sarva-buddhatvaṃ gṛhṇa vajraṃ sudiddhaye//

oṃ vajrādhipati tvām abhiṣiñcāmi tiṣṭha vajra samayas tvam//

tato vajranāmābhiṣekeṇābhiṣiñced anena mantreṇa/ oṃ vajrasatva tvām abhiṣiñcāmi vajra-nāmābhiṣekataḥ he vajra-nāma/ yasya yan nāma kuryāt tasya he-śabdaḥ prayoktavya iti// sarva-maṇḍala-praveśa-vidhi-vistaraḥ//

tato brūyāt kiṃ te 'bhirucir arthotpatti-siddhi-jñānaṃ vā ṛddhi-ṣiddhi-niṣpatti-jñānaṃ vā vidyādhara-siddhi-niṣpatti-jñānaṃ vā yāvat sarva-tathāgatottama-siddhi-niṣpatti-jñānam ve 'ti/ tato yasya yad abhirucitaṃ tat tasya stheyam//

tato 'rtha-siddhi-niṣpatti (-mudrā)-jñānaṃ śikṣayet/ vajra-bimbaṃ nidhisthaṃ tu hṛdaye paribhāvayet/ bhāvayan bhūmi-saṃsthāni nidhānani sa paśyati// vajra-bimbaṃ samālikhya gagane paribhāvayet/ patad yatra tu paśyeta nidhiṃ tatra vinirdiśet// vajra-bimbaṃ tu jihvāyāṃ bhāvayed buddhimān naraḥ/ atrāstī 'ti svayaṃ vācā bravīti paramārthataḥ// vajra-bimbam-mayaṃ sarvaṃ bhāvayan kāyam ātmanaḥ/ samāviṣṭaḥ pated yatra nidhiṃ tatra vinirdiśed iti//

tatraitāni hṛdayāni (bhavanti// vajranidhi/ ratnanidhi/ dharmanidhi/ karmanidhi//

tato vajrarddhi-ṣiddhi-niṣpatti-mudrā-jñānaṃ śikṣayet//

vajrāveśe samutpanne vajrabimbamayaṃ jalam/ bhāvaye(t kṣipraṃ si)ddhas tu jalasyopari caṅkramet// tathaivāveśam utpādya yad rūpaṃ svayam ātmanaḥ/ bhāvayan bhavate tat tu buddha-rūpam api

E. pp. 285-287, 289 H. pp. 133, 136 - 139

svayam// tathaivāviṣṭam ātmānam ākāśo 'ham iti svayam/ bhāvayan yāvad iccheta tāvad adṛśyatāṃ vrajet// vajrāviṣṭaḥ svayaṃ bhūtvā vajro 'ham iti bhāvayan/ yāvad āruhate sthānaṃ tāvad ākāśago bhaved iti// tatraitāni hṛdayāni bhavanti// vajrajala/ vajrarūpa/ vajrākāśa/ vajram aham//

tato vajra-vidyādhara-siddhi-niṣpatti-mudrā-jñānaṃ śikṣayet/ candra-bimbaṃ samālikhya nabhaṃ mūrdhaṃ samāruhet/ pāṇau prabhāvayan vajraṃ vajra-vidyādharo bhavet// candra-bimbaṃ samāruhya vajraratnaṃ prabhāvayet/ yāvad icchati śuddhātmā tāvad utpatati kṣaṇāt// candra-bimbāni rūḍhas tu vajrapadmaṃ kare sthitam/ bhāvayan vajra-netraṃ tu dadyād vidyā-dhṛtām padam// candra-maṇḍala-madhya-sthaḥ karma-vajraṃ tu bhāvayet/ vajra-viśva-dharāc chīghraṃ sarva-vidyādharo bhaved iti//

atha hṛdayāni bhavanti// vajradhara/ ratnadhara/ padmadhara/ karmadhara//

tataḥ sarva-tathāgatottama-siddhi-niṣpatti-mudrā-jñānaṃ śikṣayet/ sarva-vajra-samādhiṃ tu saṃcinty' ākāśadhātuṣu/ yāvad icchati vajrātmā tāvad utpatiti kṣaṇāt// sarva-śuddha-samādhiṃ tu bhāvayann uttamāṃs tathā/ pañcābhijñān avāpnoti śīghra(ṃ) jñāna-prasādhakaḥ// vajrasatvamayaṃ sarvam ākāśam iti saṃsmaran/ dṛḍhānu-smṛtimān śīghraṃ bhaved vajradharaḥ svayam// buddha-bimbamayaṃ sarvam adhimucya khadhātuṣu/ sarva-buddha-samādhiṃ tu buddhatvāya bhaviṣyatī 'ti// athatra hṛdayāni bhavanti/ vajra-vajra/ śuddha-śuddha/ satva-satva/ buddha-buddha// sarva-siddhi-jñāna-niṣpattayaḥ//

atha rahasya-dhāraṇa-kṣamo bhavati// tasya prathamaṃ tāvac

E. pp. 289, 291-93 H. pp. 139 - 144

chapatha-hṛdayaṃ brūyāt/ oṃ vajrasatvaḥ svayaṃ te 'dya hṛdaye samavasthitaḥ/ nirbhidya tat kṣaṇaṃ yāyād yadi brūyād idaṃ nayam//

tata evaṃ vaden na tvayedaṃ śapathā-hṛdayam atikramitavyaṃ mā te viṣamā-parihāreṇākāla-maraṇaṃ syād anenaiva kāyena narakapatanam//

tato rahasya-mudrā-jñānaṃ śikṣayet/ vajrāveśaṃ samutpādya tālaṃ dadyāt samāhitaḥ/ vajrāñjali-talaiḥ sūkṣmaṃ parvato 'pi vaśaṃ nayet// vajra-tāla-mudrā//

vajrāveśa-vidhiṃ yojya vajra-bandha-talair hanet/ sūkṣmatāla-prayogeṇa parvato 'pi samāviśet// tathaivāveśa-vidhinā vajrabandha-prasārite/ agrāṅguli-samāsphoṭād dhanet kula-śataṃ kṣaṇāt// sūkṣmāveśa-vidhe(r) yogāt sarvāṅguli-samāhitam/ vajra-bandha-vinirmuktaṃ sarva-duḥkha-haraṃ param iti//

athāsāṃ guhya-sādhanaṃ bhavati/ bhagena praviśet kāyaṃ striyāyāḥ puruṣasya vā/ praviṣṭvā manasā sarvaṃ tasya kāyaṃ samaṃ sphared iti/ tatraitāni tāla-hṛdayāni bhavanti/ vajravaśa/ vajraviśa/ vajrahana/ vajrahara//

tato hṛdayaṃ dattvā sva-kula-devatā-catur-mudrā-jñānaṃ śikṣayet/ anena vidhinā vaktavyaṃ na kasya cit tvayā 'nyasyaiṣāṃ mudrāṇām akovidasyaika-tarā 'pi mudrā darśayitavyā/ tat kasya hetos tathā hi te sattvā adṛṣṭa-mahā-maṇḍalāḥ santo mudrā-bandhaṃ prayokṣyanti tadā teṣāṃ na tathā siddhir bhaviṣyati/ tatas te vicikitsā-prāptā viṣamā-parihāreṇa śīghram eva kālaṃ kṛtvā 'vīcau mahā-narake pateyuḥ tava cāpāya-gamanaṃ syād iti//

atha sarva-tathāgata-satva-sādhana-mahā-mudrā-jñānaṃ bhavati/

E. pp. 293-94, 296, 299 H. pp. 144 - 145, 147, 149

citta-jñānāt samārabhya vajra-sūryaṃ tu sādhayet/ buddha-bimbaṃ tu mātmānaṃ vajradhātuṃ pravartayet// anayā siddha-mātras tu jñānam āyur balaṃ vayaḥ/ prāpnoti sarva-gāmi-tvaṃ buddhatvam api na durlabham iti// sarva-tathāgatābhisaṃbodhi-mudrā//

atha vajrasatva-sādhana-mahā-mudrā-bandho bhavati/ sa-garvaṃ vajram ullālya vajra-garvāṃ samudvahan/ kāya-vāk-citta-vajrais tu vajrasatvaḥ svayaṃ bhavet// anayā sarvagāmī tu sarva-kāma-patiḥ sukhī/ ṛddhy-āyur-bala-rūpāgryo Vajrasatvasamo bhaved iti// kāya-vāk-citta-vajrais tu yathā-lekhyānusārataḥ/ cihna-mu(drā-samo)petān mahāsatvāṃs tu sādhayet// athātra sarva-kalpānāṃ sādhanaṃ siddhir eva ca/ siddhānāṃ ca mahat karma pravakṣyāmy anupūrvasaḥ// pra-tyaham prāg yathā-kālaṃ svādhiṣṭhānādikaṃ tathā/ kṛtvā tu sādhayet sarvaṃ tataḥ paścād yathā-sukham iti//

tatrāyaṃ mahā-mudrā-sādhana-vidhi-vistaro bhavati/ vajrāveśam samutpādya mahā-mudrāṃ yathā-vidhi/ baddhvā tu puratas taṃ tu mahā-sattvaṃ prabhāvayet// taṃ dṛṣṭvā jñāna-satvaṃ tu sva-śarīre pra-bhāvayet/ ākṛṣya praveśya baddhvā vaśī-krtvā ca sādhayet//

tatraiṣāṃ hṛdayāni bhavanti/ vajrasatva āḥ/ vajrāveśa-hṛda-yam// vajrasatva dṛsya/ mahā-satvānusmṛti-hṛdayam// jaḥ hūṃ vaṃ hoḥ/ mahā-satvākarṣaṇa-praveśana-bandhana-vaśī-karaṇa-hṛdayam//

samayas tvam iti prokte pṛṣṭhataś candram āviśet/ tatrātmā bhāvayet satvam samayas tvam ahaṃ bruvan// yasya satvasya ya mudrā tām ātmānaṃ tu bhāvayet/ sādhayed vajra-jāpena sarva-mudrā-prasādha-nam// jaḥ hūṃ vaṃ hoḥ bruvan kāye sarva-buddhān praveśayet/ manasā sādhu-yogena sādhanaṃ tv aparaṃ mahad iti// athāsāṃ karma pravak-

ṣyāmi vajrakarma niruttaram/ buddhānusmṛti-saṃsiddhaḥ śīghraṃ buddhatvam āpnuyāt// satvavajryā tu saṃsiddhaḥ sarva-mudrādhipo bhavet/ ratnavajryāṃ tu mudrāyāṃ sarva-ratnādhipaḥ sa tu// siddhas tu dharmavajryā vai buddha-dharmadharo bhavet/ karma-vajriṇi(-vajryāṃ tu?) mudrāyāṃ vajrakarmakaro bhavet// sidhyate vajrasatvas tu baddhayā satva-mudrayā/ ākarṣayed vajradhāran vajrākarṣa-prayogataḥ// vajrarāga-mahā-mudrā sarva-buddhāṃs tu rāgayet/ toṣayet sarva-buddhānāṃ vajrasādhu-prayogataḥ// dadyād buddhābhiṣekāṇi ratnamudrā-vidhis tathā/ vajratejā bhavec chīghraṃ vajra-teja-prayogataḥ// vajraketu-dharaṃ sevya bhaved āśā-prapūrakaḥ/ vajrahāsavidhiṃ yojya sarva-buddhaiḥ samaṃ haset// vajradharma-dharo bhūyād vajradharma-prayogataḥ/ prajñāgryaḥ sarva-buddhānāṃ vajratīkṣṇaprayogataḥ// vajracakradharaṃ sevya dharmacakraṃ sa vartayet/ buddha-vāk-siddhim āpnoti vajrabhāṣa-prayogataḥ// vajrakarma bhavec chīghraṃ vajrakarmāgrya-sādhanāt/ nibadhya vajrakāvacaṃ vajrakāyatvam āpnuyāt// vajrayakṣaṃ tu vai sādhya vajrayakṣasamo bhavet/ sarva-mudrā-prasiddhas tu vajramuṣṭi-nibandhanāt// vajralāsyāṃ tu vai sādhya mahā-vajra-ratiṃ labhet/ vajramālāṃ nibaddhas tu sarvabuddhābhiṣekadaḥ// yojayed vajragītāṃ tu vajragītā-prayogataḥ/ vajranṛtyāṃ tu saṃyojya sarva-buddhaiḥ sa pūjyate// prahlādayej jagat sarvaṃ vajradhūpā-prayogataḥ/ vajrapuṣpāṃ tu saṃyojya vaśī-kuryāj jagat sa tu vajrāloka-mahā-mudrā cakṣur dadyāt prapūjayan/ sarvaduḥkha-haro bhūyad vajragandha-prayogataḥ// vajrāṅkuśa-samākarṣāt sarvākarṣa-karaḥ paraḥ/ sarva-praveśako bhūyād vajrapāśa-prayogataḥ// vajrasphoṭam tu saṃyojya sarva-bandha-kṣamo bhavet/ vajrāveśavidhiṃ

yojya sarvāveśa-prasādhaka iti//

atha sarva-tathāgata-vajra-samaya-mudrā-jñānaṃ bhavati/

añjaliṃ tu dṛḍhaṃ baddhvā sarvāṅguli-nibandhitam/ vajrāñjaliḥ samākhyātā vajrabandhaḥ suba(ndhitam)// (sarva-)samaya-mudrās tu vajra-bandha-samudbhavāḥ/ tāsāṃ bandhaṃ pravakṣyāmi vajra-bandham anuttaram// satvavajrāṃ dṛḍhī-kṛtya madhyamottha-samāṃkurām/ madhyamāntara-saṃkocād dvitīyā buddha-varṇitā// madhyamāṅguṣṭha-ratnā tu padma-saṃkoca-madhyamā/ pañcamī buddhamudrā tu tathaiva-agra-sukuñcitā//

athātaḥ saṃpravakṣyāmi tathāgata-kulasya hi/ samaya-grāhikā-mudrā-bandhaṃ siddhiṃ ca karma ca// pāṇidvayamaye candre madhyama-aṅguli-varjite/ antyāṅguli-mukhāsaṅgād vajraṃ vai satvavajrayā// agrāṅkuśy-agra-saṃyogāt sādhukāra-pradāyikā/ vajrasatva-catuṣkasya siddhi-mudrāgaṇo hy ayam// ratna-vajrā samāṅguṣṭha-tarjanī-mukha-saṃdhanāt/ sā eva madhyamānama-kaniṣṭhā-suprasāritā// patākā tu samānāma-kaniṣṭhābhyāṃ samanvitā/ hāsa-sthāna-sthitā caiva sā eva parivartitā// prasārita-samāṅguṣṭha-sthitā kuñcita-tarjanī/ sā eva vajrakośā tu madhyamā-mukha-saṃdhitā// sā eva tu samānāma-kaniṣṭhā cakra-saṃjñitā/ nirmuktāṅguṣṭha-bandhā tu prasārita-mukhe sthitā// kaniṣṭhāṅguṣṭha-mukhayoḥ samājat karma-vajritā/ sā eva tu samāgryā vai hṛdi ṣṭhya suprasāritā// kuñcitāgryāgra-daṃṣṭrā tu kaniṣṭhā saṃdhi-mokṣitā/ kaniṣṭhāntarato 'nguṣṭhau pīḍayet kuñ-citāgryayā// hṛdaye tu samāṅguṣṭhā suprasārita-mālinī/ aṅguly-agra-mukhodvāntā nṛtyato mūrdhni saṃpuṭā// vajrabandhatv adhodānā svāñjaliś cordha-dāyikā/ samāṅguṣṭha-nipīḍābha-suprasārita-lepanā//

E. pp. 305-307 H. pp. 157, 164-65, 170

eka-tarjani-saṃkocā dvyaṅguṣṭha-granthi-bandhitā/ aṅguṣṭhāgrya-kaṭā-bandhā vajramuṣṭyagra-sandhite 'ti//

athāsāṃ sādhanaṃ vakṣye vajra-sādhanam uttamam/ svamudrayā hṛdisthayā satvavajra-samādhinā// athāsāṃ karma vakṣyāmi vajra-karma niruttaram// vajradhātvādi-mudrāsu samājena tathāgatāh/ maṇḍalācārya-siṣyāṇām adhiṣṭhāsyanti tat-kṣaṇāt// satvavajryāṃ tu baddhāyāṃ bhaved vajra-dharopamaḥ/ vajrāṅkuśyām baddha-mātrāyāṃ sarva-buddhān samāhvayet// rāga-vajra-prayogeṇa saṃbuddhān api rāgayet/ vajratuṣṭyā jinaiḥ sarvaiḥ sādhukāraiḥ praśasyate// ratnavajryāṃ tu baddhāyāṃ buddhaiḥ so 'py abhiṣicyate/ vajra-sūryāṃ tu baddhvā vai bhaved buddha-prabhopamaḥ// vajraketudharo bhūtvā sarvāśāḥ sa tu pūrayet/ vajrahāsa-prayogeṇa sarva-buddhaiḥ samaṃ haset// dharmavajrāṃ samādhāya vajra-dharmopamo bhavet/ vajrakośāṃ tu saṃgṛhya sarva-kleśāṃś chinatti saḥ// vajracakrāṃ dṛḍhī-kṛtvā maṇḍalādhipatir bhavet/ vajrabhāṣa-prayogeṇa vajra-vāk-siddhir uttamā// karmavajrāṃ tu saṃdhāya vajrakarmasamo bhavet/ vajravarmāṃ dṛḍhī-kṛtvā kāyo vajra-mayo bhavet// vajradaṃṣṭrāgra-mudrayā duṣṭamārān sa bhañjati/ vajramuṣṭim dṛḍhāṃ baddhvā sarva-mudrāṃ vaśaṃ nayet// lāsyayā ratayo divyāḥ mālayā bhūṣaṇāni tu/ gītayā (sphuṭavāñ) nityaṃ pūjāṃ labhati nṛtyayā// dhūpayā hlādayel lokaṃ puṣpayā rūpa-śobhitām/ dīpayāloka-śuddhitvaṃ gandhayā divya-gandhatām// vajrāṅkuśaḥ samākarṣed vajrapāśā praveśayet/ vajra-sphoṭā tu badhnīyād vajraghaṇṭā samāviśed iti//

atha dharma-mudrā bhavanti/ vajra-jñānaṃ tu buddhānāṃ vajra-dhātu dṛḍhaṃ karam/ ataḥ paraṃ pravakṣyāmi dharma-mudrā yathāvidhi//

E. pp. 307-308, 311 H. pp. 170 - 173, 185 - 186

samayas tvam iti prokte sarva-mudrāpatir bhavet/ ānayasve 'ti vai prokte buddhānāṃ karṣayed dhruvam// aho sukha iti prokte buddhān api sa rāgayet/ sādhu sādhv iti vai proktvā sādhukāraiḥ sa toṣayet// (sumahās tvam iti prokte labhed buddhābhiṣecanam/) rūpoddyote 'ti vai prokte dharmatejā bhaviṣyati// artha-prāptir iti prokte sarva-āśāh pūrayet sa tu/ ha ha hūṃ he 'ti (vai hasan buddhasmitam avāpnuyāt//) sarvakāri 'iti prokte (buddhaiḥ) akāryam api śodhayet/ duḥkhaccheda iti prokte sarva-duḥkhāṃś chinatti saḥ// buddhabodhir iti prokte maṇḍalādhipatir bhavet/ pratiśabda iti prokte buddhaiḥ saha samālapet// suvaśitvam iti prokte vaśitvaṃ sarvato bhavet/ (nirbhayas tvam iti) prokte nirbhayo bhavatu kṣaṇāt// satru-bhakṣa iti prokte sarva-śatrūn sa bhakṣayet/ sarva-siddhir iti prokte sarva-siddhir bhaviṣyati// (mahāratī) divyaṃ rūpa-śobhā tathaiva ca/ (śrotra--sau)khyā sukhaṃ dadyāt sarva-pūjā su-pūjyatām// prahlādini manaḥ-saukhyaṃ phalāgāmi phalāni hi/ su(-tejāgri mahā-tejaḥ?) sugandhāṅgi su gandhatām// āyāhi jaḥ samākarṣā āhi hūṃ hūṃ praveśiKa/ he sphoṭa vaṃ mahābandhā ghaṇṭa aḥ aḥ pracālite 'ti//

athāsāṃ dharmamudrā(nāṃ sādhanaṃ) vakṣyate śubham/ jihvāyāṃ bhāvayed vajraṃ sarva-karmāṇi kurvata iti//

atha karma-mudrābandho bhavati/ vajramuṣṭiṃ dṛḍhāṃ baddhvā dvidhī-kuryāt samāhitaḥ/ vajramudrādvayaṃ bhūyāt tato bandhaḥ pravartyate// vāma-vajrāṅgulir grāhya dakṣiṇena samutthitā/ bodhāgri nāma mudreyaṃ buddha-bodhi-pradāyikā// Akṣobhya(sya tu bhūspa)rśā Ratne tu varadā tathā/ Amitāyoḥ samādhyagrā Amoghasyābhayapradā// ataḥ paraṃ pravakṣyāmi karmamudrāḥ samāsataḥ/ vajrasatvādisatvānāṃ

E. pp. 311-12, 315-16 H. pp. 186, 193 - 194

vajrakarma-pravartikāḥ// sagarvotkarṣaṇaṃ dvābhyām aṅkuśagraha-saṃsthitā/ vāna(-ghaṭṭa)na-yogāc ca sādhukārā hṛdi sthitā// abhiṣeke dvivajraṃ tu hṛdi sūrya-pradarśanam/ vāmastha-bāhu-daṇḍā ca tathāsye parivartitā// savyāpasavya-vikacā hṛd-vāmā khaḍga-dhāraṇā/ alāta-cakra-bhramitā vajra-dvaya-mukhotthitā// vajranṛtya-bhramonmukta-kapoloṣṇīṣa-saṃsthitā/ kavacā kaniṣṭha-daṃṣṭrā(gryā) muṣṭi-dvaya-nipīḍitā// vajragarvā-prayogeṇa named āśaya-kaṃpitaiḥ/ mālā-bandhā mukhodvāntā vajranṛtya-pravartitā// vajramuṣṭi-prayogeṇa dadyād dhūpādayas tathā/ sarva-buddha-prapūjāyāḥ pūjā-mudrāḥ prakalpitāḥ// tarjany-aṅkuśa-bandhena kaniṣṭhāyā mahāṅkuśī/ bāhu-granthi-kaṭāgryābhyāṃ pṛṣṭhayos ca nipīḍite 'ti//

athāsāṃ sādhanaṃ vakṣye vajrakarma-kṛtā samam/ sarva-vajramayaṃ vajraṃ hṛdaye paribhāvayed iti// athāsāṃ karma-mudrāṇāṃ vajrakarmāṇy anekadhā/ jñāna-muṣṭyām tu baddhāyāṃ buddha-jñānaṃ samāviśet// akṣobhyāyāṃ tu baddhāyām akṣobhyaṃ bhavate manaḥ/ ratnasaṃbhava-mudrāyāṃ parānugrahavān bhavet// saddharmacakra-mudrāyāṃ dharma-cakram pravartayet/ abhayāgryā bhavet kṣipraṃ sarva-satvābhaya-pradaḥ// vajragarvāṃ dṛḍhī-kṛtya vajrasatva-sukhaṃ labhet/ vajrāṅkuśyā samākarṣet kṣaṇāt sarva-tathāgatān// rāgayed vajra-vāṇais tu vajrabhāryām api svayam/ vajratuṣṭyā jināḥ sarve sādhu-kārān dadanti hi// mahāvajra-maṇiṃ baddhvā śāstṛbhiḥ so 'bhiṣicyate/ vajrasūryāṃ samādhāya vajrasūryasamo bhavet// vajra-dhvajāṃ samucchrāpya ratna-vṛṣṭiṃ sa varṣayet/ vajrasmitāṃ samādhāya hased buddhaiḥ samaṃ laghu// vajraphullāṃ samādhāya vajradharmaṃ sa paśyati/ vajrakośāṃ dṛḍhaṃ baddhvā sarva-duḥkhāṃś chinatti saḥ// vajracakraṃ samādhāya dharma-

—

E. pp. 316-18, 320-21 H. pp. 194 - 5, 199 - 202

cakraṃ pravartayet/ sarvaṃ vai buddha-vacanaṃ sidhyate vājra-japataḥ// vajranrtya-prapūjāgryaih (buddhān api vaśaṃ nayet)/ vajra-varma-nibaddhāṅgo vajrasāratvam āpnuyāt// vajradaṃṣṭrā(ṃ samādhāya bhañjet vajrān api svayam/) vajramuṣṭyā haret sarvaṃ mudrā-siddhiṃ ca lapsyate// vajralāsyā ratiṃ dadyād vajramālā surūpatām/ vajra-gītā sugitātvaṃ vajranṛtyā ca nartayet// dhūpayā tu mano-hlādaṃ puṣpayābharaṇāni tu/ dīpapūjā mahādīptiṃ vajragandhā sugandhatām// vajrāṅkuśyā samākarṣed vajrapāśyā praveśayet/ bandhayed vajranigaḍā vajraghaṇṭā tu cālayed iti//

atha sarva-mudrāṇāṃ sāmānyo bandha-vidhi-vistaro bhavati/ tatrādita eva vajra-bandhāṅguli-sphoṭanaṃ kṛtvā hṛdaya idaṃ hṛdayam uccārayet/ vajrabandha traṭ//

tataḥ sarva-mudrā-bandhāḥ sva-kāya-vāk-citta-vajreṣu vaśībhavanti// tato vajrāveśa-samaya-mudrāṃ baddhvedaṃ hṛdayam uccārayet/ aḥ// tataḥ samāviṣṭā mitra-tvenopatiṣṭhanti// tato mudrā-samaya-mahāsatvām anusmṛtyedaṃ hṛdayam udāharet// mahāsamayasatvo 'ham// anena sarva-mudrāḥ sidhyanti 'ti sarva-mudrā-siddhi-vidhi-vistaraḥ//

atha sāmānyaḥ sādhana-vidhi-vistaro bhavati/ tatrādita eva svamudrāṃ baddhvā svamudrāsatvam ātmānaṃ bhāvayed anena hrdayena/ samayo 'haṃ// tataḥ svamudrā(-satva?)m ātmānaṃ bhāvyādhiṣṭhayed anena mantreṇa/ samayasatvadhitiṣṭhasva mām// tataḥ sādhayed iti sādhana-vidhi-vistaraḥ//

atha siddhividhivistaro bhavati/ tatrādita eva tāvad artha-siddhim icched anena hṛdayenārtha-siddhi// anena siddhā mudrā

mahārthotpattiṃ karoti// atha vajrasiddhim icched anena hṛdayena/ vajrasiddhi// anena yathābhirucita-vajra-siddho bhavati// atha vidyādhara-siddhim icched anena hṛdayena/ vajravidyādhara// anena yathābhirucita-vidyādharasiddhiḥ/ athottama-siddhim icchet svamudrā-hṛdayene 'ti/ siddhividhivistaraḥ//

atha sarva-mudrāṇāṃ sāmānyaḥ sva-kāya-vāk-citta-vajreṣu vajrī-karaṇa-vidhivistaro bhavati// yadā mudrādhiṣṭhānaṃ śithilī-bhavati svayaṃ vā moktukāmo bhavati tato 'nena hṛdayena dṛḍhīkarttavyā// oṃ vajrasatva samayam anupālaya vajrasatva-tvenopatiṣṭha dṛḍho me bhava sutoṣyo me bhavānurakto me bhava supoṣyo me bhava sarva-siddhiṃ ca me prayaccha sarva-karmasu ca me citta-śreyaḥ kuru hūṃ ha ha ha ha ho bhagavan sarva-tathāgata-vajra mā me muñca vajrī bhava mahā-samayasatva āḥ//

anenānantarya-kāriṇo 'pi sarva-tathāgata-moṣakā api sad-dharma-pratikṣepakā api sarva-duṣkṛta-kāriṇo 'pi sarva-tathāgata-mudrā-sādhakā vajrasatva-dṛḍhī-bhāvād ihaiva janmany āśu yathā abhirucitāṃ sarva-siddhim uttama-siddhiṃ vajra-siddhiṃ vajrasatva-siddhiṃ vā yāvat tathāgata-siddhiṃ vā prāpsyantī 'ty āha bhagavān sarva-tathāgata-vajrasatvaḥ//

atha sarva-mudrāṇāṃ sāmānyo mokṣa-vidhi-vistaro bhavati/ tatrādita eva (ya)to yataḥ samutpannā mudrā tāṃ tatra tatraiva muñced anena hṛdayena/ vajra muḥ// tato hṛdayotthitayā ratna-vajri-mudrayā svābhiṣeka-sthāna-sthitayābhiṣicyāgrāṅgulibhyāṃ mālaṃ veṣ-ṭayan baddhvā tathaiva kavacaṃ bandhayed anena hṛdayena/ oṃ ratna-vajrābhiṣiñca sarva-mudrāṃ me dṛḍhīkuru vara-kavacena vaṃ// tataḥ

E. pp. 323-25, 328-29 H. pp. 205-6, 208-9, 212, 214-5

punaḥ kavacāntaṃ mālā-bandhaṃ muktvā samatālayā toṣayed anena hṛdayena/ vajra tuṣya hoḥ// anena vidhinā mudrā muktā baddhāś ca toṣitāḥ/ vajratvam upayāsyanti vajrasatvena vā punaḥ// vajrasatvaḥ sakṛj japto yathā-kāmaṃ sukhātmanām/ sidhyate jāpa-mātreṇa vajra-pāṇi-vaco yathe 'ty āha bhagavān samantabhadraḥ//

vajrasatvādi-satvānāṃ sarva-sādhana-karmasu/ jāpas tu rucito hy atra sarva-kalpeṣu siddhidaḥ// hrn-mudrā-mantra-vidyānām yathā abhirucitair nayaiḥ/ kalpoktaiḥ sva-kṛtair vāpi sādhanaṃ tv atra sarvata iti//

tataḥ pūjā-guhya-mudrām udāharan guhya-pūjā-catuṣṭayaṃ kāryam anena vajrastuti-gītena gāyan/ oṃ vajrasatva-saṃgrahād vajra-ratnam anuttaram/ vajra-dharma-gāyanaiś ca vajra-karma-(ka)ro bhava//

tato 'bhyantara-maṇḍale 'py anenaiva vajrastuti-gītena vajranṛtya-kara-puṭena guhya-dhupādibhiḥ pūjā kāryā/ tato bāhya-maṇḍale vajradhūpādibhiḥ pūjāṃ kṛtvā tāḥ pūjāḥ svasthāneṣu sthāpayet/ tataḥ sarve yathā-śaktyā pūjayantv iti//

sarva-tathāgatān vijñāpya yathecchayā dhūpādibhiḥ pūjāṃ kāra-yitvā yathā praviṣṭān yathā-vibhavataḥ sarva-rasāhāra-vihārādibhiḥ sarvopakaraṇair mahā-maṇḍala-niryātitaiḥ samtarpyedaṃ sarva-tathā-gata-siddhi-vajra-vrataṃ dadyāt/ idaṃ tat sarva-buddhatvaṃ vajra-satvakare sthitam/ tvayāpi hi sadā dhāryaṃ vajrapāṇi-dṛḍha-vratam//

oṃ sarva-tathāgata-siddhi-vajra-samaya tiṣṭha eṣa tv ādhāra-yāmi vajrasattva hi hi hi hi hūṃ// tataḥ sarveṣāṃ punar api na kas-ya cid vaktavyam iti/ śapathā-hṛdayam ākhyeyam/

tato yathā-praviṣṭān saṃpreṣya sarva-tathāgatān vijñāpayet/

E. pp. 329-331 H. pp. 215, 217, 219

satvavajri-mudrāṃ baddhvorddhvato muñced idaṃ ca hṛdayam uccārayet/ oṃ kṛto vaḥ sarva-satvārthaḥ siddhir dattā yathānugā/ gacchadhvaṃ buddha-viṣayaṃ punar āgamanāya tu// vajrasatva muḥ//

evaṃ sarva-maṇḍaleṣu kartavyaṃ samāyagrya-mudrāsu ca mokṣa iti//

sarva-tathāgata-mahāyānābhisamayān mahā-kalpa-rājād vajra-dhātu-mahā-maṇḍala-vidhi-vistaraḥ samāptaḥ//

[Vajra-guhya-maṇḍala-vidhi-vistaraḥ]

atha bhagavān sarva-tathāgata-sarvavajradhāraṇīsamayasaṃbhava vajraṃ nāma samādhiṃ samāpannaḥ samanantara-samāpanne cātha tāvad eva sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajrapāṇir vajra-dhara-rūpa-dhāriṇyah samanta-jvālā-garbhā vajra-dhāraṇī-samaya-mudrā-devatā bhūtvā viniḥsṛtya sarva-lokadhātuṣu sarva-buddhānāṃ sarva-ta-thāgata-vajra-dhāraṇī-jñānāni niṣpādya sarva-tathāgata-samaya-mudrā-bimbāni bhūtvā sarva-tathāgatānāṃ vajradhātu-mahā-maṇḍala-saṃniveśa-yogena candra-maṇḍalāny āśrityedam udānam udānayām āsa/ aho hi bodhicittasya sarva-satva-hitaiṣitā/ yad vineya-vaśād vīrāḥ strī-rūpam api kurvate//

atha bhagavān sarva-tathāgata-jñāna-mudrā-samaya-vajradhātv-adhiṣṭhānaṃ nāma samādhiṃ samāpadyemāṃ sva-vidyottamām abhāṣat/ oṃ vajradhātvīśvari hūṃ vajriṇi//

atha khalv Akṣobhyas tathāgataḥ sarva-tathāgata-vajrasattva-samaya-jñāna-mudrā-maṇḍalādhiṣṭhānaṃ nāma samādhiṃ samāpadyemāṃ sva-vidyottamām abhāṣat/ oṃ vajravajriṇi hūṃ//

E. pp. 331-32 H. pp. 219 - 221, 223

atha Ratnasaṃbhavas tathāgataḥ sarva-tathāgata-vajra-ratna-samaya-jñāna-mudrā-maṇḍalādhiṣṭhānaṃ nāma samādhiṃ samāpadyemāṃ sva-vidyottamām abhāṣat/ oṃ ratnavajriṇi hūṃ//

athĀmitāyus tathāgataḥ sarva-tathāgata-vajra-dharma-samaya-jñāna-mudrā-maṇḍalādhiṣṭhānaṃ nāma samādhiṃ samāpadyemāṃ svavidyot-tamām ahbāṣat/ oṃ dharmavajriṇi hūṃ//

athĀmoghasiddhis tathāgataḥ sarva-tathāgata-vajra-karma-samaya-jñāna-mudrā-maṇḍalādhiṣṭhānaṃ nāma samādhiṃ samāpadyemāṃ sva-vidyot-tamām abhāṣat/ oṃ karmavajriṇi hūṃ//

atha Vajrapāṇir mahābodhisattvaḥ sarva-tathāgata-mahā-dhāraṇī-samaya-mudrā-catuṣṭayam abhāṣat/ oṃ vajrasattva-guhya-samaye hūṃ// oṃ guhya-vajrāṅkuśi hūṃ// oṃ vajra-guhya-rāge rāgaya hūṃ// oṃ guhya-vajra-sādhvīśvari hūṃ// samantabhadrā/ Tathāgatāṅkuśī/ Rati-rāgā/ Sādhumatī ca/ vajra-dhāraṇyaḥ// oṃ vajra-guhya-ratna-samaye hūṃ// om vajra-guhya-prabhe hūṃ// oṃ vajra-dhvajāgra-guhye hūṃ// oṃ guhya-hāsa-vajri hūṃ// Ratnottamā/ Ratnolkā/ Dhvajāgra-keyūrā/ Hāsavatī ca/ ratnadhāraṇyaḥ// oṃ vajra-dharma-guhya-samaye hūṃ// oṃ vajra-kośa-guhye hūṃ// oṃ vajra-guhya-maṇḍale hūṃ// oṃ vajra-guhya-jāpa-samaye hūṃ// Vajrāmbujā/ Ādharaṇī/ Sarva-cakrā/ Sahasrā-vartā ca/ dharma-dhāraṇyaḥ// oṃ vajra-guhya-karma-samaye hūṃ// oṃ vajra-guhya-kavace hūṃ// oṃ guhya-vajra-daṃṣṭrā-dhāriṇi hūṃ// oṃ vajra-guhya-muṣṭi hūṃ// Siddhottarā/ Sarva-rakṣā/ Ojaḥ-pratyāhāriṇī/ Dhāraṇī-mudrā ca/ sarva-dhāraṇya iti//

atha Vajrapāṇir mahābodhisatvaḥ punar api sarva-tathāgata-vajra-guhya-samaya-mudrā-catuṣṭayam abhāṣat/ oṃ guhya-satva-vajri hūṃ//

E. pp. 332-34 H. pp. 223 - 226

oṃ guhya-ratna-vajri hūṃ// oṃ guhya-dharma-vajri hūṃ// oṃ guhya-karma-vajri hūṃ// tā eva vajra-pāramitādyāḥ sarva-tathāgata-vajra-guhya-samaya-dhāraṇī-saṃgraha-samaya-mudrāḥ// vajradhātvīśarī-mahā-maṇḍale sajvālāḥ candra-maṇḍalāśritāḥ sthāpyāḥ//

atha punar api Vajrapāṇiḥ sarva-tathāgata-vajra-guhya-pūjā-samaya-mudrā-catuṣṭayam abhāṣat/ oṃ vajra-guhya-rati-pūjā-samaye sarva-pūjāṃ pravartaya hūṃ// oṃ vajra-guhyābhiṣeka-pūjā-samaye sarva-pūjāṃ pravartaya hūṃ// oṃ vajra-guhya-gīta-pūjā-samaye sarva-pūjāṃ pravartaya hūṃ// oṃ vajra-guhya-nṛtya-pūjā-samaye sarva-pūjāṃ pravartaya hūṃ// tā eva vajra-lāsyādayaḥ sajvālāḥ svacihnā mudrāś cakra-maṇḍala-koṇa-catuṣṭaye sthāpyāḥ//

atha Vajrapāṇiḥ punar apīdaṃ vajra-guhyaṃ nāma mahā-vajra-maṇḍalam abhāṣat/ athātaḥ saṃpravakṣyāmi vajra-maṇḍalam uttamam/ vajradhātu-pratīkaśaṃ vajraguhyam iti smṛtam// mahā-maṇḍala-yogena sarva-maṇḍalamālikhet/ sarva-maṇḍala-madhyeṣu buddha-mudrāḥ samālikhet// paryaṅka-susthitaṃ caityaṃ Vajradhātvīśvarī smṛtā/ paryaṅke vajra-vajraṃ tu Vajracitteti kīrtitā// vajraratnaṃ tu paryaṅke Svabhiṣeketi kīrtitā/ paryaṅke vajra-padmaṃ tu Āyudheti prakīritā// karma-vajraṃ tu paryaṅke Sarva-vajreti kīrtitā/ padma-pratiṣṭhāḥ saṃlekhyāḥ prabhā-maṇḍala-saṃsthitāḥ// paryaṅke tu likhed vajram utthitaṃ dvyaṅkuśaṃ tathā/ vajraṃ vajra-pariṣvaktam sādhu-kāra-dvayaṃ tathā// ratnaṃ karojjvalaṃ kuryāt sūrya-mudrāṃ tathaiva ca/ dhvajāgraṃ caiva sajvālaṃ danta-paṅktir dvi-vajrage// vajramadhye likhet padmaṃ khaḍgaṃ sajvālam eva ca/ vajrāraṃ vajracakraṃ tu jihvāṃ raśmi-karojjvalām// vajraṃ tu sarvato vaktraṃ kavacaṃ vajra-

E. pp. 334-36 H. pp. 226 - 227, 229-233

saṃyutam/ vajra-daṃṣṭre tathā lekhye muṣṭi-mudrā kara-dvaye// satvavajrādayo lekhyā yathāvad dhātu-maṇḍale/ cihna-mudrāḥ samālekhyā vajra-lāsyādi-maṇḍale// bāhyataś ca yathā-nyāyaṃ sva-cihnaṃ tu samālikhet/ maitreyādisvacihnāni yathābirucitaṃ likhed iti//

athātra vajra-guhya-maṇḍale praveśādi-vidhi-vistaro bhavati/

tatra prathamaṃ tāvad vajrācaryaḥ svayaṃ satva-vajri-mudrāṃ baddhvā praviśet praviśya sakṛt pradakṣiṇī-kṛtya tāṃ mudrāṃ bhagavate Vajrapāṇaye niryātya svahṛdaye yathāvan muktvā caturṣu dvāreṣu vajrāṅkuśa-karma-mudrādibhir yathāvat karmāṇi kṛtvā niṣkramed abhiniṣkramya śiṣyān praveśayet vajradhātu-mahā-maṇḍala-yogeneti//

tataḥ praveśya muṣṭyācchādya siddhi-guhya-vajra-cihnaṃ dattvā vajra-guhya-mudrā(-jnānaṃ) śikṣayet//

tatra prathamaṃ tāvad vajra-guhya-kāya-mudrā-jñānaṃ śikṣayet/

candra-maṇḍala-madhye tu hasta-pādāñjalir mukham/ vijṛmbhan bhāvayed vajraṃ vajriṇīm api rāgayet// aṅkuśam bāhu-saṃkocaṃ śiro vajraṃ tu bhāvayet/ śabdāpayaṃs tu hastena ānayed aṅkuśīm api// vāṇa-prakṣepa-yogena vijṛmbhan prahared dhṛdi/ rāgayen mārayogena rativajrām api svayam// bāhu-bandhena badhnīyād dhṛdayaṃ svayam ātmanaḥ/ vajra-varma-prayogeṇa rakṣed buddham api svayam iti// tatraiṣāṃ hṛdayāni bhavanti/ vajra rāgaya hoḥ// vajrāṅkuśa jaḥ// māraya māraya phaṭ// bandha rakṣa haṃ//

tato vajra-guhya-dṛṣti-mudrā-jñānam śikṣayet/ vajradṛṣṭis tu saṃrāga-praharṣotphulla-locanā/ tayā nirīkṣitā strī tu vaśyā bhavati śāśvatī// pradruta-pracalac-cakṣuḥ-pakṣmākarṣaṇa-locanā/ dīpta-dṛṣṭir iti proktā sarvam ākarṣayej jagat// pradhvasta-bhṛkuṭī-bhaṅga-

krodha-saṃkuciteksaṇām/ krodha-dṛṣṭim samādhāya trailokyam api nāśayet// meru-mandara-pāṣāṇa-dṛḍhānimiṣa-locanā/ maitrī-dṛṣṭir iti khyātā jvara-graha-viṣāpaheti// athāsāṃ hṛdayāni bhavanti/ vajra-dṛṣṭi maṭ//dīpta-dṛṣṭy-aṅkuśi jaḥ// krodha-dṛṣṭi hīḥ// dṛḍha-dṛṣṭi traṭ//

tato vajra-guhya-vāṅ-mudrā(-jñānaṃ) śikṣayet/ hoḥ hoḥ hoḥ ho iti prokte vāg-vivarjitayā kṣaṇāt/ rāgayet sarva-satvān so vajra-vācā-parisphuṭam// jjaḥ jjaḥ jjaḥ jja iti prokte krodha-vācā-parisphuṭam/ ākarṣayej jagat sarvam api vajra-dharopamam// hūṃ hūṃ hūṃ hūṃ samādhāya śabda-vācā-parisphuṭam/ mārayet sarva-satvān so meru-mandara-saṃnibhān// haṃ haṃ haṃ ham iti prokte sūkṣma-vācā-parisphuṭam/ rakṣet sarvam idaṃ lokam api vajrātmakaṃ jinam iti// tatraitāni hṛdayāni bhavanti/ vajra hoḥ// vajra jjaḥ// vajra hūṃ// vajra haṃ//

tato vajra-guhya-citta-mudrā-jñānaṃ śikṣayet/ sarvākāra-varopetaṃ bhāvayan svayam ātmanā/ vajrapāṇiṃ svam ātmānaṃ sarva-buddhān vaśaṃ nayet// sarvākāra-varopetaṃ bhāvayan svayam ātmanā/ vajragarbhaṃ svam ātmānam ākaṣayed vajra-pāṇinam// sarvākāra-varopetaṃ bhāvayan svayam ātmanā/ vajra-netraṃ svam ātmānaṃ sarva-dharmān sa mārayet// sarvākāra-varopetaṃ bhāvayan svayam ātmanā/ vajra-viśvaṃ svam ātmā(na)ṃ sarva-vajraṃ sa rakṣatīti// tatraitāni hṛdayāni bhavanti/ Vajrapāṇi vaśam ānaya sarva-buddhān hoḥ// Vajragarbha vajrapāṇiṃ śīghram ākarṣaya hūṃ jjaḥ// Vajranetra sarva-dharmān māraya hūm phaṭ// Vajraviśva rakṣa sarva-vajraṃ haṃ//

tato vajra-guhya-mudrā-jñānaṃ śikṣayet/ satvavajrāṃ samādhāya

E. pp. 338-39 H. pp. 238 - 240

hṛdaye svayam ātmanaḥ/ vajradṛṣṭyā nirīkṣan vai sarvam āveśayej jagat// ratna-vajrāṃ samādhāya hṛdaye svayam ātmanaḥ/ dīpta-dṛṣṭyā nirīkṣan vai sarvam ānayate vaśam// dharma-vajrāṃ samādhāya hṛdaye svayam ātmanaḥ/ krodha-dṛṣṭyā nirīkṣan vai jagat sarvaṃ sa mārayet// karma-vajrāṃ samādhāya hṛdaye svayam ātmanaḥ/ maitrī-dṛṣṭyā nirīkṣan vai rakṣet sarvam idaṃ jagad iti//

athāsaṃ vajra-guhay-jñāna-mudrānāṃ hṛdayāni bhavanti/ vajra-guhya-samaya aḥ// vajra-guhya-samaya hoḥ// vajra-guhya-samaya hūṃ// vajra-guhya-samaya haṃ//

tato vajra-guhya-(mahā-)mudrā-bandhaṃ śikṣayet/ vajrāñjali-samudbhūtā mahā-guhyāḥ prakīrtitāḥ/ mahā-mudrāḥ samāsena tāsāṃ bandhaḥ pravakṣyate// aṅguṣṭha-dvaya-paryaṅkā kuñcitāgrāgra-vigrahā/ sama-madhyottamāṅgā ca vajradhātv-īśvarī smṛtā// sā eva madhya-vajrā tu madhyābhyāṃ tu maṇī-kṛtā/ madhyānāmantya-padmā ca prasārita-karāṅgulī// agryā vajrā dvi-vajrāgrī sāṅguṣṭha-dvaya-grāhitā/ sādhukārāgrya-ratnā ca sā ratnāgrā karojjvalā// samānāmān-tya-ratnā ca sā eva parivartitā// suprasārita-sarvāgrā samāṅguṣ-ṭhāntara-sthitā// prasāritāṅgulī-maṇḍā sā eva tu mukhoddhṛtā/ aṅguṣṭha-vajra-saṃchannā samāgryābhyantara-sthitā// dvyaṅguṣṭha-vikacā sā tu tato 'bhyantara-vajriṇī/ vajraguhyāḥ punaś caitā vajra-bandha-samudbhavāḥ// dharma-guhyāḥ punaś cihnaiḥ saṃputāntara-bhāvitaiḥ/ karma-guhyāntara-sthais tu cihnaiḥ karma-pradarśanam// ataḥ paraṃ pravakṣyāmi dharma-mudrāḥ samāsataḥ/ āḥ jjaḥ hoḥ saḥ oṃ āṃ traṃ haḥ hrīḥ dhaṃ maṃ raṃ kaṃ haṃ hūṃ vaṃ// guhya-mudrā dvidhī-kṛtya karma-mudrās tu kalpayet/ yāvatyaḥ samayāgryo vai dvidhī-

kṛtya tathaiva ca//

athāsāṃ sādhanaṃ vakṣye samayas tvam iti bruvan/ svayaṃ baddhvā tu sidhyante kāma-rāga-sukhātmanaḥ// āsāṃ tv adhikam ekaṃ tu sarva-kālaṃ na bandhayet/ guhye vārtha-mahat-kārye prayuñjīta vicakṣanaḥ// yat sarvātma-sthitā hy etā dṛḍha-bhāryā(ḥ) svayaṃbhuvām/ sādhakeṣu dṛḍhaṃ raktā mā tyajeyuḥ patiṃ nijam iti//

athāsāṃ sarva-mudrāṇāṃ bandhādīni karmāṇi bhavanti/ vajrāveśam samutpādya ātmanaś ca parasya vā/ bandhed (vā) bandhayed vāpi anena hṛdayena tu// vajra hūṃ bandha//

atha mokṣyo bhavati/ yato yataḥ samutpannāḥ sarva-mudrāḥ samāsa-taḥ/ tatra tatra tu tāṃ muñced anena hṛdayena tu// oṃ vajra muḥ//

atha dṛḍhī-karaṇaṃ bhavati/ ratna-vajrāṃ dṛḍhī-kṛtya hṛdayān murdhni mokṣitā// agrābhyāṃ kavacaṃ bandhed anena hṛdayena tu// oṃ dṛḍha-vajra-kavaca dhṛṭ//

atha bandha-samayo bhavati/ yathā sthāneṣu vai muktā kavacena dṛḍhī-kṛtā/ nibandhet tālayā sarvā hy anena hṛdayena tu// om guhya-samaya-tāla saḥ//

vajrasatvo ruci-japtaḥ sarva-maṇḍala-karmasu/ prayoktavyo 'tra samaye sarva-siddhi-karaḥ param iti//

sarva-tathāgata-mahāyānābhisamayān mahā-kalpa-rājād vajra-guhya-vajra-maṇḍala-vidhi-vistaraḥ samāptaḥ//

[Vajra-jñāna-dharma-maṇḍala-vidhi-vistaraḥ]

atha bhagavān punar api sarva-tathāgata-sūkṣma-vajra-jñāna-mudrā-samaya-maṇḍalādhiṣṭhānaṃ nāma samādhiṃ samāpadyemaṃ sva-

E. pp. 342-43 H. pp. 249, 252

vidyottamam abhāṣat/ oṃ sūkṣma-vajra-jñāna-samaya hūṃ//

atha khalv Akṣobhyas tathāgataḥ sarva-tathāgata-vajrasatva-sūkṣma-jñāna-samaya-maṇḍalādhiṣṭhānaṃ nāma samādhiṃ samāpadyemaṃ sva-vidyottamam abhāṣat/ oṃ vajrasatva-sūkṣma-jñāna-samaya hūṃ//

atha khalu Ratnasaṃbhavas tathāgataḥ sarva-tathāgata-vajra-ratna-sūkṣma-jñāna-samaya-maṇḍalādhiṣṭhānaṃ nāma samādhiṃ samāpad-yemaṃ sva-vidyottamam abhāṣat/ oṃ vajraratna-sūkṣma-jñāna-samaya hūṃ//

atha khalv Amitāyus tathāgataḥ sarva-tathāgata-vajra-dharma-sūkṣma-jñāna-samaya-maṇḍalādhiṣṭhānaṃ nāma samādhiṃ samāpadyemaṃ sva-vidyottamam abhāṣat/ oṃ vajradharma-sūkṣma-jñāna-samaya hūṃ//

atha khalv Amoghasiddhis tathāgataḥ sarva-tathāgata-vajra-karma-sūkṣma-jñāna-jnāna-samaya-maṇḍalādhiṣṭhānaṃ nāma samādhiṃ samāpadyemaṃ sva-vidyottamam abhāṣat/ oṃ vajrakarma-sūkṣma-jñāna-samaya hūṃ//

atha bhagavān Vairocanaḥ sarva-tathāgata-sūkṣma-jñāna-vajram nāma samādhiṃ samāpannaḥ, samanantara-samāpanne ca bhagavaty atha tāvad eva sarva-tathāgata-hrdayebhyaḥ sūkṣma-jñāna-vajra-raśmayo viniścaritvā sarva-lokadhātavo 'vabhāsya sarva-satvānāṃ sarva-ta-thāgata-sūkṣma-jñāna-vajra-samādhi-samāpattir dṛḍhī-kṛtya punar apy eka-dhyī-bhūtvā samādhi-jñāna-vajrakāyatām adhyālambyaika-ghanas tathāgata-jñānah saṃbhūya bhagavato Vairocanasya hṛdaye praviṣṭaḥ//

atha Vajrapāṇiḥ sarva-tathāgata-jñāna-hṛdayebhyaḥ praviṣṭve-daṃ sarva-tathāgata-sūkṣma-jñāna-mahā-samaya(-vajra)m abhāṣat/

E. pp. 343-44 H. pp. 252 - 254, 256

sūkṣma-vajra//

athāsmin bhāṣita-mātre sarva-tathāgata-hṛdayebhyo Vajrapāṇir viniḥsṛtya sarva-tathāgata-sūkṣma-jñāna-vajra-bimbam ātmānam adhiṣṭhāya sarva-tathāgata-nāsikāgreṣu sthitvedam udānam udānayām āsa/ aho hi sarva-buddhānāṃ sūkṣma-vajram ahaṃ mahat/ yat mahat-tvāt sa sūkṣmo 'pi traidhātukam api sphared iti//

athedam uktvā bhagavān Vajrapāṇir mahābodhisatvaḥ sarva-tathāgata-nāsikāgrebhyaḥ su-sūkṣma-vajra-jñāna-nimitta-spharaṇatayā sarva-tathāgatakāyebhyaḥ spharitvā sakala-dharmadhātu-spharaṇatāyogena sarvākāśadhātuṃ su-sūkṣma-vajra-jñāna-nimittaiḥ saṃspharya sakalākāśadhātu-vispharita-sarva-tathāgata-jñāna-vajra-bimbam ātmānam adhiṣṭhāyāvasthitaḥ/

atha tasminn eva kṣaṇe sarva-tathāgata-jñāna-vajra-madhye vajra-dharmatām adhyālambya sarva-tathāgata-sūkṣma-jñāna-vajrādhiṣṭhānam nāma samādhiṃ samāpadyāvasthitaḥ/

atha tataḥ sarva-tathāgata-jñāna-vajrāt sarva-tathāgata-samādhi-jñāna-hṛdayaṃ niścacāra/ vajra-nābhi-tathāgata hūṃ//

athāsmin viniḥsṛta-mātre bhagavān Vajrapāṇih punar api sūkṣma-jñāna praveśa-yogena sarva-tathāgatakāyeṣu praviṣṭvā hṛdaye vajra-bimbāni bhūtvāvasthitaḥ/

atha tebhyaḥ sarva-tathāgata-satva-vajrebhya idaṃ mahā-jñāna-hṛdaya-catuṣṭayam niścacāra/ vajrātmaka// hṛd-vajrāṅkuśa// tiṣṭha rāga-vajra praviśa hṛdayam// aho vajra-tuṣṭi//

vajrasatva-jñāna-mudraḥ/ sarva-tathāgata-samājādhiṣṭhāna (-jñāna)-mudraḥ/ sarva-tathāgatānurāgaṇa-jñāna-mudrāḥ/ mahā-tuṣṭi-

E. pp. 344-45 H. pp. 256 - 259

jñāna-mudraś ceti/ sarva-tathāgata-mahā-samādhayaḥ//

atha Vajrapāṇiḥ sarva-tathāgata-hṛdayaḥ punar api sūkṣma-jñāna-praveśa-yogena svahṛdayaṃ praviṣṭvā hṛdaye vajra-bimbam ātmānam adhiṣṭhāyāvasthitaḥ//

atha tato vajra-vigrahād idaṃ hṛdaya-catuṣṭayaṃ niścacāra/ vajra-ratnātmaka// hṛdaya-vajra-sūrya// tiṣṭha vajra-dhvajāgra vaṃ// hṛdaya-vajra-hāsa// sarva-tathāgata-vajrābhiṣeka-jñāna-mudraḥ/ mahā-prabhā-maṇḍala(-vyūha)-jñāna-mudraḥ/ sarva-tathāgatāśā-paripūraṇa-jñāna-mudraḥ/ sarva-tathāgata-mahā-hāsa-jñāna-mudra iti/ sarva-tathāgata-ratna-samādhayaḥ//

atha Vajrapāṇiḥ punar api sūkṣma-vajra-jñāna-praveśa-yogena sva-hṛdayaṃ vajra-hṛdayaṃ praviṣṭvā vajra-bimbam ātmānam adhiṣṭhāyā-vasthitaḥ//

atha tato vajra-bimbād idaṃ hṛdaya-catuṣṭayam niścacāra/ vajra-padmātmaka// hṛd-vajra-kośa// tiṣṭha vajra-cakra hṛdayaṃ praviśa// vajra-jihvāgra-hṛdaya// sarva-dharma-samatā-jñāna-mudraḥ/ sarva-tathāgata-prajñā-jñāna-mudraḥ/ mahā-cakra-praveśa-jñāna-mudraḥ/ sarva-tathāgata-dharma-vāṅ-niṣprapañca-jñāna-mudra iti/ sarva-tathāgata-dharma-samādhayaḥ//

atha Vajrapāṇiḥ punar api sva-hṛdaya-vajra-hṛdaya-vajrāt su-sūkṣma-jñāna-praveśa-yogena tad vajra-hṛdayaṃ praviṣṭvā punar api sūkṣma-vajra-bimbam ātmānam adhiṣṭhāyāvasthitaḥ/

atha tataḥ sūkṣma-vajra-bimbād idaṃ hṛdaya-catuṣṭayam niścacā-ra/ sarva-vajrātmaka// hṛd-vajra-kavaca// tiṣṭha vajra-yakṣa-hṛdaya// vajra-muṣṭi-hṛdaya// sarva-tathāgata-viśva-karma-jñāna-

E. pp. 345-47 H. pp. 259 - 262

mudraḥ/ duryodhana-vīrya-jñāna-mudraḥ/ sarva-māra-maṇḍala-vidhvaṃsana-jñāna-mudraḥ/ sarva-tathāgata-bandha-jñāna-mudra iti/ sarva-tathāgata-karma-samādhayaḥ//

atha bhagavān Vajrapāṇiḥ punar api su-sūkṣma-jñāna-nimitta-spharaṇa-yogena sarva-tathāgata-kāyebhya niṣkramya Vajrapāṇi-mahā-bodhisatvakāyaḥ saṃbhūya punar api Vajrasatvādi-mahābodhisatva-vigrahāṇi bhūtvā svāni svāni cihnāni hṛdayeṣu pratisthāpya vajradhātu-mahā-maṇḍala-sanniveśa-yogena candra-maṇḍalāny āśritya sva-hṛdaya-samādhayaḥ samāpadyāvasthitā iti//

atha Vajrapāṇiḥ punar api sarva-tathāgata-samādhi-jñānābhijñā-niṣpādanārtham idaṃ vajra-sūkṣma-jñāna-maṇḍalam abhāṣat/

athātaḥ saṃpravakṣyāmi dharma-maṇḍalam uttamam/ vajradhātu-pratīkāśaṃ vajra-sūkṣmam iti smṛtam// mahā-maṇḍala-yogena mahā-satvān niveśayet/ vajra-madhye likhed buddhaṃ buddha-maṇḍalakeṣv api// mahā-satvāḥ samālekhyāḥ sva-mudrā hṛdayaṃ tathā/ samādhito niṣaṇṇās tu vajra-bandha-kara-dvayā iti//

athātra vajra-sūkṣma-dharma-maṇḍala ākarṣaṇādi-vidhi-vistaro (bhavati//?) mahā-maṇḍala-yogena praveśādi(-vidhi-vistaraṃ) kṛtvā jñāna-cihnaṃ pāṇibhyāṃ dattvā, sva-citta-parikarma-mahā(-mudrā-) jnānaṃ śikṣayet//

jihvāṃ tālu-gatāṃ kṛtvā nāsikāgraṃ tu cintayet/ sūkṣma-vajra-sukha-sparśād bhavec cittaṃ samāhitam// sūkṣma-vajra-sukha-sparśa-nimittaṃ jāyate yadā/ sphārayet tan nimittaṃ tu tac cittaṃ sarvataḥ spharet// yathecchā-spharaṇāc cittaṃ traidhātukam api spharet/ punas tu saṃharet tat tu yāvan nāsāgram āgatam// tataḥ prabhṛti yat

kiṃ cid bhāvayet su-samāhitaḥ/ sarvaṃ caitad dṛḍhī-kuryāt samādhi-
jñāna-kalpitam// athaiṣāṃ hṛdayāni bhavanti/ sūkṣma-vajra// sphara
vajra// saṃhara vajra// vajra dṛḍha tiṣṭha//

maitrī yasya (tu) satvasya saha bhūyan mahā-dṛḍha/ citta-
spharaṇa-yogena sarva-satveṣu tāṃ spharet// maitrī-spharaṇa-yoge-
na kāruṇyaṃ yasya kasya cit/ sarva-satvārtha-yuktas tu sphared vai
pratipattitaḥ// prakṛti-prabhāsvarāḥ sarve hy ādi-śuddhā nabhaḥ-
samāḥ/ adharmā 'py atha vā dharmā(ḥ) (spha)ran bhāvena tuṣyati//
durdurūṭa-sama-prakhyā buddhabodhāv abhājanāḥ/ teṣāṃ saṃbodhanārthā-
ya mahopekṣāṃ tu bhāvayed iti// tatraitani hṛdayāni bhavanti/ mahā-
maitryā sphara// mahā-karuṇayā sphara// sarva-śuddha-pramoda spha-
ra// sarva-satvān saṃbodhaya//

tataḥ sarva-tathāgatanusmṛti-jñānaṃ śikṣayet/ ākāśe (vā)'nya-
deśe vā sūkṣma-vajra-prayogataḥ/ utthito vā niṣaṇṇo vā vajra-bimbaṃ
tu bhāvayet// tathaiva sarva-sthāneṣu sūkṣma-vajra-prayogataḥ/
hṛd-vajram bodhisatvaṃ tu bhāvayet susamāhitaḥ// Vajrapāṇi-mahā-
bimbaṃ sarva-sthāneṣu bhāvayet/ sūkṣma-vajra-prayogeṇa yathāvad anu-
pūrvaśaḥ// sarvākāra-varopetaṃ buddha-bimbaṃ tu sarvataḥ/ yathāvad
anupūrveṇa bhāvayet susamāhita iti// tatraitani hṛdayāni bhavanti/
vajrāmukhībhava// mahābodhisatvāviśa// vajrapāṇi darśaya svaṃ
rūpam// buddhānusmṛty āviśa //

sūkṣma-vajra-prayogeṇa bhāvayet svayam ātmanā/ candra-bimbaṃ
svam ātmānaṃ bodhicittasya bhāvanā// candra-maṇḍala-madhye tu bhā-
vayet svayam ātmanā/ vajra-bimbaṃ svan ātmānaṃ satvavajrasya bhāva-
nā// sūkṣma-vajra-vidhiṃ yojya bhāvayet svayam ātmanā/ satva-vajra-

E. pp. 350-52 H. pp. 267 - 269, 271 - 274

hṛd ātmānaṃ Vajrasatvasya bhāvanā// sarvākāra-varopetaṃ bhāvayet svayam ātmanā/ buddha-bimbaṃ svam ātmānaṃ buddhabodhes tu bhāvane 'ti// tatremāni hṛdayāni bhavanti// samatbhadrāviśa// satva-vajrāviśa// vajrasatva-samādhi-jñānāviśa// tathāgato 'ham//

tataḥ sarva-tathāgata-dharmatā-rahasya-mudrā-jñānam śikṣayet/ tathāgatasamo 'haṃ hi vajravācā sakṛd vadan/ dvayendriya-samāpattyā sarva-satvān sa rāgayet// mahāvajrasamo 'haṃ hi vajravācā sakṛd vadan/ dvayendriya-samāpattyā lokam ākarṣayed dhruvam// vajradharmasamo 'haṃ hi vajravācā sakṛd vadan/ svayendriya-samāpattyā sarva-lokaṃ sa nāśayet// viśvavajrasamo 'haṃ hi vajravācā sakṛd vadan/ dvayendriya-samāpattyā sarva-karma sa sādhayed iti//

tataḥ sarva-tathāgata-jñāna-vajrādhiṣṭhāna-samādhi-mudrā(-jñāna)ṃ śikṣayet/ sūkṣma-vajra-prayogena bhāvayed vajramadhyataḥ/ buddha-bimbaṃ svan ātmānaṃ buddhatvaṃ so hy avāpnuyād iti//

tato vajrasatva-samādhi-mudrā-jnānaṃ śikṣayet/ sūkṣma-vajra-vidhiṃ yojya hṛdi vajrādayo gaṇāḥ/ bhāvayan vajrasatvādyāḥ pradadanti sva-siddhaya iti//

tataḥ sarva-tathāgata-kula samādhi-samaya-mudrā-jñānaṃ śikṣayet/ vajra-bandha-samudbhūtāḥ ṣo-ḍaśas tu prakīrtitāḥ/ samādhi-samayāgryas tu tāsāṃ bandhaḥ pravakṣyate// paryânkasthā samuttānā valitodvalitā ta(thā) hṛdisthā ca caturthī tu vajrasatvādi-maṇḍale// lalāṭasthā śiraḥ-pṛṣṭhe skandhe hāsa-prayojitā/ mukha-dhātrī hṛdi khaḍgā hṛd-vikāsā mukhasthitā// mūrdha-vakṣe tu vaktrasthā jyeṣṭhasthā puratas tathā/ ataḥ paraṃ samāsena dharma-mudrās tu śikṣayed iti// ṭa kki/ gra gra/ maṭaḥ/ agra/ traṃ traṃ/ aṃ aṃ/

E. pp. 352-53 H. pp. 274, 276 - 278

caṃ caṃ tṛṭaḥ/ dhṛṭaḥ/ bhṛṭaḥ/ kraśaḥ/ ha haḥ/ va va/ vaṃ vaṃ/ phaṭaḥ/ gra saḥ//

tatas tu dharma-karmāgryaḥ śikṣayet sūkṣma-vajriṇām/ jñāna-muṣṭiṃ tu samayāṃ dvidhī-kṛtya prayojayed iti//

sarva-tathāgata-mahāyānābhisamayān mahā-kalpa-rajad vajra-jñāna-dharma-maṇḍala-vidhi-vistaraḥ parisamāptaḥ//

[vajra-kārya-karma-maṇḍala-vidhi-vistaraḥ]

atha bhagavān punar api sarva-tathāgatānuttara-pūjā-vidhi-vistara-spharaṇa-karma-samaya-vajrādhiṣṭhānaṃ nāma samādhiṃ samāpadyemāṃ sva-vidyotta(mā)m abhāṣat/ oṃ sarva-tathāgata-vajradhātv-anuttara-pūjā-spharaṇa-samaye hūṃ//

atha khalv Akṣobhyas tathāgataḥ sarva-tathāgata-vajrasatvānuttara-pūjā-vidhi-vistara-spharaṇa-karma-samaya-vajrādhiṣṭhānaṃ nāma samādhiṃ samāpadyemaṃ svavidyottamām abhāṣat/ oṃ sarva-tathāgata-vajrasatvānuttara-pūjā-spharaṇa-samaye hūṃ//

atha khalu Ratnasaṃbhavas tathāgataḥ sarva-tathāgata-vajra-ratnānuttara-pūjā-vidhi-vistara(-spharaṇa)-karma-samaya-vajrādhiṣṭhānaṃ nāma samādhiṃ samāpadyemāṃ svavidyottamām abhāṣat/ oṃ sarva-tathāgata-vajra-ratnānuttara-pūjā-spharaṇa-samaye hūṃ//

atha khalv Amitāyus tathāgataḥ sarva-tathāgata-vajra-dharmānuttara-pūjā-vidhi-vistara(-spharaṇa)-karma-samaya-vajrādhiṣṭhānaṃ nāma samādhiṃ samāpadyemāṃ svavidyottamām abhāṣat/ oṃ sarva-tathāgata-vajra-dharmānuttara-pūjā-spharaṇa-samaye hūṃ//

atha khalv Amoghasiddhis tathāgataḥ sarva-tathāgata-vajra-

E. pp. 353-54 H. pp. 278 - 280, 282

karmānuttara-pūjā-vidhi-vistara-spharaṇa-karma-samaya-vajrādhiṣṭhānaṃ nāma samādhiṃ samāpadyemāṃ sva-vidyottamām abhāṣat/ oṃ sarva-tathāgata-vajra-karmānuttara-pūjā-spharaṇa-samaye hūṃ//

atha bhagavān Vairocanaḥ punar api sarva-tathāgata-pūjā (-vidhi)-vistara-sakala-dharma-dhātu-spharaṇa-karma-samaya-vajraṃ nāma samādhiṃ samāpannah samanantara-samāpanne cātha tāvad eva sarva-tathāgata-hṛdayebhyaḥ sa eva bhagavān Vajradharaḥ sakala-dharmadhātu-spharaṇāḥ sarvākāśadhātū-samavasaraṇāḥ sarva-vividha-pūjā-vyūha-vidhi-vistara-megha-samudrā (devatāḥ saṃbhūya) viniḥsṛtya sarva-lokadhātu-prasara-megha-samudra-sarva-tathāgata-parṣan-maṇḍaleṣu sarva-tathāgatānuttara-mahābodhicittotpādana- sarva-tathāgata-kulārāgaṇa-samantabhadra-caryā-niṣpādana-mahābodhimaṇḍopasaṃkramaṇa- sarva-māra-dharṣaṇa- sarva-tathāgata(-samatā)bhisaṃbudhyana- sarva-tathāgata-mahā-maṇḍalotpādana- sakala-trilokavijaya, saddharma-cakra-pravartanāśeṣānavaśeṣa-satvadhātv-artha-karaṇādīni sarva-buddhārddhi-vikurvitāni saṃdarśayantyo 'vasthitāḥ/

tāś ca pūjā-megha-samudra-devatāḥ sva-mudrā-vyagra-kara-yugalāḥ sarva-tathāgatān vidhivat saṃpūjya vajradhātu-mahā-maṇḍala-yogena candra-maṇḍalāśritā bhūtvedam udānam udañayām āsuḥ/ aho hi buddhapūjāhaṃ sarva-pūjā-pravartikā/ yad buddhatvaṃ mahat-tvaṃ tu sarva-buddhā dadanti hi//

atha Vajrapāṇiḥ punar api sarva-tathāgata-pūjādi-karma-vidhi-vistaraṃ vajra-kāryaṃ nāma karma-maṇḍalam abhāṣat/

oṃ sarva-tathāgata-sarvātma-niryātana-pūjā-spharaṇa-karma-vajri āḥ// oṃ sarva-tathāgata-sarvātma-niryatāna-pūjā-spharaṇa-

E. pp. 354-56 H. pp. 282 - 286

karmāgri jjaḥ// oṃ sarva-tathāgata-sarvātma-niryātanānurāgaṇa-pūjā-spharaṇa-karma-vāṇe hūṃ hoḥ// oṃ sarva-tathāgata-sarvātma-niryātana-sādhukāra-pūjā-spharaṇa-karma-tuṣṭi aḥ//

sarva-tathāgata-surata-sukhā/ sarva-tathāgākarṣaṇī/ sarva-tathāgatānuttara-rāgiṇī/ sarva-tathāgata-saṃtoṣaṇī ceti/ sarva-tathāgata-mahā-pūjāḥ//

oṃ namaḥ sarva-tathāgatakāyābhiṣeka-ratnebhyo vajra-maṇi oṃ// oṃ namaḥ sarva-tathāgata-sūryebhyo vajra-tejini jvala hrīḥ// oṃ namaḥ sarva-tathāgatāśā-paripūraṇa-cintāmaṇi-dhvajāgrebhyo vajra-dhvajāgre traṃ// oṃ namaḥ sarva-tathāgata-mahā-prīti-prāmodya-karebhyo vajra-hāse haḥ// mahādhipatinī/ mahoddyotā/ mahā-ratna-varṣā/ mahā-prīti-harṣā ce 'ti/ sarva-tathāgatābhiṣeka-pūjāḥ//

oṃ sarva-tathāgata-vajra-dharmatā-samādhibhi(ḥ) stunomi mahā-dharmāgri hrīḥ// oṃ sarva-tathāgata-prajñā-pāramitā-nirhāraiḥ stu-nomi mahā-ghoṣānuge dhaṃ// oṃ sarva-tathāgata-cakrākṣara-pari-vartādi-sarva-sūtrānta-nayaiḥ stunomi sarva-maṇḍale hūṃ// oṃ sar-va-tathāgata-samdhābhāṣa-buddha-saṃgītibhir gāyan stunomi vajra-vāce vaṃ// mahā-jñāna-gītā/ mahā-ghoṣānugā/ sarva-maṇḍala-praveśā/ mantracaryā ceti/ sarva-tathāgata-dharma-pūjāḥ//

oṃ sarva-tathāgata-dhūpa-megha-spharaṇa-pūjā-karme kara kara// oṃ sarva-tathāgata-puṣpa-prasara-spharaṇa-pūjā-karme kiri kiri// oṃ sarva-tathāgatāloka-jvālā-spharaṇa-pūjā-karme bhara bhara// oṃ sarva-tathāgata-gandha-samudra-spharaṇa-pūjā-karme kuru kuru//

satvavatī/ mahābodhyaṅgavatī/ cakṣuṣmatī/ gandhavatī cetī/ sarva-tathāgata-karma-pūjāḥ//

E. pp. 356-58 H. pp. 286 - 290

athātra vajra-kārya-karma-maṇḍalam bhavaty aśeṣānavaśeṣa-tathāgata-pūjā-pravartakam iti//

athātaḥ sampravakṣyāmi karma-maṇḍalam uttamam/ vajradhātu-pratīkāśaṃ vajra-kāryam iti smṛtam// mahā-maṇḍala-yogena buddha-bimbān niveśayet/ vajrasatvādi-yogena sa-mudrā-devatā likhed iti//

athātra vajra-kārya-karma-maṇḍala-praveśādi-vidhi-vistaro bhavati// tatrādita eva praveśayet vajradhātu-praveśa-yogena/ praveśyaivaṃ vadet/ sarva-tathāgata-pūjā-samayo 'yam/ tat tvayā dine dina etāḥ ṣodaśa-pūjā yathā-śaktitaḥ kāryā iti//

tato mukhabandhaṃ muktvā karma-maṇḍalaṃ darśayitvā viśva-cihnaṃ pāṇibhyāṃ dadyāt// tataḥ sarva-tathāgatair api sa pūjyate kaḥ punar vādo 'nyair iti//

tato mahābodhicitta-niṣpatti-pūjā-mudrā-jñānaṃ śikṣayet/

bodhicitta-dṛḍhotpādād buddho 'ham iti cintayan/ ratyā tu pūjayann ātmā labhed buddha-sukhāny api// bodhicitta-dṛḍhotpādād buddho 'ham iti cintayan/ mālādibhiḥ prapūjābhiḥ saṃpūjy' ātmābhiṣicyate// bodhicitta-dṛḍhotpādād buddho 'ham iti cintayan/ gīta-saukhya-prapūjābhiḥ saṃpūjy' ātmā sa rāgayet// bodhicitta-dṛḍhotpādād buddho 'ham iti cintayan/ nṛtyataḥ pūjayann ātmā buddhair api sa pūjyata iti// tatremāni hṛdayāni bhavanti/ buddhātmāham/ buddham abhiṣiñcāmi/ buddha-stutiṃ karomi/ buddha-pūjāṃ karomi//

tataḥ sarva-buddha-pūjā-mudrā-jñānam śikṣayet/ kāya-vāk-citta-vajrāgrya-prayogaiḥ praṇaman tathā/ pūjayan sarva-buddhāṃs tu vandanīyo bhaved dhruvam// sarva-buddha-mahā-puṇya-kāya-vāk-citta-vajrajam/ anumodana-pūjātmā buddhatvaṃ kṣipram āpnuyāt// ātma-

niryātanād divya-kāya-vāk-citta-vajrataḥ/ sarva-pūjābhiḥ saṃbuddhān pūjayāmīti pūjyate// sarvaṃ kuśala-saṃbhāraṃ kāya-vāk-citta-vajrataḥ/ pariṇāmana-pūjābhiḥ sarva-buddhasamo bhaved iti// tatraitāni hṛdayāni bhavanti/ praṇamāmi/ anumode/ buddhapūja/ pariṇāma//

tato dharma-pūjā-mudrā-jñānaṃ śikṣayet/ prakṛti-prabhāsvarā dharmā hy ādi-śuddhāh svabhāvataḥ/ pūjitānena dharmeṇa labhed rati-sukhāni tu// akāras tu mukhaṃ vācya sarva-dharma-samuccaye/ anayā dharma-mudrayā sarva-duḥkhāṃś chinatti saḥ// sarveṣām eva dharmāṇāṃ hetur atra tathāgataḥ/ saddharmacakra-pūjāyā pūjya dharmadharo bhavet// pratiśrutkopamān uktvā sarvadharmān svabhāvataḥ/ anayā dharma-pūjāyā saṃpūjya svaratāṃ labhet// tatraitāni hṛdayāni bhavanti/ sarva-śuddha/ samantabhadra/ dharmacakra/ niṣprapañca//

tataḥ samādhi-pūjā-mudrā-jñānaṃ śikṣayet/ kāya-vāk-citta-vajreṣu svakīyāḥ paramāṇavaḥ/ bhāvayan vajra-bimbāni vajrātmā tu bhave(l laghu)// kāya-vāk-citta-vajreṣu svakīyāh paramāṇavah/ bhāvayan sarva-buddhāṃs tu dharmakāyo bhavel laghu// kāya-vāk-citta-vajresu svakīyāḥ paramāṇavah/ bhāvayan vajrasatvāṃs tu vajra-satvasamo bhavet// kāya-vāk-citta-vajreṣu svakīyāḥ paramāṇavaḥ/ bhāvayan buddha-bimbāni saṃbuddhatvam avāpnuyād iti// tatraitāni hṛdayāni bhavanti/ vajrakāya/ dharmakāya/ satvakāya/ buddhakāya//

tato rahasya-pūjā-mudrā-jñānaṃ śikṣayet/ sarva-kāya-pariṣvaṅga-sukha-pūjā(ḥ) svayaṃbhuvām/ niryātayan bhavec chīghraṃ vajra-satvasamo hi saḥ// dṛḍhānurāga-saṃyoga-kaca-graha-sukhāni tu/ niryātayaṃs tu buddhānāṃ vajra-ratna-samo bhavet// dṛḍha-prīti-sukhā-sakti-cumbitāgrya-sukhāni tu/ niryātayaṃs tu buddhānāṃ vajradharma-

E. pp. 360-61 H. pp. 295 - 298, 300 - 301

samo bhavet// dvayendriya-samāpatti-yoga-saukhyāni sarvataḥ/ nir-yātayaṃs tu pūjāyāṃ vajra-karmasamo bhaved iti// tatraitani guhya-mudrā-hṛdayāni bhavanti/ rati-vajra// rāga-vajra// prīti-vajra// kāma-vajra//

tataḥ sarva-tathāgata-pūjā-karma-mahā-mudrā-jñānaṃ śikṣayet/ hṛt-pārśva-pṛṣṭhatā yogāl lalāṭades tathaiva ca/ mukha-karṇa-śiraḥ-pṛṣṭha-mūrdhāṃsa-mu(kha)-kaṭi-sthite 'ti//

(tataḥ sarva-tathāgata-pūjā-karma-samaya-mudrā-jñānaṃ śikṣa-yet//) vajra-bandhaṃ dṛḍhī-kṛtya mahā-mudrā-prayogataḥ/ hṛdy-ādi-sthāna-yogena sthāpayan pūjayej jinān iti//

tataḥ sarva-tathāgata-pūjā-dharma(-mudrā)-jnānaṃ śikṣayet/ oṃ gryaḥ/ yyaḥ/ sā/ tri/ raṃ/ haṃ/ naḥ/ khaṃ/ śaṃ/ hūṃ/ hi/ śa/ ḍo/ śiḥ/ saṃ//

karma-mudrāḥ samāsena karma-mudrā-dvidhī-kṛtā iti//

sarva-tathāgata-mahāyānābhisamayān mahā-kalpa-rājād vajra-kārya-karma-maṇḍala-vidhi-vistaraḥ (samāptaḥ)//

[catur-mudrā-maṇḍala]

atha bhagavān Vairocanas tathāgataḥ sarva-tathāgatādhiṣṭhānena sarva-tathāgata-kulam utpādyāsya sarva-tathāgata-kula-mahā-kalpa-vidhi-vistarasya sarva-siddhi-saṃgrahārtham idaṃ sarva-tathāgata-mu-drā-hṛdayam abhāṣat/ oṃ sarva-tathāgata-muṣṭi vaṃ//

atha khalv Akṣobhyas tathāgataḥ sarva-tathāgatādhiṣṭhānena sarva-tathāgata-kulam utpādyāsya sarva-tathāgata-kula-mahā-kalpa-vidhi-vistarasya sarva-siddhi-saṃgrahārtham imāṃ sarva-tathāgata-

E. pp. 361-63 H. pp. 301 - 303

mudrām abhāṣat/ oṃ vajrasatva-muṣṭi aḥ//

atha Ratnasaṃbhavas tathāgataḥ sarva-tathāgatādhiṣṭhānena sarva-tathāgata-kulam utpādyāsya sarva-tathāgata-kula-mahā-kalpa-vidhi-vistarasya sarva-siddhi-saṃgrahārtham imāṃ sarva-tathāgata-mudrām abhāṣat/ oṃ vajraratna-muṣṭi traṃ//

athĀmitāyus tathāgataḥ sarva-tathāgatādhiṣṭhānena sarva-tathāgata-kulam utpādyāsya sarva-tathāgata-kula-mahā-kalpa-vidhi-vistarasya sarva-siddhi-saṃgrahārtham imāṃ sarva-tathāgata-mudrām abhāṣat/ oṃ vajradharma-muṣṭi khaṃ//

athĀmoghasiddhis tathāgataḥ sarva-tathāgatādhiṣṭhānena sarva-tathāgata-kulam utpādyāsya sarva-tathāgata-kula-mahā-kalpa-vidhi-vistarasya sarva-siddhi-saṃgrahārtham imāṃ sarva-tathāgata-mudrām abhāṣat/ oṃ vajrakarma-muṣṭi hāṃ//

atha Vajrapāṇir mahābodhisatvaḥ svādhiṣṭhānena bhagavato Vairocanasya tathāgatasya sarva-tathāgata-kulam utpādyāsya sarva-tathāgata-kula-mahā-kalpa-vidhi-vistarasya sarva-siddhi-saṃgrahāyedaṃ vajra-siddhiṃ nāma catur-mudrā-maṇḍalam abhāṣat/

athātaḥ saṃpravakṣyāmi mudrā-mandalam uttamam/ vajradhātu-pratīkāśaṃ vajrasiddhir iti smṛtam// mahā-maṇḍala-yogena sūtrayeta vicakṣaṇaḥ/ buddha-bimbaṃ niveśyādau likhen mudrā-catuṣṭayam// candra-maṇḍala-madhyeṣu vajra-mudrādayo likhed iti//

athātra vajra-siddhi-mudrā-maṇḍala ākarṣaṇādi-vidhi-vistaraṃ kṛtvā tathaiva pravesyaivaṃ brūyat/ na tvayā kasya cid imaṃ rahasya-paṭalam udghāṭayitavyam/ tat kasya hetoḥ santi satvā durdṛṣṭayaḥ pāpa-karmāṇo hīna-vīryā vai kalpa-rahitāḥ citra-karmaṇy anabhi-

E. pp. 363-65 H. pp. 303, 305 - 307

jñās te vajradhātvādiṣu sarva-tathāgata-kula-maṇḍaleṣu mahatsv iti kṛtvā hīnavīryatayā na praviśante/ teṣāṃ arthāyedaṃ vajra-siddhi-mudrā-maṇḍalaṃ sarva-tathāgata-kula-maṇḍala-samaya-bhūtam aśeṣānava-śeṣa-satvadhātu-paritrāṇa-sarva-hita-sukha-saumanasyānubhavanārthaṃ yāvat sarva-tathāgata-vajrottama-siddhi-nimittam adhiṣṭhitam iti/ tat tvayaiṣāṃ sarva-tathāgata-kula-samaya-mudrā-rahasyānāṃ nāpraty-abhiśraddhānīyaṃ mā te naraka-tiryak-pretopapattiḥ syād viṣamāpari-hāreṇa vākāla-maraṇaṃ syād ity uktvā mukha-bandhaṃ muktvā maṇḍalaṃ darśayet//

tataḥ sarva-tathāgata-mudrā-samayaṃ brūyāt/ yāṃ yāṃ mudrāṃ tu badhnīyā(d yasya ya)sya mahātmanaḥ/ japaṃs tu hṛdayārthena bhā-vayet taṃ svam ātmanā// anena jñāna-yogena siddhiṃ yānti mahātmanām/ sarva-mudrās tu sarveṣāṃ vajrapāṇir vaco yathā//

tataḥ sarva-mudrā-rahasyaṃ brūyāt/ vidārya svendriyaṃ gṛhṇed vajramuṣṭi-graheṇa tu/ tena mudrāṃ spṛśed yāṃ tu sā vaśaṃ yāti tat kṣaṇāt//

tataḥ sarva-mudrā-dharmatāṃ brūyāt/ sūkṣma-vajra-vidhiṃ yojya jñāna-mudrāṃ tu bandhayet/ anena vidhi-yogena jñāna-mudrāṃ vaśaṃ nayet//

(tataḥ sarva-mudrā-karma brūyāt/) gīta-nṛtya-rasāhāra-vi-hārādi-sukhāni tu/ niryātayaṃs tu buddhebhyaḥ karma-mudrā vaśaṃ nayed iti//

tataḥ sarva-maṇḍala-sādhika-rahasya-mudrā-jñānaṃ śikṣayet/ stabdha-liṅgaḥ svayaṃ bhūtvā nipadyet paṭake site/ liṅgaṃ caityam adhiṣṭhāya vajradhātur ahaṃ svayam// vajra-bandhaṃ dṛḍhī-kṛtya

E. pp. 365-66 H. pp. 307 - 310

madhyamottha-samāṅkurā/ kanyasāgryā mukhotthānāt samayaḥ samayā-grịṇām// sūkṣma-vajra-prayogeṇa bhāvayet su-samāhitaḥ/ maṇḍalaṃ sūkṣma-vajraṃ tu samādhi-vaśitāṃ nayet// vajra-mudrā-dvikaṃ baddhvā gṛhṇed vajraṃ tayor dṛḍham/ kaniṣṭhāgrā nibandhena vajra-kāryāgra-maṇḍala iti//

tato yathāvad vajrasatva-mahā-mudrā-bandha-catuṣṭayam śikṣa-yitvā yathāvad vajradhātu-mahā-maṇḍala-vidhi-vistara iti//

yathā vajra-siddhi-catur-mudrā-maṇḍalam evam Akṣobhyādīni sarva-maṇḍalāni catur-mudrā-maṇḍala-yogena likhet/ svābhiḥ svābhir mudrābhiḥ sarva-siddhayo dadantīti/ evaṃ paṭa-kudyākāśa-sarva-sthā-nābhilikhitāni sarva-siddhayo dadantīti/

maṇḍala-kalpanāt prabhṛti keṣāṃ cit tasminn eva maṇḍala-pra-veśe siddhir yathābirucitā keṣāṃ cit tata ārabhya divasena keṣāṃ cid divasa-catuṣṭayena keṣāṃ cit ṣoḍasāhat keṣāṃ cit pañcānantarya-kāri-ṇām api yathā-kāmaṃ sukhataḥ sarva-kāryāṇi kurvatāṃ sarvānurāga-sarva-rasāhāra-vihāra-sukhāny anubhavatāṃ varṣenottamā siddhir bha-gavatā nirdiṣṭe 'ti//

atha bhagavān Vairocanaḥ punar api sarva-tathāgatottama-siddhi-samaya-vajraṃ nāma samādhiṃ samāpadyedaṃ sarva-tathāgata-mahāyānābhi-samayaṃ nāma sarva-tathāgata-hṛdayān sva-hṛdayān niścacāra/ vajra-satva//

atha bhagavān Vajrapāṇir mahābodhisatvo 'śeṣānavaśeṣa-satva-dhātu-paritrāṇa-sarva-hita-sukha-saumanasyānubhavanārthaṃ yāvat sar-va-tathāgata-sarvottama-siddhaya idaṃ mahāyānābhisamaya-maṇḍalam abhāṣat/ athātaḥ saṃpravakṣyāmi mahā-maṇḍalam uttamam/ vajradhātu-

E. pp. 366-68 H. pp. 310 - 313

pratīkaśaṃ vajrasattvam iti (smṛtam//) mahā-maṇḍala-yogena sūtrayed bāhya-maṇḍalam/ candra-maṇḍalamadhye tu Vajrasattvaṃ niveśayed iti//

tato yathāvad ākarṣaṇa(-praveśādiṃ kṛ)tvā sarva-tathāgata-siddhi-jñānāny utpādayet//

tatra prathamaṃ tāvad vaktavyam na tvayā kasya cid adṛṣṭa-samayasyaiṣāṃ rahasyānām a(kovi)dasya vaktavyam/ mā te sarvāpāyopapattayo bhaveyur viṣamāparihāreṇākāla-maraṇaṃ vā syād iti//

tato vajrasatvottama-siddhi-(nispatti-)jñānaṃ śikṣayet/

pūrneṇdu-maṇḍalārūḍho mahā-mudrā-parigrahaḥ// vajrasatvaṃ svam ātmānaṃ bhāvayan sidhyate laghur iti//

tataḥ sarva-maṇḍala-guhya-samaya-jñānaṃ śikṣayet/ virāga-sadṛśaṃ pāpam anyan nāsti tridhātuke/ tasmāt kāma-virāgitvaṃ na kāryaṃ bhavatā punaḥ// mahāsamaya hana phaṭ//

tataḥ śapatha-hṛdayaṃ dadyād evam/ sarva-tathāgata-kula-maṇḍaleṣu vidhi-vistareṣu samaya-saṃvaram dātavyam//

tato vajrasatva-mahā-mudrādi-bandha-catuṣṭayaṃ śikṣayet/ tathaiva siddhayaḥ/ evaṃ paṭādiṣu sarva-pratimāsu ca manīṣita-vidhānena sarva-siddhayo dadanti/ evaṃ yathā vajradhātu-mahā-maṇḍala-vidhi-vistara iti//

atha sarva-tathāgatāḥ punar api samājam āgatya bhagavate sarva-tathāgatādhipataye mahābodhicittāya Vajrasatvāya mahā-vajra-pāṇaye vajra-tuṣṭyānena hṛdayena sādhukāram adaduḥ/ oṃ/ sādhu te Vajrasatvāya Vajraratnāya sādhu te/ Vajradharmāya te sādhu sadhu te Vajrakarmaṇe// subhāṣitam idaṃ sūtraṃ vajrayānam anuttaram/ sarva-tāthāgataṃ guhyaṃ mahāyānābhisaṃgraham// vajrasattvasya nāmapi

E. p . 368 H. pp. 313 - 314

sarva-siddhi-karaṃ param/ sādhyamānas tu śuddhyā vai sukhair buddhatvam āpnuyāt// vajra-dharma-prayogeṇa sarva-kāma-sukhaiḥ sukham/ sādhayej janmanīhaiva sukham akṣayam avyayam iti//

sarva-tathāgata-tattva-saṃgrahāt sarva-tathāgata-mahāyānābhi-samayo nāma mahā-kalpa-rājaḥ samāptaḥ//

APPENDIX III

Amoghavajra's Translation of Chapter 1 of the Tattvasaṃgraha

The following is a facsimile reproduction of Amoghavajra's translation of Chapter 1 of the Tattvasaṃgraha as found in the Taishō Shinshū Daizōkyō, Vol. 18, No. 865, pp. 207-223. In the top left hand corner of each page the corresponding pages of the English translation in this thesis are indicated.

pp. 140-166

No. 865 (cf. Nos. 866, 882 (1))

[1]金剛頂[2]一切如來眞實攝大乘現證大教王經[3]卷上

[4]開府儀同三司特進試鴻臚卿肅國公食邑三千戶賜紫贈司空謚大鑒正號大廣智大興善寺三藏沙門不空奉　詔譯

金剛界大曼荼羅廣大儀軌品之一

如是我聞。一時婆伽梵。成就一切如來金剛加持殊勝三昧耶智。得一切如來寶冠三界法王灌頂。證一切如來一切智智瑜伽自在。能作一切如來一切印平等種種事業。於無盡無餘一切[5]有情界。一切意願作業皆悉成就大悲毘盧遮那。常恒住三世。一切身口心金剛如來。一切如來遊戲處。住阿迦尼吒天王宮中大摩尼殿。種種間錯。鈴鐸繒幡微風搖激。珠鬘瓔珞半滿月等。而爲莊嚴。與九十俱胝菩薩衆俱。所謂。金剛手菩薩摩訶薩。聖觀自在菩薩摩訶薩。曼殊室利童眞菩薩摩訶薩。虛空藏菩薩摩訶薩。金剛拳菩薩摩訶薩。纔發心轉法輪菩薩摩訶薩。虛空庫菩薩摩訶薩。摧一切魔力菩薩摩訶薩。如是等菩[6]薩。而爲上首。與恒河沙等數如來。[7]猶如胡麻示現。滿於閻浮提。於阿迦尼吒天亦復如是。彼無量數如來身。從一一身。現無量阿僧祇佛刹。於彼佛刹。還說此法理趣。時婆伽梵大毘盧遮那如來。常住一切虛空。一切如來身口心金剛。一切如來互相涉入。一切金剛界覺悟智薩埵。一切虛空界微塵金剛。加持所生智藏。一切如來無邊故。大金剛智灌頂寶。一切虛空舒遍眞如智。爲現證三菩提。一切如來[8]自身。性淸淨故。自性淸淨一切法。遍一切虛空。能現一切色智。盡無餘。調伏有情界行最勝。一切如來不空。作教令故。一切平等無上巧智。一切如來大菩提堅固薩埵。一切如來鉤召三昧耶。一切如來隨染智自在。一切如來善哉。一切如來灌頂寶。一切如來日輪圓光。一切如來思惟王摩尼寶幢。一切如來大笑。一切如來大淸淨法。一切如來般若智。一切如來輪。一切如來祕密語。一切如來不空種種事業。一切如來大精進妙堅固甲冑。一切如來遍守護金剛藥叉。一切如來身口心金剛印智

普賢妙不空　摩羅極喜主
[9]空藏[10]大妙光　寶[11]幢大微笑
能觀大自在　曼殊一切拔
無言種種業　精進怒堅持
金剛鉤箭喜　寶日*幢幡笑
蓮劍妙輪語　羯磨甲怖持
無始無終寂　暴怒大安忍
藥叉羅刹[12]勇　威猛大富貴
鄔摩天世主　毘紐勝大寂
世護虛空地　三世及三界
大種善人益　諸設[13]縛祖父
流轉涅槃常　正流轉大[14]覺
覺淸淨大乘　三有常恒者
降三世食業　主宰諸能調
堅主妙地勝　智彼岸理趣
解脫覺有情　行一切如來
覺利益佛心　諸菩提無上
遍照最勝[15]王　自然總持念
大薩埵大印　等持佛作業
一切佛爲身　薩埵常益覺
大根本大黑　大染欲大樂
大方便大勝　諸勝宮自在

婆伽梵大菩提心普賢大菩薩。住一切如來心。時一切如來。滿此佛世界。猶如胡麻。爾時一切如來雲集。於一切義成就菩薩摩訶薩坐菩提場。往詣示現受用身。咸作是言。善男子云何證無上正等[16]覺菩提。不知一切如來眞實忍諸苦行。時一切義成就菩薩摩訶薩。由一切如來警覺。卽從阿娑頗[17]娜伽三摩地起。禮一切如來。白言。世尊如來教示我。云何修行。云何是眞實。如是說已。一切如來異口同音。告彼菩薩言。善男子當住觀察[18]自三摩地。以自性成就眞言。自恣而誦

[19]唵質多鉢囉[20](二合)底丁[21]反以微騰迦嚧[22]弭

時菩薩白一切如來言。世尊如來我遍知已。我見自心形如月輪。一切如來咸告言。善男子心自性光明。*猶如遍修功用。隨作隨獲。亦如素衣染色。隨染隨成。時一切如來。爲令自性光明心智豐盛故。復勅彼菩薩言

*唵菩提質[23]多畝[24]怛[25]波娜夜[26]弭

[23] 波十(二合)夾註㊂㊅② [26] 弭十(三)夾註㊂

[1] ㊀底本，㊁天平勝寶三年写知恩院藏本，②三十帖策子第十一，㊂黃檗板淨嚴等校訂加筆本縮本寶嚴氏藏，㋠縮冊大藏經 [2] (一切…上)十七字＝(瑜伽經卷第一)六字㊁ [3] 卷上＝第一②，卷第一㋠ [4] (開府…譯)四十六字＝(特進試鴻臚卿大興善寺三藏沙門大廣智不空奉詔譯)二十二字㊂㊄㊁②*，(唐特進試鴻臚卿三藏沙門大廣智不空奉詔譯)十九字㊀㊅*，(特進試鴻臚卿大興善寺三藏沙門大廣智不空奉詔譯)二十二字㋠* [5] 有情＝衆生㊂ [6] 薩十(摩訶薩)㊂ [7] 猶＝似㊁*，由②* [8] 自身＝身自㊁②㊅㋠ [9] 空＝虛㊂ [10] 大妙＝妙大㊁② [11] 幢＝憧②* [12] 勇＝勇㊂ [13] 縛＝轉㊂② [14] 覺＝火㊂㊅㋠，大㊁② [15] 王＝主㊁②㊅㋠ [16] (覺)一㊂ [17] 娜＝那㊂ [18] 自十(心)㊂ [19] 唵十(引一)夾註㊂* [20] (二合)一㊁② [21] 反＝切㊀ [22] 弭十(二)夾註㊂ [23] 多十(二)夾註㊂ [24] 怛＝但㊀

pp. 166-188

以此性成就眞言。令發菩提心。時彼菩薩。復從一切如來承旨。發菩提心已。作是言。如彼月輪形。我亦[1]如月輪形見。一切如來告言。汝已發一切如來普賢心。獲得齊等[2]金剛堅固善住此一切如來普賢發心。於自心月輪思惟金剛形。以此眞言

*唵底瑟姹[二合]嚩日囉[3][二合]

菩薩白言。世尊如來我見月輪中金剛。一切如來咸告言。令堅固一切如來普賢心金[4]剛。以此眞言

*唵嚩日[5]羅[6][二合]怛麼[7][二合][8]句[9]唅

所有遍滿一切虛空界。一切如來身口心金剛界。以一切如來加持。悉入於薩埵金剛。則一切如來。於一切義成就菩薩摩訶薩。以金剛名。號金剛界。金剛界灌頂。時金剛界菩薩摩訶薩。白彼一切如來言。世尊如來我見一切如來爲自身一切如來復告言。是故摩訶薩。一切薩埵金剛。具一切形成就。觀自身佛形。以此自性成就眞言。隨意而誦

*唵也他薩[10]婆怛他[11]誐[12]多薩怛[二合]他[13]唅

作是言已。金剛界菩薩摩訶薩。現證自身如來。盡禮一切如來已。白言[14]唯願世尊諸如來。加持於我。令此現證菩提堅固。作是語已。一切如來入金剛界如來彼薩埵金剛中。時世尊金剛界如來。當彼刹那頃。現證等覺一切如來平等智。入一切如來平等智三昧耶。證一切如來法平等智自性清淨。則成一切如來平等自性光明智藏如來。應供正遍知。時一切如來。復從一切如來薩埵金剛出。以虛空藏大[15]摩尼寶。灌頂。發生觀自在法智。安立一切如來毘首羯磨。由此往詣須彌盧頂金剛摩尼寶峯樓閣。至已。金剛界如來。以一切如來加持。於一切如來師子座。一切面安立。時不動如來。寶生如來。觀自在王如來。不空成就如來。一切如來。以一切如來。加持自身。婆伽梵釋迦牟尼如來。一切平等。善通達故。一切方[16]平等。觀察四方而[17]坐

爾時世尊毘盧遮那如來。不久現[18]說等覺一切如來普賢心。獲得一切如來虛空發生大摩尼寶灌頂。得一切如來觀自在法智彼岸。一切如來毘首羯磨不空無礙教。圓滿事業。圓滿意樂。一切如來性。於自身加持。即入一切如來普賢摩訶菩提薩埵三昧耶。出生薩埵加持金剛三摩地。一切如來大乘現證三昧耶。名一切如來心。從自心出

嚩日*羅[19][二合]薩怛嚩[二合][20][下同]

纔出一切如來心。即彼婆伽梵普賢。爲衆多月輪。普淨一切有情大菩提心。於諸佛所。周圓而住。從彼衆多月輪。出一切如來智金剛。即入婆伽梵毘盧遮那如來心。由普賢堅牢故。從金剛薩埵三摩地。由一切如來加持。合爲一體。量盡虛空。遍滿成五峯光明。一切如來身口心。出生金剛形。從一切如來心出。住佛掌中。復從金剛。出金剛形種種色相。舒遍照曜一切世界。從彼金剛光明門。出一切世界微塵等如來身。遍周法界。究竟一切虛空。遍一切世界雲海。遍證一切如來平等智神境通。發一切如來大菩提心。成辦普賢種種行。承事一切如來。往詣大菩提場。摧諸魔[21]軍。證成一切如來平等大菩提。轉正法輪。乃至拔濟一切。利益安樂盡無餘有情界。成就一切如來智最勝神境通悉地等。示現一切如來神通遊戲普賢故。金剛薩埵三摩地。妙堅牢故。聚爲一體。生普賢摩訶菩提薩埵身。住世尊毘盧遮那佛心。而說嗢陀南

奇哉我普賢　堅薩埵自然
從堅固無身　獲得薩埵身

時普賢大菩提薩埵身。從世尊心下。一切如來前。依月輪而住。復請教令。時婆伽梵。入一切如來智三昧耶。名金剛三摩地。受用一切如來戒定慧解脫解脫知見。轉正法輪。利益有情大方便力。精進大智三昧耶。無盡無餘拔濟有情界。一切主宰。安樂悅意故。乃至得一切如來平等智。神境通。無上大乘現證。最勝悉地果故。一切如來成就金剛。授與彼普賢摩訶菩提薩埵。一切如來轉輪王灌頂。以一切佛身寶冠繒綵。灌[22]頂已。授與雙手。則一切如來。以金剛名。號金剛手。金剛手灌頂時。金剛手菩薩摩訶薩。左慢右舞。弄跋折羅。則彼金剛安自心。持增進勢。說此嗢陀南

此是一切佛　成金剛無上
授與我手掌　金剛[23]加金剛

爾時世尊。復入不空王大菩薩三昧耶。所生薩埵加持。名金剛三摩地。名一切如來鉤召三昧耶一切如來心。從自心出

嚩日囉*[二合]遝引[24]惹

從一切如來心。纔出已。則彼婆伽梵金剛手。

[1]如＋(是)㊂　[2]金剛＝則㊁　[3]合＋(二)㊂　[4]剛＋(心)㊂　[5]羅＝攞㊂*　[6]合＋(引)㊂　[7]〔二合〕－㊂　[8]句＝俱引㊂　[9]唅＋(二)夾註㊂　[10]婆怛＝嚩多㊂　[11]誐＝揭，揭　[12]多＋(二)夾註㊂　[13]唅＋(三)夾註㊂　[14]唯＝惟㊂　[15]摩＝磨㊁　[16]〔平〕－㊂　[17]坐＝住㊂　[18]說＝證㊂　[19]〔二合〕－㊁*　[20]同＋(一)，(一句)　[21]〔軍〕－㊁　[22]〔頂〕－㊁　[23]加＝伽　[24]惹＋(一句)細註*

爲一切如來大鉤。出已。入世尊毘盧遮那心。聚爲一體。生金剛大鉤形。住佛掌中。從金剛大鉤形。出現一切世界微塵等如來身。召請一切如來等。作一切佛神通遊戲。妙不空王故。金剛薩埵三摩地極堅牢故。聚爲一體。生不空王大菩薩身。住毘盧遮那佛心。說此嗢陀南

奇哉不空王　金剛所生鉤
由遍一切佛　爲成就鉤召

時不空王大菩薩身。從佛心下。依一切如來右月輪而住。復請教令。時婆伽梵。入一切如來鉤召三昧耶。名金剛三摩地。受一切如來鉤召三昧耶。盡無餘有情界。一切鉤召。一切安樂。悅意故。乃至一切如來集會加持。最勝悉地故。則彼金剛鉤。授與不空王大菩薩雙手。一切如來以金剛名。號金剛鉤召。金剛鉤召灌頂時。金剛鉤召菩薩摩訶薩。以金剛鉤。(1)鉤召一切如來。說此嗢陀南

(2)此是一切佛　無上金剛智
成諸佛利益　最上能鉤召

爾時婆伽梵。復入摩羅大菩薩三昧耶。出生薩埵加持。名金剛三摩地。一切如來隨染三昧耶。名一切如來心。從自(3)心出

嚩日囉(二合)　遏(4)哦

從一切如來心。纔出已。即彼婆伽梵持金剛。爲一切如來花器仗。出已。入世尊毘盧遮那佛心。聚爲一體。生大金剛箭形。住佛掌中。從彼金剛箭形。出一切世界微塵等如來身。作一切如來隨染等。作一切佛神通遊戲極殺故。金剛薩埵三摩地。極堅牢故。聚爲一體。生摩羅大菩薩身。住世尊毘盧遮那佛心。說此嗢陀南

奇哉自性淨　隨染欲自然
離欲清淨故　以染而調伏

時彼摩羅大菩薩身。從世尊心下。依一切如來左月輪而住。復請教令。時世尊。入一切如來隨染加持。名金剛三摩地。受一切如來能殺三昧耶。盡無餘有情界。(5)隨一切。安樂悅意故。　乃至得一切如來摩羅業最勝悉地果故。則彼金剛箭。授與摩羅大菩薩雙手。則一切如來。以金剛名。號金剛弓。金剛(6)弓灌頂時。金剛弓菩薩摩訶薩。以金剛箭。殺一切如來。說此嗢陀南

此是一切佛　染智無瑕穢
以染害厭離　能施諸安樂

爾時婆伽梵。復入極喜王大菩薩三昧耶。所生薩埵加持。名金剛三摩地。一切如來極喜三昧耶。名一切如來心。從自心出

嚩日囉(*二合)娑(7)度

從一切如來心。纔出已。則彼婆伽梵持金剛。爲一切如來善哉相。入世尊毘盧遮那佛心。聚爲一體。生大歡喜形。住佛掌中。從彼歡喜形。出一切世界微塵等如來身。作一切如來善哉相。作一切佛神通遊戲極喜故。金剛薩埵三摩地。極堅牢故。聚爲一體。生歡喜王大菩薩身。住世尊毘盧遮那佛心。說此嗢陀南

奇哉我善哉　諸一切勝智
所離分別者　能生究竟喜

時歡喜王大菩薩身。從世尊心下。依一切如來後月輪而住。復請教令。時世尊入一切如來等喜加持。名金剛三摩地。已受一切如來(8)等喜。一切安樂悅意故。(9)乃至得一切如來無等喜一切安樂悅意故乃至得一切如來無上喜味最勝悉地果故。則彼金剛喜。授彼歡喜王大菩薩摩訶薩雙手。則一切如來。以金剛名。號金剛喜。金剛喜灌頂時。金剛喜菩薩摩訶薩。(10)以金剛喜善哉相。歡悅一切如來。說此嗢陀南

此是一切佛　能轉善哉相
作諸喜金剛　妙喜令增長

大菩提心。一切如來鉤召三昧耶。一切如來隨染智。大歡喜。如是。一切如來大三昧耶薩埵

爾時婆伽梵。復入虛空藏大菩薩三昧耶。所生寶加持。名金剛三摩地。一切如來灌頂三昧耶。名一切如來心。從自心出

嚩日囉(*二合)囉怛(11)那(*二合)

從一切如來心。纔出已。一切虛空平等性智善通達故。金剛薩埵三摩地。極堅牢故。聚爲一體。則彼婆伽梵持金剛。爲一切虛空光明。出已。以一切虛空光明。照(12)耀一切有情界。成一切虛空界。以一切如來加持。一切虛空界。入世尊毘盧遮那佛心。善修習故。金剛薩埵三摩地。一切虛空界胎(13)藏所成。一切世界遍滿等量。出生大金剛寶形。住佛掌中。從彼金剛寶形。出一切世界微塵等如來身。出生已。作一切如來灌頂等。於一切世界。作一切如

(1)〔鈎〕－【宮】　(2)此＝非【宮】　(3)心出＝出心【宋】【元】　(4)哦＝誐【宋】【元】，誐一句【明】　(5)隨＋（染）【宮】【宋】【元】【明】【甲】　(6)〔弓〕－【乙】　(7)度＋（一）細註【宋】【元】（一句）細註【明】　(8)等喜＝極喜智金剛三昧耶素無餘有情界受一切等喜【宮】【宋】【元】【明】【甲】　(9)〔乃至…故〕十七字－【宮】【宋】【元】【明】【甲】　(10)以＝以【宮】　(11)那二合＝曩二合一【宋】【元】，曩二合一句【明】　(12)照＝曜【宮】*　(13)藏＝藏【宮】

pp. 197-206

來神通遊戲。虛空界胎藏。妙出生故。金剛薩
埵三摩地極堅牢故。聚爲一體。生虛空藏大
菩薩身。住世尊毘盧遮那佛心。說此嗢陀南

奇哉妙灌頂　無上金剛寶
由佛無所著　名爲三界主

時彼虛空藏大菩薩身。從世尊心下。依一切
如來前月輪而住。復請敎令。時世尊入一切
如來大摩尼寶。名金剛三摩地。受一切如來
圓滿意樂三昧耶。盡無餘有情界。獲一切義
利。受一切安樂悅意故。乃至得一切如來利益
最勝業悉地故。受彼金剛摩尼。與彼虛空
藏大菩薩摩訶薩金剛寶轉輪王。授與金剛寶
形灌頂。安於雙手。則一切如來。以金剛名。
號金剛藏。金剛藏灌頂時。金剛藏菩薩摩訶
薩。以金剛摩尼。安自灌頂處。說此嗢陀南

此是一切佛　灌頂有情界
授與我手掌　寶安於寶中

爾時婆伽梵。復入大威光大菩薩三昧耶。出
生寶加持。名金剛三摩地。一切如來光三昧
耶。名一切如來心。從自心出

嚩日囉二合帝惹

從一切如來心。纔出已。卽彼婆伽梵金剛手。
爲衆多大日輪。出已。入世尊毘盧遮那佛心。
聚爲一體。生大金剛日形。住佛掌中。從彼金
剛日輪。出一切世界微塵等如來身。放一切
如來光明等。作一切佛神通遊戲。極大威光
故。金剛薩埵三摩地極堅牢故。聚爲一體。生
大威光菩薩摩訶薩身。住世尊毘盧遮那佛
心。說此嗢陀南

奇哉無比光　照耀有情界
能淨清淨者　諸佛救世者

時彼無垢大威光菩薩身。從世尊心下。依一
切如來右月輪而住。復請敎令。時世尊入一
切如來圓光加持。名金剛三摩地。受一切如
來光三昧耶。盡無餘有情界。無比光。一切安
樂悅意故。乃至得一切如來自光明最勝悉
地故。金剛日授與大威光菩薩摩訶薩雙手。
則一切如來。以金剛名。號金剛光。金剛光灌
頂時。金剛光菩薩摩訶薩。以彼金剛日。照曜
一切如來。說此嗢陀南

此是一切佛　能壞無智暗
設微塵數日　此光超於彼

爾時婆伽梵。復入寶幢大菩薩三昧耶。出生
寶加持。名金剛三摩地。一切如來滿意願三
昧耶。名一切如來心。從自心出

嚩日囉二合計都

從一切如來心。纔出已。卽彼婆伽梵持金
剛。爲種種色幢幡莊嚴形。出已。入世尊毘盧
遮那佛心。聚爲一體。生金剛幢形。住佛掌中。
從彼金剛幢形。出一切世界微塵等如來身。
建一切如來寶幢等。作一切佛神通遊戲。大
寶幢故。金剛薩埵三摩地極堅牢故。聚爲一
體。生寶幢大菩薩身。住世尊毘盧遮那佛心。
說此嗢陀南

奇哉無比幢　一切益成就
一切意滿者　令滿一切願

時彼寶幢大菩薩身。從世尊心下。依一切如
來左月輪而住。復請敎令。時世尊入一切如
來建立加持。名金剛三摩地。受一切如來思
惟王摩尼幢。能建三昧耶。盡無餘有情界。令
一切意願圓滿。一切安樂悅意故。乃至得一
切如來大利益最勝悉地果故。則彼金剛幢。
授彼寶幢菩薩摩訶薩雙手。則一切如來。以
金剛名。號金剛幢。金剛幢灌頂時。彼金剛幢
菩薩摩訶薩。以金剛幢。安立一切如來於檀
波羅蜜。說此嗢陀南

此是一切佛　能滿諸意欲
名思惟寶幢　是檀度理趣

爾時婆伽梵。復入常喜悅大菩薩三昧耶。出
生寶加持。名金剛三摩地。一切如來喜悅三
昧耶。名一切如來心。從自心出

嚩日囉二合賀娑

從一切如來心。纔出已。卽彼婆伽梵持金剛。
爲一切如來微笑。出已。入世尊毘盧遮那佛
心。聚爲一體。生金剛笑形。住佛掌中。從彼
金剛笑形。出一切世界微塵等如來身。作一
切如來奇特等。作一切佛神通遊戲。常喜悅
根故。金剛薩埵三摩地極堅牢故。聚爲一體。
生常喜悅根大菩薩身。住世尊毘盧遮那佛
心。說此嗢陀南

奇哉我大笑　諸勝大奇特
安立佛利益　常住妙等引

時彼常喜悅根大菩薩身。從世尊心下。依一
切如來後月輪而住。復請敎令。時世尊入一
切如來奇特加持。名金剛三摩地。受一切如
來出現三昧耶。盡無餘有情界。一切根無上
安樂悅意故。乃至得一切如來根淸淨智神

形＝牙㊂，等㊄，芽㊁　〔金剛藏〕一㊂　甚十(一)細註㊪㊬，(一句)細註㊄　淨＝解㊂㊁㊄　設字宋本缺，設＝過㊬　都十(一)細註㊪㊬，(一句)細註㊂*　彼＝從㊂　二＝三㊪㊬，〔二合〕一㊁㊀*　娑＝婆㊬，娑一句㊄　〔彼〕一㊂

pp. 206-215

愛適果然、則彼金剛微笑。授與彼金喜悅根大菩薩摩訶薩雙手。則一切如來以金剛名。號金剛喜。金剛喜灌頂時。金剛喜菩薩摩訶薩以金剛微笑。悅一切如來。說此嗢陀南

此是一切佛　奇哉示出現
能作大喜悅　他師不能知

大灌頂尊圓光。有情大利。大笑。如是一切如來大灌頂薩埵

爾時婆伽梵。復入觀自在大菩薩三昧●耶。出生法加持。名金剛三摩地。一切如來法三昧耶。名一切如來心。從自心出

嚩日囉二合達●摩

從一切如來心。纔出已。即彼婆伽梵持金剛。自性清淨一切法平等智善通達故。金剛薩埵三摩地。爲正法光明。出已以彼正法光明。照曜一切世界。成爲法界。盡法界。入世尊毘盧遮那佛心。聚爲一體。量遍虛空法界。生大蓮華形。住佛掌中。從彼金剛蓮華形。出一切世界微塵等如來身。一切如來三摩地智神境通等。作一●切神通遊戲。於一切世界。妙觀自在故。金剛薩埵三摩地極堅牢故。聚爲一體。生觀自在大菩薩身。住世尊毘盧遮那佛心。說此嗢陀南

奇哉我勝義　本清淨自然
諸法如筏喻　清淨而可得

時彼觀自在大菩薩身。從世尊心下。依一切如來前月輪而住。復請敎令。時世尊入一切如來三摩地智。三昧耶出生。名金剛三摩地。能淨一切如來。盡無餘有情界。我清淨。一切安樂悅意故。乃至得一切如來法智神境通果故。則彼金剛蓮花。授與觀自在菩薩摩訶薩正法轉輪王。授與一切如來法身灌頂。灌於雙手。則一切如來。以金剛名。號金剛眼。金剛眼灌頂時。金剛眼菩薩摩訶薩。則彼金剛蓮花。如開敷蓮花勢。觀察貪染清淨無染著自性。觀已。說此嗢陀南

此是一切佛　覺悟欲眞實
授與我手掌　法安立於法

爾時婆伽梵。復入曼殊室利大菩薩三昧耶。出生法加持。名金剛三摩地。一切如來大智慧三昧耶。名一切如來心。從自心出

嚩日囉二合底乞灑拏三●合

從一切如來心。纔出已。即彼婆伽梵持金剛。爲衆多慧劍。出已。入世尊毘盧遮那佛心。聚爲一體。生金剛●劍形。住佛掌中。則從彼金剛劍形。出一切世界微塵等如來身。一切如來智慧等。作一切佛神通遊戲。妙吉祥故。金剛薩埵三摩地。極堅牢故聚爲一體。生曼殊室利大菩薩身。住世尊毘盧遮那佛心。說此嗢陀南

奇哉一切佛　我名微妙音
由慧無色故　音聲而可得

時彼曼殊室利大菩薩身。從世尊心下。依一切如來右月輪而住。復請敎令。時世尊入一切如來智慧三昧耶。名金剛三摩地。斷一切如來結使三昧耶。盡無餘有情界。斷一切苦。受一切安樂悅意故。乃至得一切如來隨順音聲慧圓滿成就故。則彼金剛劍。授與曼殊室利大菩薩摩訶薩雙手。則一切如來。以金剛名。號金剛慧。金剛慧灌頂時。金剛慧菩薩摩訶薩。以金剛劍。揮斫。說此嗢陀南

此是一切佛　智慧度理趣
能斷諸怨敵　●除諸罪最勝

爾時婆伽梵。復入纔發心轉法輪菩薩摩訶薩三昧耶。出生法加持。名金剛三摩地。一切如來輪三昧耶。名一切如來心。從自心出

嚩日囉二合係●都

從一切如來心。纔出已。●即彼婆伽梵持金剛。成金剛界大曼荼羅。爲一切如來大●漫茶羅出已。入世尊毘盧遮那佛心。聚爲一體。生金剛輪形。住佛掌中。從彼金剛輪形。出一切世界微塵等如來身。纔發心轉法輪故。金剛薩埵三摩地。極堅牢故。聚爲一體。生纔發心轉法輪菩薩摩訶薩身。住世尊毘盧遮那佛心。說此嗢陀南

奇哉金剛輪　我金剛勝持
由纔發心故　能轉妙法輪

時彼纔發心轉法輪大菩薩身。從世尊心下。依一切如來左月輪而住。復請敎令。時世尊。入一切如來輪。名金剛三摩地。一切如來大*漫茶羅三昧耶。盡無餘有情界。令入得不退轉●法輪。受一切安樂悅意故。乃至轉一切如來正法輪最勝悉地故。則彼金剛輪。授與纔發心轉法輪大菩薩摩訶薩雙手。則一切如來。以金剛名。號金剛場。金剛場灌頂時。彼金剛場菩薩摩訶薩。以彼金剛輪。令一切如來。安立不退轉。說此嗢陀南

●除＝罪㊂　●釼＝劍㊂㊈　●合十(一)㊅㊆，(一句)㊅　●切十(佛)㊂㊈㊉㊅㊆　●摩十(一)細註㊅㊆，(一句)細字㊅　●耶＝邪㊆
●[卽]－㊂　●漫＝曼㊂㊈㊉＊　●[法]－㊂

pp. 215-222

此是一切佛　能淨一切法
是則不退轉　亦名菩提場
爾時婆伽梵復入無言大菩薩摩訶薩三昧
耶。出生法加持。名金剛三摩地。一切如來念
誦三昧耶。名一切如來心。從自心出
嚩日囉。二合婆沙
從一切如來心。纔出已。即彼婆伽梵。金剛手。
為一切如來法文字。出已。入世尊毘盧遮那
佛心。聚為一體。生金剛念誦形。住佛掌中。從
彼金剛念誦形。出一切世界微塵等如來身。
一切如來法性等。作一切佛神通遊戲。妙語
言故。金剛薩埵三摩地。極堅牢故。聚為一體。
生無言大菩薩身。住世尊毘盧遮那佛心。說
此嗢陀南
奇哉自然密　我名祕密語
所說微妙法　遠離諸戲論
時彼無言大菩薩身。從世尊心下。依一切如
來後月輪而住。復請教令。時世尊入一切如
來祕密語名金剛三摩地一切如來語智三
昧耶。盡無餘有情界。令語成就。受一切安樂
悅意故。乃至得一切如來語祕密體性最勝
悉地故。則彼金剛念誦。授與無言大菩薩摩
訶薩雙手。則一切如來。以金剛名。號金剛語。
金剛語灌頂時。金剛語菩薩摩訶薩。以彼金
剛念誦。共一切如來談論。說此嗢陀南
此是一切佛　名金剛念誦
於一切如來　真言速成就
金剛法智性。一切如來智慧。大轉輪智。一
切如來語。輪釋戲論智。此是一切如來大智
薩埵
金剛頂一切如來真實攝大乘現證大教王
經卷上

金剛頂一切如來真實攝大乘現
證大教王經卷中

開府儀同三司特進試鴻臚卿肅國
公食邑三千戶賜紫贈司空諡大監
正號大廣智大興善寺三藏沙門
不空奉　詔譯

大曼荼羅廣大儀軌品之二

爾時婆伽梵。復入一切如來毘首羯磨大菩
薩三昧耶。出生羯磨加持。名金剛三摩地。一
切如來羯磨三昧耶。名一切如來心。從自心
出
嚩日囉二合羯磨
從一切如來心。纔出已。一切如來羯磨平等
智。善通達故。金剛薩埵三摩地。即從婆伽
梵持金剛。為一切如來羯磨光明。出已。以彼
一切如來羯磨光明。照曜一切有情界。為一
切如來羯磨界。共盡一切如來羯磨界。入世
尊毘盧遮那佛心。聚為一體。量遍一切虛空
界。則一切如來羯磨界故。生羯磨金剛形。住
佛掌中。則從羯磨金剛形。出一切世界微塵
等如來身。於一切世界。一切如來羯磨等。作
一切佛神通遊戲。作一切如來無邊事業故。
金剛薩埵三摩地。極堅牢故。聚為一體。生
一切如來毘首羯磨大菩薩摩訶薩身。住世
尊毘盧遮那佛心。說此嗢陀南
奇哉佛不空　我一切業多
無功作佛事　能轉金剛業
爾時毘首羯磨大菩薩身。從世尊心下。依一
切如來前月輪而住。復請教令。時世尊入一
切如來不空金剛三昧耶。名金剛三摩地。轉
一切供養等。無量不空。一切業儀廣大三
昧耶。盡無餘有情界。作一切悉地。受一切安
樂悅意故。乃至成就一切如來金剛羯磨性
智神境通果故。則彼羯磨金剛。授與一切如
來金剛羯磨大菩薩。為一切如來羯磨轉輪
王。以一切如來灌頂。授與雙手。則一切如
來。以金剛名。號金剛毘首。金剛毘首灌頂時。
彼金剛毘首菩薩摩訶薩。則安立羯磨金剛
於自心。令安一切如來羯磨平等處。說此嗢
陀南
此是一切佛　作種種勝業
授與我掌中　以業安於業
爾時婆伽梵。復入難敵精進大菩薩摩訶薩
三昧耶。出生羯磨加持。名金剛三摩地。一切
如來守護三昧耶。名一切如來心。從自心出
嚩日囉二合路乞沙二合
從一切如來心。纔出已。即彼婆伽梵金剛手。
為眾多堅固甲冑。出已。入世尊毘盧遮那佛
心。聚為一體。生大金剛甲冑形。住佛掌中。從
彼金剛甲冑形。出一切世界微塵等如來身。
一切如來守護儀軌廣大事業等。作一切佛
神通遊戲。難敵精進故。金剛薩埵三摩地。

沙＋（一）細註，（一句）細註　〔祕密…智〕十五字－　（名…耶）十五字＝（言三昧耶名一切如來祕密語言智三摩地）
十七字　金剛乃至言智二十五字宋元明三本俱作頌　轉輪＝輪釋　（一切…上）十七字＝（瑜伽經卷第一）六字
甲本奧書曰天平勝寶三年十一月十十一日兩日於大智寺奉尊興寫竟　卷中＝第二，卷第二　〔二合〕－　磨＋（一）
細字，（一句）細字　從＝彼　曜＝耀　〔量〕－　故＝旃　〔頂授〕－　與＝於
路＝囉　合＋（一），（一句）　摩＝磨

極堅牢故。聚爲一體。生難敵精進大菩薩身。
住世尊毘盧遮那佛心。說此嗢陀南
奇哉精進甲　我固堅固者
由堅固無身　作金剛勝身
時彼難敵精進大菩薩身。從世尊心下。依一
切如來右月輪而住。復請教令。時世尊入一
切如來堅固名金剛三摩地。一切如來精進
波羅蜜三昧耶。救護盡無餘有情界。受一切
安樂悅意故。乃至得一切如來金剛身成就
果故。則金剛甲冑。授與難敵精進大菩薩雙
手。則一切如來。以金剛名。號金剛慈友。金剛
慈友灌頂時。彼金剛慈友菩薩摩訶薩。以金
剛甲冑。被一切如來。說此嗢陀南
此是一切佛　最勝慈甲冑
堅精進大護　名爲大慈友
爾時婆伽梵。復入摧一切魔大菩薩摩訶薩
三昧耶。出生羯磨加持。名金剛三摩地。一切
如來方便三昧耶。名一切如來心。從自心出
嚩日囉二合藥乞灑二合
從一切如來心。纔出已。即彼婆伽梵持金剛。
爲衆多大牙器仗。出已。入世尊毘盧遮那佛
心。聚爲一體。生金剛牙形。[illegible]掌中。從彼金
剛牙形。出一切世界微塵等如來身。作一切
降伏暴怒等。爲一切佛神通遊戲。一切魔善
摧伏故。金剛薩埵三摩地。極堅牢故。聚爲
一體。生摧一切魔大菩薩身。住世尊毘盧遮
那佛心。說此嗢陀南
奇哉大方便　諸佛之慈愍
由有形寂靜　示作暴怒形

時彼摧一切魔大菩薩身。從世尊心下。依一
切如來左月輪而住。復請教令。時世尊入一
切如來極怒金剛三摩地。一切如來調伏難
調。盡無餘有情界。施無畏。受一切安樂悅意
故。乃至得一切如來大方便智神境通最勝
悉地果故。則彼金剛牙器仗。授與彼摧一切
魔大菩薩雙手。則一切如來。以金剛名。號金
剛暴怒。金剛暴怒灌頂時。彼金剛暴怒菩薩
摩訶薩。以彼金剛牙器仗。安自口中。恐怖一
切如來。說此嗢陀南
此是一切佛　調伏諸難調
金剛牙器仗　方便慈愍者
爾時婆伽梵。復入一切如來拳大菩薩摩訶
薩三昧耶。出生羯磨加持。名金剛三摩地。一
切如來身口心金剛縛三昧耶。名一切如來
心。從自心出
嚩日囉二合散地
從一切如來心。纔出已。即彼婆伽梵持金剛。
爲一切如來一切印縛。出已。入世尊毘盧遮
那佛心。聚爲一體。生金剛縛形住佛掌中。從
彼金剛縛形。出一切世界微塵等如來身。出
已。於一切世界。一切如來印縛智等。作一切
佛神通遊戲。一切如來拳善縛故。金剛薩埵
三摩地。極堅牢故。聚爲一體。生一切如來拳
大菩薩身。住世尊毘盧遮那佛心。說此嗢陀
南
奇哉妙堅縛　我堅三昧耶
成諸意樂故　解脫者爲縛
時彼一切如來拳大菩薩身。從世尊心下。依

一切如來後月輪而住。復請教令。時世尊入
一切如來三昧耶。名金剛[illegible]摩地。一切如來
印三昧耶。盡無餘有情界。令一切如來歡天。
現驗一切悉地。受一切安樂悅意故。乃至得
一切如來一切智智印。主宰最勝悉地果故。
則彼金剛縛。授與一切如來金剛拳大菩薩
摩訶薩雙手。則彼一切如來。以金剛名。號金
剛拳。金剛拳灌頂時。彼金剛拳菩薩摩訶薩。
以彼金剛縛。縛一切如來。說此嗢陀南
此是一切佛　印縛大堅固
速成諸印故　不越三昧耶
一切如來供養廣大儀軌業。一切如來大精
進堅固甲冑。一切如來大方便。一切如來一
切印縛智。如是一切如來大羯磨薩埵
爾時不動如來。成就世尊毘盧遮那一切如
來智已。印一切如來智故。入金剛波羅蜜三
昧耶。所生金剛加持。名金剛三摩地。一切如
來金剛三昧耶。名一切如來印。從自心出
薩怛嚩日囉
從一切如來心。纔出已。出金剛光明。從彼金
剛光明門。即彼婆伽梵持金剛。爲一切世界
微塵等如來身。印一切如來智。復聚爲一體。
等一切世界量。生大金剛形。依世尊毘盧遮
那佛前月輪而生。說此嗢陀南
奇哉一切佛　薩埵金剛堅
由堅無身故　獲得金剛身
爾時世尊寶生如來。印世尊毘盧遮那一切
如來智故。入寶波羅蜜三昧耶。所生寶金剛
加持。名金剛三摩地。名自印。從

〔印一切如來智故〕一　〔時〕一　註綱(一句)十地　怒嚴二癡　暴二異　鑫二龇　摧十(伏)　故二如
嚩十(二合)夾註　麼二哩二合一　哩二合一句

pp. 232-243

自心出
　囉怛●那𠼝日●囉●二●合
從一切如來心。纔出已。出寶光明。從彼寶光
明。卽彼婆伽梵持金剛。爲一切世界微塵等
如來身。印一切如來智。復聚爲一體。等一切
世界量。生大金剛寶形。依世尊毘盧遮那●佛
右月輪而住。說此嗢陀南
　奇哉一切佛　我名寶金剛
　於一切印衆　堅灌頂理趣
爾時世尊觀自在王如來。印世尊毘盧遮那
一切如來智故。入法波羅蜜三昧耶。所生●法
金剛加持。名金剛三摩地。法三昧耶。名自印。
從自心出
　達摩𠼝日●囉●二●合
從一切如來心。纔出已。出蓮花光明。從彼蓮
華光明。卽彼婆伽梵持金剛。爲一切世界微
塵等如來身。印一切如來智。復聚爲一體。等
一切世界量。生大金剛蓮花形。依世尊毘盧
遮那佛後月輪而住。說此嗢陀南
　奇哉一切佛　法金剛我淨
　由自性清淨　令貪染無垢
爾時世尊不空成就如來。印毘盧遮那一切
如來智故。入一切波羅蜜三昧耶。所生金剛
加持。名金剛三摩地。一切三昧耶。名自印。從
自心出
　羯磨𠼝日●囉●二●合
從一切如來心。纔出已。出一切羯磨光明。從
彼一切如來羯磨光明。卽●彼婆伽梵持金剛。
爲一切世界微塵等如來身。遍印一切如來
智。復聚爲一體。等一切世界量。面向一切處。
生大羯磨金剛形。依世尊毘盧遮那佛左月
輪而住。說此嗢陀南
　奇哉一切佛　我●名業金剛
　由一成一切　佛界善作業
一切如來智三昧耶大灌頂。金剛法性。一切
供養。如是一切如來大●婆羅蜜
爾時世尊毘盧遮那佛。復入一切如來適悅
供養三昧耶。所生名金剛三摩地。一切如來
族大天女。從自心出
　𠼝日囉●二合邏●西
從一切如來心。纔出已。出金剛印。從彼金剛
印門。則彼婆伽梵持金剛。爲一切世界微塵
等如來身。復聚爲一體。爲金剛嬉戲大天女。
如金剛薩埵。一切身性種種形色威儀一切
莊嚴具。攝一切如來族金剛薩埵女。依世尊
不動如來曼●茶羅左邊月輪而住。說此嗢陀
南
　●奇哉無有比　諸佛中供養
　由貪染供養　能轉諸供養
爾時世尊毘盧遮那。復入一切如來寶鬘灌
頂三昧耶。所生名金剛三摩地。一切如來族
大天女。從自心出
　𠼝日囉●二合摩●犁
從一切如來心。纔出已。出大寶印。從彼大寶
印。則彼婆伽梵持金剛。爲一切世界微塵等
如來身。復聚爲一體。爲金剛鬘大天女。依世
尊寶生如來曼茶羅左邊月輪而住。說此嗢
陀南
　奇哉我無比　稱爲寶供養
　於三界王勝　教勅受供養
爾時世尊毘盧遮那。復入一切如來歌詠供
養三昧耶。所生名金剛三摩地。一切如來族
大天女。從自心出
　𠼝日囉●二合儗●以反●帝
從一切如來心。纔出已。出一切如來法印。從
彼一切如來法印。●彼婆伽梵持金剛。爲一切
世界微塵等如來身。復聚爲一體。爲金剛歌
詠大天女。依世尊觀自在王如來左邊月輪
而住。說此嗢陀南
　奇哉成歌詠　我供諸見者
　由此供●養故　諸法如響應
爾時世尊毘盧遮那。復入一切如來舞供養
所生名金剛三摩地。一切如來族大天女。從
自心出
　𠼝日囉●二合儞哩●二合帝●曳
從一切如來心。纔出已。出一切如來舞廣大
儀。從彼出一切如來舞供養儀。則彼婆伽梵
持金剛。爲一切世界微塵等如來身。復聚爲
一體。爲金剛舞大天女。依世尊不空成就如
來左邊月輪而住。說此嗢陀南
　奇哉廣供養　作諸供養故
　由金剛舞儀　安立佛供養
一切如來無上安樂悅意三昧●耶
一切如來鬘。一切如來謳詠。一切如來無上
作供養業。如是一切如來祕密供養
爾時世尊不動如來。奉答毘盧遮那如來供
養故。入一切如來能悅●澤三昧耶。所生名金

●那＝曩二合㊂ ●囉＝哩㊂* ●合十(一)細註㊇㊄*，(一句)細註㊅* ●{佛}－㊂ ●法}－㊂㊁ ●那＝哩㊇㊄，嘚㊅ ●彼＝光㊂
●名＝多㊂㊁㊄㊀ ●婆＝波㊂㊁㊄㊀ ●西十(一)細註㊇㊄，(一句)細註㊅ ●茶＝荼㊅ ●奇哉無有比＝奇無比我有㊁㊂㊀
●鬘＝鬘㊂ ●犁十(一)細註㊇㊄，(一合)細註㊅ ●帝十(一)細註㊇㊄，(一句)細註㊅ ●(則)十彼㊂㊁㊄㊀ ●養＝養㊂㊁㊄
㊀ ●曳十(一)細註㊇㊄，(一合)細註㊅，(二合)㊁ ●耶十(故)㊂㊀ ●澤＝擇㊅*

pp. 243-255

剛三摩地。一切如來婢使。從自心出
嚩日囉二合杜閉
從一切如來心。纔出已。則彼婆伽梵持金剛。爲種種儀燒香供養雲莊飾。舒遍一切金剛界。出已。從彼燒香供養雲海出一切世界微塵等如來身。復聚爲一體。爲金剛燒香天女身。依世尊金剛摩尼寶峯樓閣隅左邊月輪而住。說此嗢陀南
奇哉大供養　悅澤具端嚴
由薩埵遍入　速疾證菩提
爾時世尊寶生如來。奉答毘盧遮那如來供養故。入寶莊嚴供養三昧耶。所生名金剛三摩地。一切如來承旨大天女。從自心出
嚩日囉二合補澁閉二合
從一切如來心。纔出已。即彼婆伽梵持金剛。爲一切花供養嚴飾。舒遍一切虛空界。出已。從彼一切花供養嚴飾。出一切世界微塵等如來身。出已。復聚爲一體。爲金剛花天女形。依如來金剛摩尼寶峯樓閣隅左邊月輪而住。說此嗢陀南
奇哉花供養　能作諸莊嚴
由如來實性　速疾獲供養
爾時世尊觀自在王如來。奉答世尊毘盧遮那供養故。入一切如來光明供養三昧耶。所生名金剛三摩地。一切如來女使。從自心出
嚩日囉二合路計
從一切如來心。纔出已。即彼婆伽梵持金剛。出一切光明供養嚴飾。舒遍盡法界。從彼一切光明界莊嚴具。出一切世界微塵等如來身。出已。復聚爲一體。爲金剛光明天女身。依世尊金剛摩尼寶峯樓閣隅左邊月輪而住。說此嗢陀南
奇哉我廣大　供養燈端嚴
由速具光明　獲一切佛眼
爾時世尊不空成就如來。奉答毘盧遮那如來供養故。入一切如來塗香供養三昧耶。所生名金剛三摩地。一切如來婢使。從自心出
嚩日囉二合巘題
從一切如來心。纔出已。則彼婆伽梵持金剛。出一切塗香供養嚴飾。舒遍一切法界。從彼一切塗香供養嚴飾。出一切世界微塵等如來身。出已。復聚爲一體。爲金剛塗香天女身。依世尊金剛摩尼寶峯樓閣隅左邊月輪而住。說此嗢陀南
奇哉香供養　我微妙悅意
由如來香故　授與一切身
一切如來智遍入。大菩提支分三昧耶。一切如來光明。戒定慧解脫解脫知見塗香。如是一切如來受敎令女
爾時世尊毘盧遮那如來。復入一切如來三昧耶鉤三昧耶。所生薩埵。名金剛三摩地。一切如來一切印衆主。從自心出
嚩日囉二合矩捨
從一切如來心。纔出已。則彼婆伽梵持金剛。出一切如來一切印衆。從彼一切如來一切印衆。出一切世界微塵等如來身。復聚爲一體。爲金剛鉤大菩薩身。依世尊金剛摩尼寶峯樓閣金剛門中月輪而住。鉤召一切如來三昧耶。說此嗢陀南
奇哉一切佛　鉤晉我堅固
由我遍鉤召　集諸曼荼羅
爾時世尊復入一切如來三昧耶。引入摩訶薩埵三昧耶。所生名金剛三摩地。一切如來印入承旨。從自心出
嚩日囉二合播捨
從一切如來心。纔出已。則彼婆伽梵持金剛。出一切如來三昧耶引入印衆。從彼一切如來三昧耶引入印衆。出一切世界微塵等如來身。復聚爲一體。爲金剛索大菩薩身。依世尊金剛摩尼寶峯樓閣寶門間月輪而住。引入一切如來。說此嗢陀南
奇哉一切佛　我堅金剛索
設入諸微塵　我復引入此
爾時世尊復入一切如來三昧耶。鎖大薩埵三昧耶。所生名金剛三摩地。一切如來三昧耶。縛一切如來使。從自心出
嚩日囉二合薩普二合吒
從一切如來心。纔出已。則彼婆伽梵持金剛。出一切如來三昧耶縛。爲印衆。從彼一切如來三昧耶縛印衆。出已。出一切世界微塵等如來身。復聚爲一體。爲金剛鎖大菩薩身。依世尊金剛摩尼寶峯樓閣法門中月輪而住。說此嗢陀南
奇哉一切佛　大堅金剛鎖
令諸縛脫者　有情利故縛
爾時世尊復入一切如來遍入大菩薩三昧耶。所生名金剛三摩地。一切如來一切印僮

(切)十牌㊂　閉十(二合一)細註㊃㊄,(二合一句)細註㊅　雲十(海)㊂㊄㊆　身十(雲)㊁㊄㊆　計十(一)細註㊃㊄,(一句)細字㊅　尊十(金尊)㊁　題十(一)細註㊃㊄,(一句)細註㊅　哉=微㊂㊁㊄㊆　支=肢㊂　女=安㊅　捨十(一)細註㊃㊄*,(一句)細註㊅*　曼=漫㊄㊆下同　衆=橊㊄㊆　衆=主㊂㊁㊄㊆　吒十(一)細註㊃㊄,(一句)細註㊅

pp. 255-264

偈。從自心出

嚩日囉(二合)吽(捨)

從一切如來心。纔出已。則彼婆伽梵持金剛。爲一切如來印主。出已。從彼一切如來印主。出一切世界微塵等如來身。復來爲一體。爲金剛遍入大菩薩身。依世尊金剛摩尼寶峯樓閣羯磨門中月輪而住。說此嗢陀南

奇哉一切佛　我堅金剛入
爲一切主宰　亦即爲僮僕

一切如來三昧耶鉤召。引入縛調伏。如是一切如來敎令

爾時世尊爲一切如來召集故。作金剛彈指相。說此一切如來召集加持心

嚩日囉(二合)三摩惹

由刹那攝須臾頃。一切如來。彈指相警覺已。遍一切世界雲海中。一切世界微塵等如來幷菩薩。集會曼荼羅。集已。往詣金剛摩尼寶峯樓閣世尊毘盧遮那如來所。至已。說禮一切如來足心

唵薩嚩(二合)怛他蘗多。播那滿娜曩迦嚕彌

由此性成就眞言隨意念誦。禮一切如來已。說此嗢陀南

奇哉大普賢　菩薩之敬儀
是如來輪壇　影現於如來

時十方一切世界集會如來。說已。由一切如來加持。一切菩薩。集會曼荼羅。入毘盧遮那佛心。從彼一切如來心。各各自菩薩衆曼荼羅。出已。依世尊毘盧遮那佛金剛摩尼寶峯樓閣周圍作遠三摩地而住。說此嗢陀南

奇哉一切佛　廣大無始生
由一切塵數　獲得佛一性

爾時婆伽梵一切如來。復作集會。令金剛界大曼荼羅加持故。得盡無餘有情界。拔濟一切利益安樂故。乃至一切如來平等智。神境通三菩提。最勝成就故。奉請婆伽梵一切如來主宰金剛薩埵無始無終大持金剛。以此一百八讚而請

E. 26 names

金剛勇大心　金剛諸如來
普賢金剛初　我禮金剛手
金剛王妙覺　金剛鉤如來
不空王金剛　我禮金剛召
金剛染大樂　金剛箭能伏
魔欲大金剛　我禮金剛弓
金剛善薩埵　金剛戲大適
歡喜王金剛　我禮金剛喜

S. 29 names

金剛寶金剛　金剛空大寶
寶藏金剛峯　我禮金剛藏
異剛威大炎　金剛日佛光
金剛光大威　我禮金剛光
金剛幢善利　金剛幡妙喜
寶幢大金剛　我禮金剛刹
金剛笑大笑　金剛笑大奇
愛喜金剛勝　我禮金剛愛

W.

金剛法善利　金剛蓮妙淨
世貴金剛眼　我禮金剛眼
金剛利大乘　金剛劍仗器
妙吉金剛染　我禮金剛慧
金剛因大場　金剛輪理趣
能轉金剛起　我禮金剛場
金剛說妙明　金剛語妙成
無言金剛成　我禮金剛語

27 names

N. 26 names

金剛業敎令　金剛廣不空
業金剛遍行　我禮金剛巧
金剛護大勇　金剛甲大堅
難敵妙精進　我禮金剛勤
金剛盡方便　金剛牙大怖
摧魔金剛峻　我禮金剛忿
金剛令威猛　金剛能縛解
金剛拳勝誓　我禮金剛拳

若有持此名　百八寂靜讚
金剛名灌頂　彼亦獲如是
若有以此名　讚大持金剛
正意歌詠者　彼如持金剛
我等以此名　一百八名讚
願大乘現證　遍流大理趣
我等讚汝尊　願說最勝儀
一切佛大輪　勝大曼荼羅

爾時婆伽梵大持金剛。聞一切如來請語。入一切如來三昧耶所生加持金剛三摩地。說金剛界大曼荼羅

次當我遍說　勝大曼荼羅
由如金剛界　名爲金剛界
如敎應安坐　於曼荼羅中
大薩埵大印　思惟應加持
住印則當起　顧視於諸方
倨傲而按行　語金剛薩埵

捨＋(一)[illegible]字[illegible],(一句)[illegible]註[illegible]　從字明本[illegible]　[illegible]＋(一)[illegible]註[illegible],(一句)[illegible]註[illegible]　彈指＝如彈指[illegible]　荼＝茶[illegible]　[illegible]＝[illegible]界[illegible]　[所]一[illegible]　說＝頂[illegible]　唵＋(引一)[illegible]註[illegible]　[二合]一[illegible]　多＋(二)[illegible]註[illegible]　[時一[illegible]　[無一[illegible]　[一]一[illegible]　峯＝[illegible]　乘＝乘[illegible]　仗＝大[illegible]　染＝[illegible]　說＝語[illegible]　業＝復[illegible]　讚＝[illegible],讚汝＝讚[illegible]　請＝讚[illegible]　由＝[illegible]

pp. 264-275

以新線善合　應量以堅勝
以線拼應●拼　隨力曼茶羅
四方應四門　四剎而嚴飾
四線而交絡　繪綵鬘莊嚴
隅分一切處　門戶於合處
鈿飾金剛寶　應拼外輪壇
彼中如輪形　應入於中宮
金剛線遍*拼　八柱而莊嚴
於金剛勝柱　應飾五輪壇
於中曼茶羅　安立佛形像
佛一切周圍　曼茶羅於中
四勝三昧耶　次第而圖畫
金剛進而步　於四曼茶羅
阿閦毘等四　安立一切佛
應作不動壇　●剃金剛持等
金剛藏等滿　寶生曼茶羅
金剛眼淨●業　無量壽輪壇
應畫不空成　金剛巧等壇
安立於輪隅　應畫金剛女
外壇於隅角　應畫佛供養
門中一切處　守護門四衆
安立於外壇　應畫摩訶薩
即勝三昧耶　結印如儀則
金剛師入已　擲印而遍入
此諸遍入●心
●弄唖請勅如本教　自身加持等
作已稱自名　應以金剛成
薩埵金剛鉤　金剛師則結
召業作彈指　應請一切佛
刹那頃諸佛　幷金剛薩埵
應滿一切壇　衆會曼茶羅
則速疾大印　觀金剛薩埵
一遍稱百八　由結衆則喜
如來皆堅固　金剛薩自成
慈友而安●住　諸門一切處
鉤等而作業　以大羯磨印
安*住三昧耶　以印三昧耶
薩埵金剛等　應成大薩埵
踊躍許鑁斛　則●不等一切
召集大薩埵　鉤召引入已
縛●已令調伏　則以密供養
令喜大威德　應自有情利
願作一切成　如是諸壇中
金剛師事業

金剛頂●一切如來眞實攝大乘現證大教王經卷中

金剛頂一切如來眞實攝大乘現證大教王經●卷下

*開府儀同三司特進試鴻臚卿肅國公食邑三千戶賜紫贈司空謚大鑒正號大廣智大興善寺三藏沙門不空奉　詔譯

大曼茶羅廣大儀軌品之三

次當廣說金剛弟子。入金剛大曼茶羅儀軌。於中我先說令入盡無餘有情界。拔濟利益安樂。最勝悉地因果故。入此大曼茶羅。是器非器不應●簡擇。何以故。世尊或有有情作大罪者。彼入此金剛界大曼茶羅。見已入已。離一切惡趣。世尊或有有情。諸利飮食貪欲染著。憎惡三昧耶。爲先行等。如是等類。隨意愛樂入已。則得滿一切意願。世尊或有有情。愛樂歌舞嬉戲飮食翫具。由不曉悟一切如來大乘現證法性故。入餘天族●曼茶羅。於滿一切意願。攝受無上。能生愛樂歡喜。一切如來族。*曼茶羅禁戒。怖畏不入。爲彼入惡趣壇路門。應入此金剛界大●漫茶羅。爲令一切適悅最勝悉地。安樂悅意受用故。能轉一切惡趣現前道故。世尊復有住正法有情。爲一切衆生。求一切如來戒定慧最勝悉地方便佛菩提故。久修禪定解脫地等。勞倦彼等。入此金剛界大曼茶羅。纔入已。●一切如來果尚不難。何況餘悉地類

次當且先以四禮。禮一切如來。全身舒臂。金剛合掌。以心臆著地。禮東方眞言曰

●唵薩嚩怛他蘖●多布儒(開口呼)●(引)跛薩他●(三合)●那●耶怛麼(二合)南儞●哩野(二合)耶多夜●彌薩嚩怛他蘖●多嚩日●羅(二合)薩怛嚩(二合)地瑟姹●(二合)薩●嚩●給

即前金剛合掌住心。以額禮南方眞言曰

*唵薩嚩怛他蘖*多布*惹引毘曬迦*耶怛麼(二合)南涅哩●(二合)*夜多夜●彌薩嚩怛他蘖*多嚩日*羅(二合)囉怛●那(二合)毘詵遮*給

即前金剛合掌。安於●頂。以口著地。禮西方眞言曰

*唵薩嚩怛他蘖*多布*惹*鉢*羅(二合)韈●哆(二合)

●拼＝拼㊂, 拼㊄, 拼㊅　●拼＝拼㊂*　●剃＝實㊂　●業＝乇㊂㊁㊅㊄　●心＝昭㊅㊄　●〔共昭〕－㊂㊅㊄　●住＝立㊁㊄*　●不＝無㊂㊁㊅㊄　●已＝以㊂　●〔一切‥中〕十七字＝〔瑜伽經卷第二〕六字㊁㊄　●卷下＝第三㊁, 卷第三㊄　●簡＝揀㊂　●曼＝漫㊅㊄*　●漫＝曼㊂㊁　●(以)＋－㊂㊅㊄　●唵＋(引一)夾註㊂*　●多＋(二)夾註㊂*　●角＝丁用㊅㊄　●三＝二㊂㊁㊅㊄　●那＝娜㊂　●耶＋(引)夾註㊂*　●㖿＝哩㊁㊅㊄　●二合耶＝耶二合㊂㊅㊄　●彌＋(三)夾註㊂　●多＋(四)夾註㊂*　●羅＝囉㊂*　●〔二合〕－㊂*　●薩＋(二合)㊁㊅　●給＋(五)夾註㊅㊄*㊂　●二合夜＝夜二合㊂㊅㊄, 〔二合〕－㊂　●十(二)夾註㊅㊄, (三)夾註㊂　●那＝娜㊂*　●頂＝頂㊅　●㖿二合多＝㖿多二合㊅㊄, 栗多二合㊂

pp. 275-281

多那夜怛他南涅哩夜多夜弭薩嚩怛他
蘗多嚩日囉達摩鉢囉跋哩多二合夜
莎訶
即前金剛合掌當心。以頂著地禮北方真言
曰 唵薩嚩怛他蘗多布惹羯磨尼輕呼阿
怛麼南涅哩夜多夜弭薩嚩怛他蘗多嚩
日囉羯磨句嚕唵莎訶
則以緋繒角絡披以緋帛覆面。令弟子結薩
埵金剛印以此心 三摩耶薩怛鑁二合
則以二中指。令持花鬘。以此心真言。令入三
摩耶吽。入已作是言阿儞也二合薩怛鑁二合
薩婆怛他蘗多句梨鉢囉尾瑟吒二合薩
多二合娜吽陛嚩日囉枳若二合那母怛
跛二合那以使也二合弭曳那枳娘二合泥那
怛鑁薩婆怛他蘗多悉地囉比避囉二合
鉢日二合諦金吉反布那囉惹悉馱藥囉
惹那遮怛嚩耶涅哩瑟吒摩訶娑茶羅寫
也二合賖羯哆二合尾閻二合婆提三摩
濕尾也二合他儞滯丁異反
金剛阿闍梨。自應結薩埵金剛印。反安弟子
頂。作是言。此是三昧耶金剛。摧汝頂不應說。
加持誓水一遍。令弟子飲誓水真言曰 嚩日
囉薩埵薩嚩延諦儞耶二合紇哩那曳
娑摩嚩悉怖汀以反哆提尼逸反避儞也二合
薩怛乞叉二合喃夜耶儞也二合儞沒嚕
二合耶儞難那去闍嚩日囉娜迦坼
則告弟子。自今已後。汝觀娑診我。如金剛手。
我所應言。汝當如是作。汝不應輕慢於我。勿
令汝招災禍。死已。當墮地獄。作如是語已。

唯願一切如來加持。願金剛薩埵遍入。金剛
阿闍梨。應結薩埵金剛印。作是言阿衍怛三
摩欲開口呼嚩日囉二合嚩日囉薩怛嚩弭
底丁以反薩密哩二合欣阿尾捨野都詣曳
嚩二合嚩日囉枳孃那摩弩怛囉嚩日羅
引吠奢吽
則結忿怒拳摧薩埵金剛印。隨意金剛語。誦
大乘現證百字真言。則阿尾捨。纔阿尾捨
已。則發生微妙智。由此知他心。悟他心。於一
切事知三世。其心則得堅固。於一切如來教
中。悉除一切苦惱。離一切諸惡趣。於一切
有情。無沮壞。一切如來加持。一切悉地現前
得未曾有。生喜悅安樂悅意。由此安樂等。或
成就三摩地。或陀羅尼門。或一切意願。皆得
滿足。乃至成就一切如來體性
則結彼印。以解於弟子心。誦此心真言底瑟
姹二合嚩日囉涅哩濁吽婆嚩捨濕嚩
二合都吽薩嚩紇哩娜閻吽地底瑟姹
薩嚩悉朕卒醫反上遮吽鉢囉二合也車吽呵
呵呵斛引
則以其花鬘。令弟子擲於大曼荼羅。以此心
真言 鉢囉底車嚩日囉斛引
隨花落處。則彼尊成就則取彼花鬘繫弟子
頭上。以此心真言唵鉢囉底佗哩紇拏
怛嚩弭莎訶
薩怛嚩摩訶麼攞
由此則大薩埵攝受。速得成就。成入已則解
面。以此心真言唵嚩日囉薩埵薩嚩延帝
儞耶二合灼乞芻二合娜伽姹儞怛鉢二合

羅烏那伽吒野底丁以反薩嚩乞叉嚩日
羅二合灼乞叉囉耨多暗
則誦見真言係嚩日羅波捨
則令弟子。大第而觀大曼荼羅。纔見已。一切
如來加持護念。則金剛薩埵。住彼弟子心。則
見種種光相遊戲神通。由見曼荼羅。由如來
加持故。或見婆伽梵大持金剛。示現本形。或
見如來。從此已後。一切義利一切意所樂事。
一切悉地。乃至獲得持金剛及如來。示大曼

[illegible]

pp. 281-289

茶羅已
則以金剛。加持香水瓶。灌弟子頂。以此心眞
言　嚩日囉毘詵遮
則隨以一印堅。當以自額。繫安於二手掌。
中間心眞言　阿僞也二合毘色羯多二合
薩怛嚩*二合塞斯沒代嚩日*囉毘餚羯哆
伊難帝薩嚩勃䭾怛鄧二合吃*哩乾拏二合
嚩日*囉薩悉䭾曳吽嚩日*囉地波底怛嚩
二合塞毘詵遮弭彌底悉姹二合嚩日囉三摩
耶薩怛鑁二合
則以金剛名。灌以此心眞言　*唵嚩日*囉
薩怛嚩*二合左摩毘詵遮頭嚩日*囉那
摩毘餚羯*哆僞嚩日羅*二合娑嚩
金剛某甲若與弟子受名號。應加係用呼之
已。廣說入一切曼荼羅儀。則問弟子言。汝愛
樂出生悉地智耶。神通悉地智*耶。持明悉
地智*耶。乃至一切如來智最勝悉地智*耶。
隨彼所樂應說之則教義利悉地成辦印智

金剛形住藏　當於心中觀
觀已住於地　則當見伏藏
金剛形觀已　空中而遍觀
若見隨墮處　彼則是伏藏
金剛形於舌　智者應是觀
自言此處有　語已成眞實
金剛形一切　應當觀自身
遍入落於彼　其處是伏藏

彼等心眞言　嚩日*囉僞地囉怛娜僞
地達*摩僞地羯*摩僞地
次應教金剛悉地成辦印智

金剛入生已　水成金剛形
由觀速成就　於水上遊行
復生金剛入　身色如自形
修習於如是　自然如佛形
遍入於自身　自身觀如空
隨樂修習已　則得安達但
金剛入自己　觀自如金剛
乃至踊上昇　則得虛空行

如是等眞言曰　嚩日*囉誐嚩曰
*囉嚕波嚩*曰囉迦者嚩*曰*羅娑格
次則教金剛持明悉地成*辦印智

應觀月形像　上踊於虛空
手拳於金剛　得金剛持明
昇於月輪上　應觀金剛實
淨身者隨欲　刹那成勝空
*昇於月輪已　手持金剛蓮
應觀金剛眼　則得持明位
住於月輪中　應觀業金剛
速獲金剛巧　則得諸持明

如是等心眞言曰　嚩日羅達攞纈怛
娜達攞播娜達攞羯摩達攞
次則教一切如來最勝悉地成*辦印智

住諸金剛定　思於虛空界
隨樂金剛身　刹那成勝空
住諸淨等持　修習於最勝
獲得五神通　速疾智成就
觀金剛薩埵　遍於一切空
速念堅固已　則爲持金剛
一切成佛形　觀想於虛空
由諸佛等持　則得成正覺

如是等眞言曰　嚩日*囉嚩日囉迦䭾迦
䭾薩怛嚩薩怛嚩沒䭾沒䭾
如上是一切悉地智成*辦
次當令弟子。持祕密堪忍法。初且誦誓心眞
言曰　*唵嚩日*囉薩怛嚩二合薩嚩延
諦僞耶二合吃*哩那曳平薩摩嚩薩體以打
反哆捏尼逸反避僞也二合怛乞叉*二合南夜
耶僞也二合僞沒嚕*二合耶僞難那去闍
則告如是言汝不應越此誓心眞言勿令汝招
災禍天奪。以此身墮地獄。則應教祕密印智。
生金剛入已等引而手拍微細金剛掌山
石尙敬愛
次是金剛*拍印

入金剛儀已　金剛縛掌擊
以微細掌法　山石尙遍入

哏十(二合引)夾註㊂ 遮十(一)夾註㊂㊆,(一句)夾註㊆ 乡=哆㊂ 合十(一)㊂ 代=伐二㊆㊄,伐一㊂ 哆十(二合三)夾註㊂* 二=一㊂ 合十(四)㊂ 曳十(五)夾註㊂ 吽=唵引六㊂ 二合=七㊂ 弭十(八)夾註㊂,彌=弭㊆㊅ [二合]一㊂* 羅=囉二合㊂* [但]一㊂ 二=三㊆㊅ 合十(九)㊂ 左=者㊆㊅ 摩=麼㊂* 頭十(二)夾註㊂ 那=囉㊂ 係=保㊂㊆ 羅=囉㊂ 荼十(四)夾註㊂,曼十(金剛某甲)夾註㊆㊅ [金剛某甲]一㊂ 受=授㊂㊆㊅ 耶=㊂ 言十(日)㊆㊅ 地十(一)夾註㊂ 娜=曩二合㊂,娜=那㊆㊅ 地十(二)夾註㊂ 地十(三)夾註 地十(四)夾註㊂ 辦=辨㊂㊄* 成=生㊂㊆㊅ 踊攝備=宇羅縛㊅ 攝十(一)夾註㊂ 日=日㊂㊂㊆㊅* 二㊆㊄,皮=㊂

曜十(二合引)夾註㊂㊆,(二合三)夾註㊆ 亥十(三)夾註㊂ 給=哈四㊂ 哈㊆㊅ 攝=羽㊆㊅ 昇=升㊂* 心一㊂ 攝=曜二合㊂㊄ 攝=落一㊂ 娜=曩二合㊂,那㊆㊅ 攝=落二㊂ 唐十(二合)夾註㊂,所=雲㊆㊅ 攝=落三㊂ 嘌=庶㊂ 攝=落四㊂ 曜十(二合一)夾註㊂ 馱十(二)夾註㊂ 鄧=曾二合㊂㊆㊅ 鄧=曾二合三㊂ 馱十(四)夾註㊂ [日]一㊂ 合十(二)㊂ 合十(三)㊂ 唎十(二合)夾註㊂ 平十(四)㊆㊄,(畢四)㊆ 薩=悉㊂ 反=切㊂ 尼逸反=泥逸反㊆㊄,泥逸切㊆ 二合=五㊂ 南夜耶=喃夜耶六㊂,[耶]一㊆㊅ [二合]一㊂* 去十(聲)㊆㊆ 闍十(七)夾註㊂ [則告…辦]二十字一㊅ 生乃至成二十字宋元明丙丁五本俱作偈頌,生=由㊇㊆㊅ 手=指㊇㊆㊅ 拍=指㊂*

pp. 289-303

以如上入儀　金剛縛舒展
勝(1)拍應等推　刹那壞百族
微細遍入儀　諸指以等引
金剛縛(2)而解　能奪勝諸苦
大當說祕密成就(3)於婆伽(4)入身女人或丈夫一切想入已彼身令遍舒
如是等心真言曰　嚩日*囉　(5)縛(6)笙嚩日*囉尾(7)捨嚩日*囉訶(8)那嚩日*囉訶(9)囉」
即應授與心真言已。教自本尊四智印。以此儀則。告弟子言。汝慎於餘人。未(10)知此印一(11)切。不應指示。何以故彼有情。不見大曼荼羅。輒結彼等。皆不成就。則生疑惑。招災禍。速死墮於無間大地獄。隨於惡趣
大當說一切如來薩埵成就大印智
從心智應發　應觀金剛日
觀自爲佛形　應隨金剛界
由此纔成就　獲智薩力年
得一切遍行　佛體尙不難
此是一切如來現證菩提印
大當說結金剛薩埵成就大印
倨傲(12)抽擲杵　等持金剛慢
身口心金剛　成金剛薩埵
由此遍行印　諸欲(13)生安樂
通薩力勝色　如金剛薩埵
以三金剛儀　如(14)畫順修習
標幟印相應　成就大薩埵
我今說諸敎　能成及所成
成就者大業　我今次第說
每日先依時　及自加持等

作(15)巳成如初　然後應隨意
大當廣說大印成就儀則
遍入金剛已　大印如儀則
身前(16)應當結　思惟大薩埵
見彼智薩埵　應觀於自身
鉤召引入縛　令喜作成就
如是等真言曰　嚩日*囉薩(17)怛嚩二合(18)曜」
此是金剛遍入心　嚩日*囉薩(19)怛(20)嚩涅哩*二合舍(21)野
此是大薩埵觀念心　弱吽鑁斛(22)引
此是大薩埵。鉤召引入縛令喜心
誦三昧耶薩怛鑁*二合遍入背後而月輪
於中應觀而薩埵　我三昧耶薩怛(23)鑁
隨彼薩埵印　修習觀自身
金剛語(24)以成　能成就諸印
誦弱吽鑁斛　身中入諸佛
應作普思惟　令大印成就
我今說事業　金剛業無上
由觀佛成就　速獲佛自性
成薩埵金剛　爲諸佛主宰
由結寶金剛　爲諸寶主宰
成就法金剛　則能持佛法
由業金剛印　則爲金剛業
成金剛薩埵　由結薩埵印
能召持金剛　金剛召相應
金剛染大印　能染一切佛
令喜一切佛　由金剛善哉
奉施佛灌頂　由寶印儀則
速爲金剛光　由金剛光儀

持習金剛幢　則滿一切願
由金剛笑儀　共諸佛戲笑
持金剛法(25)已　由金剛法儀
得諸佛勝慧　由金剛利儀
持習金剛輪　則能轉法輪
成就佛語言　由金剛語儀
速獲金剛業　由作金剛業
擐服金剛甲　獲得金剛身
成金剛藥叉　如金剛藥叉
一切印成就　由結金剛拳
以金剛嬉戲　獲大金剛悅
由結金剛鬘　從佛獲灌頂
金剛歌相應　獲得金剛歌
由結金剛舞　則供養諸佛
悅(26)澤皆一切　由金剛燒香
金剛花相應　令敬諸群品
由金剛燈印　供養故獲眼
能除一切苦　由金剛香儀
由金剛鉤召　能作諸勝業
能一切引入　由金剛索儀
金剛鎖相應　堪任一切縛
由金剛入儀　能成諸遍入
大當說一切如來金剛三昧耶(27)智印
堅固結合掌　諸指互交結
名爲金剛掌　極結金剛縛
諸三昧耶印　皆生金剛縛
我今說結儀　金剛結無上
堅薩埵金剛　中指(28)豎如(29)牙
大中如寶形　中指而反屈

(1)拍=指㊁㊆ (2)而=以㊄ (3)於乃至舒二十字宋元明丙丁五本俱作偈頌 (4)入身=身入㊂ (5)縛=嚩㊂* (6)笙十(一)夾註㊂ (7)捨十(二)夾註㊂ (8)那十(三)夾註㊂ (9)羅十(四)夾註㊂ (10)知一切=此一印㊂，此印一印㊇ (11)切=印㊁ (12)抽=插㊂* (13)生=主㊁㊅ (14)畫=盡㊂ (15)巳=以㊂' (16)應當=當應㊂㊁㊇㊆ (17)怛嚩二合=埵㊆ (18)曜十(一)夾註㊇㊄，(一句)夾註㊈ (19)怛=憚㊆ (20)嚩十(二合)夾註㊂㊁㊅* (21)野十(二合一)夾註㊇㊄，(二合一句)夾註㊈，〔野〕一㊁㊇㊆ (22)引十(一)㊇㊄，(一句)㊈ (23)鑁十(二合)㊁ (24)以·二㊁㊇㊆ (25)已=尸㊅ (26)澤=釋㊅* (27)智印=印智㊃㊆ (28)豎=堅㊂* (29)牙=針㊇㊆

pp. 303-311

[1]抬指如邊[2]棗　中指[3]於交合
頭指附中指　名爲第五佛

我今遍說如來族三昧耶勝印

由結作成就　二手如月形
中指如金剛　餘指面不著
金剛薩埵印　頭鉤勝指交
由如彈指勢　金剛薩埵四
此爲衆印等　寶金剛頭指
面合而反屈　中無名小指
舒展旋當心　無名指如幢
及與小指合　復住於笑處
則名彼等印　[4]竪齊二大指
頭指屈如蓮　則彼金剛劍
中合屈上節　則彼齊無名
小指交如輪　則解大指縛
舒展從口起　小大指面合
集會業金剛　則彼齊頭指
住心而舒展　由頭指如牙
小指亦復然　大指小指間
頭指屈其上　於心齊大指
展臂名爲鬘　[5]膝掌從口散
作舞頂上合　金剛縛下[6]施
自掌而上獻　齊頭指相遍
舒展如塗勢　由一頭指屈
二頭指結縛　大頭端如鎖
如金剛拳合　我今說能成
金剛成最勝　自印住於心
薩埵金剛定　次說作事業
金剛業無上　金剛界等印

由集會如來　壇師於弟子
剎那成加持　結薩埵金剛
則成持金剛　總結金剛鉤
能召一切佛　欲金剛從故
尚染等覺者　由金剛歡喜
善哉聲皆喜　由結寶金剛
從佛獲灌頂　由結金剛日
如佛得圓光　持金剛幢已
則滿一切願　金剛笑從故
共諸佛等笑　持法金剛印
等同法金剛　遍持金剛劍
得慧救世者　持習金剛輪
則能轉法輪　由金剛語故
金剛語成就　遍持業金剛
等同金剛業　堅作金剛護
成身如金剛　金剛牙勝印
能摧諸惡魔　堅[7]結金剛拳
順伏諸契印　由戲得喜悅
由鬘得莊嚴　由語語威肅
得供由舞故　焚香滋澤世
由花色端嚴　由燈世清淨
由香獲妙香　金剛鉤[8]召得
金剛索得入　金剛鎖能縛
金剛鈴遍入　我今說法印

嚩日[9]囉薩南通佛　能作堅固金剛界
次復我今當遍說　法印勝契如本儀
師三昧耶薩怛鑁[10]二合　一切印契爲主宰
師阿娜耶[11]薩縛已　即能鉤召一切佛
阿斛[12]引蘇佉稱師已　染愛一切諸佛等

娑度娑度是語已　皆以善哉令歡喜
蘇摩訶怛鑁*二合稱已　則獲一切佛灌頂
唵褒偏庾*二合多[13]語已
則獲正法威德光　稱遇他鉢[14]囉*二合波
底[15]丁[16]口反　能滿一切殊勝願
呵呵吽堅作是笑　獲得如來微妙笑
薩嚩迦哩是稱已　能淨非法皆清淨
薩佉製[17]之曳反 那稱持已　能斷一切苦受業
[18]勃馱冐地是言已　於曼荼羅爲主宰
鉢*囉底[19]據[20]娜稱已　共[21]預諸佛戲語論
蘇嚩始怛鑁*二合稱已　遍行一切而自在
儞[22]尼逸反 婆[23]去 也[24]怛鑁*二合 語已
剎那則得無所畏　稱捨怛唵*二合薩乞叉
能噉一切怨敵者　薩嚩悉地是稱已
獲得一切妙悉地　摩訶曬底得適悅
唵波輸陛亦復然　室唵怛*囉燥佉得樂
薩[25]婆布誓得供養　鉢曬阿[26]囉儞儞悅
頗攞[27]哦[28]弭獲得果　[29]蘇帝惹佗哩得光
[30]素獻蕩儼得妙香　阿夜唎弱成鉤召
阿唎吽吽能引入　係薩普吒鑁大[31]得
健吒啞啞令震動

我今說法印　成就令清淨
於舌觀金剛　能作諸事業
次說羯磨印　應結金剛拳
等引而兩分　成二金剛印
次則說結*縛　持作金剛指
右手安於左　此印名發勝
能[32]與佛菩提　不動佛觸地
寶生施願印　無量壽勝定

(1)抬=餘(三)　(2)棗=囊(三)　(3)於=如(明)　(4)竪=緊(乙)　(5)膝=勝(三)(乙)　(6)施=旋(丁)　(7)結=作(乙)(宮)(丁)　(8)召得=得召(乙)(宮)(丁)　(9)囉=囉二合(宮)(丁), [illegible]　(10)二=三(宮)　(11)薩縛=[illegible](三)　(12)〔引〕－(三)　(13)以=已(三)　(14)[illegible](宮)(丁)　(15)[illegible](三)　(16)〔丁口反〕－(明)　(17)口=以(宮)(乙)(明)　(18)〔之曳反〕－(三)　(19)勃=沒(三)　(20)據=捨(三)(宮)(丁)　(21)娜=那(三)　(22)預=頂(明)　(23)尼=泥(宮)(甲),〔尼逸反〕－(明)　(24)〔去〕－(三)　(25)怛=但(明)　(26)[illegible](三)　(27)[illegible](三)　(28)哦=[illegible](三)　(29)[illegible](乙)　(30)蘇=素(三)(乙)　(31)素=蘇(丁)　(32)得=將(三)　(33)與=興(明)

pp. 311-322

不空施無畏　次今當還說
羯磨印次第　金剛薩埵等
能轉金剛業　左慢右*抽擲
安住持鉤勢　相應如射法
善哉於心住　灑頂二金剛
於心示日形　右肘住左拳
二拳及於口　左運右開勢
左心劍殺害　旋轉如火輪
金剛二口散　金剛舞旋轉
兩頰住於頂　甲冑小指牙
二拳而相合　應以金剛慢
頂禮意戰慄　緊置口下寫
旋轉金剛舞　以金剛拳儀
應獻燒香等　一切佛供養
分別供養印　小指互相鉤
頭指如上鉤　如索二如鎖
手背而相逼　我今說成就
金剛業作等　應羯磨金剛
於心而修習　次說羯磨印
金剛業種種　由結智拳故
能逼入佛智　由結阿閦毘
獲得無傾動　由結寶生印
能攝受於他　由結法輪印
則能轉法輪　由無長勝速
施有情無畏　堅作金剛蠶
金剛薩埵業　由金剛鉤召
剎那集諸佛　金剛箭令染
尚能金剛妻　金剛喜諸佛
成施善哉聲　結大金剛寶

從師受灌頂　遍持金剛日
得如金剛日　*堅金剛幢幡
則得雨寶雨　遍持金剛笑
速佛平等笑　遍持金剛花
則見金剛法　堅結金剛劍
能斷一切苦　遍持金剛輪
能轉於法輪　所有諸佛語
成以金剛語　金剛舞供養
尚令佛順伏　由披金剛甲
獲金剛堅實　遍持金剛牙
尚能壞金剛　金剛拳能奪
獲得印成就　金剛喜得悅
金剛鬘妙色　金剛歌妙語
金剛舞令順　以香意悅*澤
以花奪一切　燈供火熾盛
金剛香妙香　金剛鉤能召
金剛索能引　金剛鎖令縛
金剛鈴令動

我今廣說一切印都結儀則
先當金剛縛。摧拍自心。誦心真言曰
嚩日囉滿馱怛*羅吒
則一切印縛。於自身口心金剛。得自在。卽結
金剛遍入三昧耶印。誦此心真言　噁
則成遍阿尾捨。如親友加持。則三昧耶印。想
念大薩埵。　誦此心金剛真言
摩訶三昧耶薩怛無反 無毛 咯
由此真言。一切印皆得成就。此是一切印。成
就廣儀則我說都廣儀則
初結自印。結已。自印薩埵。觀自身以此心真
言　三摩庾唅
則自印薩埵。觀自身已。以此真言加持
三摩耶薩怛嚩二合地瑟姹*二合薩嚩二合給
則然後應成就。此是成就儀則
次說初欲求義利成就以此真言　過他悉
地
由此真言。隨意得金剛成就
次說金剛悉地成就。以此心真言
嚩日囉悉*地
次說持明成就。以此心真言
嚩日*囉尾儞耶二合達囉
由此隨意卽得持明成就。欲求最勝成就。以
自印真言。當求成就
我今說一切都自身口心金剛中。令作如金
剛儀軌若印加持縱慢。若意欲解。則以此心
真言。令作堅固真言曰　*唵嚩日羅二
合薩怛*嚩三摩耶麼努波引攞耶嚩日*羅
薩怛*嚩怛尾怒波底瑟姹涅哩濁寐婆
嚩蘇都使庾寐婆嚩阿努囉羯都寐
婆嚩蘇布使庾寐婆嚩薩嚩悉朕寐鉢囉
也車薩嚩羯*磨素者寐質多室哩藥矩嚕
吽呵呵呵呵斛引婆伽梵薩嚩怛他蘗多
嚩日囉摩弭悶遮嚩日哩婆嚩摩訶三摩
耶薩怛*嚩噁引

帝十(七)夾註　路十(二合)　車十(八)夾註　多十(九)夾註　摩十(十)夾註　引二十一　伽二十二　梵十(十二)夾註　多十(十三)夾註　哩二合二合　囉十(十四)夾註　引二十五

及＝反　左＝右　悅＝笑　上＝大　堅＝慢　集＝迫　披＝持, 被　實＝寶　歌＝[illegible]　火＝大　拍＝抽　[日]－　[illegible]十(二合)夾註　吒十(一句)夾註, (一)　反十(一), 反＝切一　唅十(二)夾註　唅十(一句)夾註, (一)　摩＝麼　合十(一)　給＝唅二　地十(一)夾註, (一句)　悉＝達　耶＝也　[illegible]十(一句)夾註, (一句)夾註　[日]－　羅＝[illegible]　努波＝努鉢　耶十(二)夾註　波＝鉢　姹十(二合三)夾註, (二合)　哩十(二合)夾註　嚩十(四)夾註　都＝覩　庾十(二合)　嚩十(五)夾註　[阿努…嚩]十五字－　努＝弩　都十(二合)　嚩十(六)夾註

pp. 322-330

由此眞言。設作無間罪。謗一切如來。及方廣大乘正法。一切惡作。尚得成就。一切如來印者。由金剛薩埵堅固體故。現生速疾。隨樂得一切最勝成就。乃至獲得如來最勝悉地。婆伽梵一切如來金剛薩埵。作如是說 我今都說一切印解脫儀則

從彼彼出生。所有一切印。於彼彼當解。由此眞言心 嚩日囉穆

從自心。起金剛實印。安於灌頂處。以勝指自灌頂。分手纏頭繫鬘

次結甲冑以此心眞言 唵嚩日囉囉怛那毘詵者薩嚩母捺羅二合畔捺哩二合擣矩嚕嚩日囉迦嚩制那鑁 被甲已。以齊掌。拍令歡喜以此心眞言 嚩日囉覩使耶斛引

由此心眞言　解縛得歡喜
獲得金剛體　如金剛薩埵
一遍誦金剛薩埵　隨意愛樂住安樂
纔誦皆得速成就　如金剛手之所說

婆伽梵普賢作如是說

金剛薩埵等薩埵　一切成就作事業
隨意念誦於此中　於諸事業皆成就
眞言心印及諸明　隨樂修習諸理趣
於教所說及自作　皆得成就遍一切

次說四種祕密供養。應作以此金剛歌詠眞言 唵嚩日囉二合薩怛嚩僧蘗囉賀嚩日囉囉怛那摩努怛囉嚩日囉達摩誐耶奈引嚩日囉羯磨迦嚕婆嚩 於曼荼羅中。以此金剛讚詠而歌。以金剛舞。

以二手掌及供養花。等作供養。於外曼荼羅金剛香等。供養已。安於本處。一切隨力而供養。啓白一切如來。隨意香等供養已。已入曼荼羅者。隨力已獻大曼荼羅。一切滋味飲食安樂等一切資具。令充足受用。應受與一切如來成就金剛禁戒

此是一切佛體性　住於金剛薩埵手
汝今應當而受持　金剛薩埵堅固禁

唵薩嚩怛他蘗多悉地嚩日囉三摩耶底瑟姹二合翳沙怛鑁二合馱囉夜弭嚩日囉薩怛嚩二合呬呬呬呬吽

則各各復告言。勿得說於餘人。則誦誓心眞言。先已入者。啓白一切。如來結薩埵金剛印。從下向上解。以此眞言心 唵引吃哩二合都嚩薩嚩薩怛嚩二合㗚他二合悉地捺多也他努誐蘗他車馱二合勃馱微灑閻補那囉誐摩那也都嚩日囉二合薩怛嚩二合穆

如是於一切曼荼羅三昧耶勝印。而作解

金剛頂一切如來眞實攝大乘現證大教王經卷下

No. 866 (cf. Nos. 865, 883)

金剛頂瑜伽中略出念誦經卷第一

大唐南印度三藏金剛智譯

為利諸衆生　令得三身故
身口意相應　歸命禮三寶
金剛身口意　遍滿三界者
能為自在主　演說金剛界
我盡稽首禮　雄猛阿閦佛
降伏諸魔者　彼實現最勝
及禮如理法　歸命阿彌陀
成就不空者　於金剛薩埵
利益衆生者　歸命虛空藏
能授灌頂者　依護大觀音
從瑜伽生者　祕毘首羯磨
至心我盡禮

我今於百千頌中。金剛頂大瑜伽教王中。為修瑜伽者。成就瑜伽法故。略說一切如來所攝眞實最勝祕密之法。凡欲修行者。有具智慧者。明了於三摩耶眞實呪法。於諸壇場中。從尊者阿闍梨受灌頂已。清潔其身。無所畏懼深大牢強。善調心勇志不怯弱。恭敬尊重衆所樂見。哀愍一切常行捨施。住菩薩戒樂菩提心。具如是功德者。應依於師教勤修供養。三摩耶應當守護無令退失。於金剛阿闍

四十(四)夾註 麼那＝麼 都十(五)夾註 穆十(六)夾註 (一切…下)十七字＝〔瑜伽經卷第三〕六字 丙本奧書云右三卷於三十卷本內初至第六過半貞享三年四月卅日校訖了淨嚴四十八歲, 元祿十六年三月廿五日以淨嚴和尙之本再校了 底本, 神護景雲二年寫知恩院藏本, 帖策子第十四, 資樂寂淨嚴等校訂加筆本 本賢寶氏藏本, 縮刷大藏經 〔大〕一*, 〔大唐…譯〕十一字一* 印度＝天竺* 藏十(法師)* (我以淨三業)十五 〔身口意相應〕一 (若作密方便如是轉論者) 〔至心我盡禮〕一 王＝主 梨＝黎*

此眞言心＝此心眞言 穆十(一)夾註, (一句) 手＝于 那＝囊二合*, 那十(二合)* 給十(二)夾註 吽＝鉿 哩十(二合) 擣＝禰 矩＝短 唵十(三)夾註 嚩日囉＝嚩日囉二合 鑁十(四)夾註 使耶＝沙 引十(一), (一句) 皆＝諸 資十(一)夾註, 資＝敬 嚩十(二合二)夾註 誐＝哦* 引十(三) 摩＝摩 嚩十(四)夾註 〔已一〕 〔已〕一, 已＝以 令應＝應當 地十(二)夾註 合十(三) 瑟＝瑟 弭十(四)夾註 鑁＝嚩 吽十(五)夾註 心＝曰 引十(一), 〔引〕一 吃＝訖 多十(二)夾註 〔他〕一 喨＝覚 合十(三) 勃＝沒

APPENDIX IV

Sego's Translation of Part 1 of the *Tattvasaṃgraha*

The following is a facsimile reproduction of Sego's translation of Part 1 of the *Tattvasaṃgraha* as found in the *Taishō Shinshū Daizōkyō*, Vol. 18, No. 882, pp. 341-369. In the top left hand corner of each page the corresponding pages of the English translation in this thesis are indicated.

pp. 166-182

士汝應觀察自心三摩地。如是所行是眞實忍。當以自性成就大明。隨所樂而誦大明曰

唵(引)喞多鉢囉(二合)底微(引)鄧迦嚕(引)彌(一句)

時彼菩薩白諸如來言。以世尊一切如來教示我故。我見自心淨月輪相。諸如來言。善男子心自性光明。猶如遍修功行。隨作隨成。亦如白衣易成染色

爾時一切如來。以自性光明心智豐盛成所作故爲彼菩薩。復說大明曰

唵(引)冒(引)地喞多母怛波(二合引)捺夜(引)彌(一句)

即以如是自性成就大明。爲令發起大菩提心

時彼菩薩得諸如來教示發菩提心已。復白諸如來言。世尊如來如其所有淨月輪相。我亦如是得見自心淨月輪相。諸如來言。一切如來心從普賢心生。齊等堅固如善所行。以一切如來自普賢心。出生堅固成所作因。應於自心淨月輪中思惟金剛相。說是大明曰

唵(引)底瑟姹(二合)嚩日囉(二合一句)

時彼菩薩白諸如來言。世尊如來我已得見淨月輪中妙金剛相。諸如來言。汝堅固此一切如來大普賢心眞實金剛。說是大明曰

唵(引)嚩日囉(二合引)怛摩(二合)酤(引)㰤(呼郎切下同一句)

是時遍一切虛空界。互相涉入一切如來身語心大金剛界。以一切如來加持力。混入薩埵金剛中

時諸如來乃爲具德一切義成大菩薩。立祕密名號金剛界。即以金剛大灌頂法而爲灌頂

爾時金剛界大菩薩白諸如來言。世尊如來我見一切如來身即是己身。諸如來言。大士薩埵金剛諸相具足。如理應觀諸佛影像。當以如是自性成就大明。隨所樂而誦大明曰

唵(引)野他(引)薩哩嚩(二合)怛他(引)誐多(引一句)❶薩怛(二合)他(引)㰤(二合句)

時諸如來如是說已。彼金剛界大菩薩。以一切如來身即是己身。將成正覺。向一切如來遍頂禮已。作是白言。唯願世尊一切如來加持於我。我所現成正等正覺。令得堅固一切所作。時諸如來即入金剛界如來薩埵金剛中。

爾時具德金剛界大菩薩。於刹那中以一切如來平等智。現成正覺已。即入一切如來金剛平等最上智印祕密三昧。現證一切如來法平等智自性淸淨。成就一切如來一切平等自性光明智。是故成滿如來應供正等正覺

時諸如來即從一切如來薩埵金剛中出。持虛空藏大摩尼寶。爲作灌頂。從觀自在法智。發生一切如來種種事業。善安立已。咸詣須彌山頂金剛摩尼寶峯樓閣中

是時金剛界如來。得一切如來所加持已。於一切如來師子座中。隨諸方面如理安住

爾時阿閦如來。寶生如來。觀自在王如來。不空成就如來。是諸如來。以世尊釋迦牟尼如來。成一切如來所加持身。一切平等善通達故。向一切方普遍觀察。於其四方隨方而坐。

爾時世尊大毘盧遮那如來。以一切如來普賢心證覺未久已。受一切如來虛空所生大摩尼寶最上灌頂已。待一切如來觀自在法智最上波羅蜜多已。於一切如來種種事業不空無礙教中。圓滿所作圓滿意樂。爲一切如來自身加持故。即入一切如來普賢大菩薩三昧。出生薩埵加持金剛三摩地。此名一切如來大乘現證三昧。即一切如來心。從自心出。說是大明曰

嚩日囉(二合)薩埵(一句)

纔出一切如來心時。即彼如是具德普賢大菩薩。成衆多月輪同時出現。普淨一切有情大菩提心已。於一切如來周匝而住。是諸月輪。從一切如來智金剛出。即入世尊大毘盧遮那如來心。以普賢性妙堅牢故。安住金剛薩埵三摩地。以一切如來所加持故。合爲一體。成五峯光明量。盡虛空界周遍爲量。是中出現一切如來身語心金剛所成金剛杵相。是相從一切如來心出已。住佛掌中。然後復從金剛杵中。現金剛相淨妙光明。具有種種殊勝色相。普遍照耀一切世界。復從金剛光明門。出現一切世界極微塵數等如來像。遍滿法界互相涉入。究竟一切盡虛空界。普遍一切世界雲海。具足一切如來平等智通。發生一切如來大菩提心。成辦普賢種種勝行。承事一切如來。往菩提場摧諸魔軍。證成一切如來平等無上大菩提果。轉正法輪。於普盡無餘諸有情界。廣作一切拔濟利樂。成就一切如來三昧智通最上悉地。示現一切如來神通遊戲。以普賢性於金剛薩埵三摩地

❶〔句〕—刪*

pp. 140-166

No. 882

佛說一切如來眞實攝大乘現證三昧大敎王經卷第一

西天譯經三藏朝奉大夫試光祿卿傳法大師賜紫沙門臣施護等奉　詔譯

金剛界大曼拏羅廣大儀軌分第一之一

如是我聞。一時世尊大毘盧遮那如來。具足一切如來金剛加持種種最勝三昧。邪智。獲得一切如來殊勝寶冠三界法王最上灌頂。成就一切如來一切智智大相應主。能作一切如來一切智印平等增上種種事業。悉能圓滿普盡無餘諸有情界一切意願。常住三世一切身語心金剛大慈悲者。爲一切如來勒請稱讚。在色究竟天王宮中。安處廣大摩尼寶殿。彼有衆色珠鬘瓔珞。鈴鐸繒幡間錯垂布。微風吹擊出和雅音。半滿月等衆所莊嚴。與九十九俱胝大菩薩衆俱。所謂金剛手菩薩摩訶薩。觀自在菩薩摩訶薩。虛空藏菩薩摩訶薩。妙吉祥菩薩摩訶薩。起平等心轉法輪菩薩摩訶薩。虛空庫菩薩摩訶薩。摧諸魔力菩薩摩訶薩。如是等菩薩摩訶薩。而爲上首。

復有殑伽沙數等諸如來示現彼天。乃至遍滿閻浮提中。猶如胡麻。而彼無量無數諸如來身。一一身中悉現無量無數佛刹。一一佛刹還復說此祕密法門

是時世尊大毘盧遮那如來。以一切如來互相涉入故。平等安住一切虛空身語心金剛。以一切如來無邊故。爲一切金剛界覺悟智大士。開發一切盡虛空界極微塵量金剛加持出生智藏。施設大金剛智大灌頂寶。盡一切虛空舒遍眞如智。現成正等覺。以一切如來身自性清淨故。卽一切法自性清淨。以一切如來不空事業勝所作故。遍一切虛空悉現諸色。普盡無餘諸有情界。起善調伏一切勝行。廣作一切無等無上種種事業。從是出生一切賢聖所謂

一切如來大菩提堅固大士。一切如來鉤召三昧。一切如來愛樂智自在。一切如來善所作。一切如來大灌頂寶。一切如來日輪光明。一切如來大摩尼寶幢。一切如來大笑。一切如來大清淨法。一切如來大智慧。一切如來大輪。一切如來祕密語。一切如來不空種種事業。一切如來大精進妙堅固鎧。一切如來遍持護金剛藥叉。一切如來身語心金剛縛智印。是諸賢聖總攝頌曰

金剛薩埵普賢尊　妙不空王金剛王
摩囉誐卽金剛愛　金剛善哉極喜王
聖虛空藏金剛寶　大妙光曰金剛光
妙寶幢卽金剛幢　大喜笑謂金剛笑
能觀自在金剛法　妙吉祥智金剛利
諸曼拏羅金剛因　無言卽是金剛語
種種事業金剛業　精進甲冑金剛護
猛惡吞噉金剛牙　堅固執持金剛拳
標幟金剛鉤箭等　寶日幢幡及大笑
蓮華劍幷妙輪語　羯磨甲冑怖堅持
無始無終常寂靜　暴惡忿怒大安忍
夜叉羅刹善無畏　威勢猛惡大富盛
烏摩天主幷世主　堅固勝根大寂默
護世空居與地居　三世及彼三界等
大種善作衆生益　一切設覩宗祖等
生死涅槃常如是　正所流轉大復大
覺性清淨大乘法　於三有中常利益
彼降三世寂靜生　寂靜生主能調伏
堅固主宰妙勝地　大智波羅蜜多法
一切菩薩解脫門　一切如來諸勝行
正覺善利諸佛心　一切菩提無有上
毘盧遮那最勝尊　自然總持諸正念
摩訶薩埵大智印　三摩地生佛事業
成就一切諸佛身　覺悟衆生常利益
彼大根本卽大黑　而大貪染爲大樂
諸大方便大勝上　一切勝宮大自在

爾時具德大菩提心普賢大菩薩。住一切如來心。時一切如來。示現遍滿此佛刹中。猶如胡麻皆悉雲集。詣一切義成菩薩坐菩提場所。卽爲示現受用身。告彼菩薩言。善男子若不能知一切如來眞實智忍諸難行行。云何證得阿耨多羅三藐三菩提。是故汝今於此應起勇悍之意。成所作故

爾時一切義成菩薩摩訶薩。由諸如來爲警覺已。卽從阿娑頗那迦三摩地起。頂禮一切如來已作是白言。世尊如來願敎示我。云何所行云何是眞實智忍

時諸如來異口同音。向彼菩薩咸作是言。大

①㊂宋本　②西天譯經=宋西天㊂　③（賜紫沙門臣）—㊂　④邪=耶㊂　⑤因=界㊂　⑥卽是=是卽㊂　⑦牙=王㊂　⑧幟=幟㊁㊂

pp. 182-191

妙堅牢故。合爲一體。從是出生普賢大菩薩身。安住世尊大毘盧遮那如來。心說此頌曰

大哉淸淨我普賢　堅固薩埵自然生
由彼堅固本無身　金剛薩埵身出現

爾時普賢大菩薩身。從世尊心下。於一切如來前月輪中。如理而住復請敎示

爾時世尊卽入一切如來智三昧金剛三摩地。受用一切如來戒定慧解脫解脫知見。從大智方便大精進力。起大智三昧。轉妙法輪。度爲一切普盡無餘諸有情界。拔濟利益。爲一切主宰普令獲得適悅快樂。乃至得一切如來平等智通最上大乘現證三昧殊勝悉地等。卽以一切如來成就金剛杵。授與一切如來大轉輪王一切佛身寶冠繒帛所灌頂者普賢大菩薩雙手掌中。然後一切如來。卽爲立名號金剛手。以金剛手灌頂法而爲灌頂

爾時金剛手菩薩摩訶薩現高舉相。右手戲擲彼金剛杵。安自心間作勇進勢。說此頌曰

此是一切大覺尊　成就無上金剛杵
今得授於我掌中　金剛中住金剛相

爾時世尊。復入不空王大菩薩三昧。出生薩埵加持金剛三摩地。此名一切如來鉤召三昧。卽一切如來心。從自心出說是大明曰

嚩日囉(二合)囉惹(引)(一句)

纔出一切如來心時。卽彼如是具德金剛手菩薩。乃成一切如來大金剛鉤。爲出現已。卽入世尊大毘盧遮那如來心。合爲一體。從是出現大金剛鉤相。住佛掌中。然後從彼金剛鉤相中　出現一切世界極微塵等如來像。作一切如來請召等事。於一切世界。施設諸佛神通游戲已。彼不空王性。於金剛薩埵三摩地。妙堅牢故合爲一體。出生不空王大菩薩身。住於世尊大毘盧遮那如來心說。此頌曰

大哉我此不空王　金剛出生金剛鉤
普遍觀察一切佛　平等悉召作成就

是時不空王大菩薩身。從世尊心下。於一切如來右月輪中。如理而住復請敎示

爾時世尊。卽入一切如來請召三昧金剛三摩地。以是一切如來請召三昧。於普盡無餘諸有情界。普遍鉤召爲作利益。悉令獲得適悅快樂。乃至令得一切如來集會加持最上悉地。然後以彼大金剛鉤。授與不空王大菩薩雙手掌中。時諸如來。卽爲立名號金剛鉤。以金剛鉤灌頂法而爲灌頂

爾時金剛鉤菩薩摩訶薩。卽以所授大金剛鉤。普召一切如來。說此頌曰

此是一切大覺尊　最勝無上金剛智
所有諸佛成就事　最上悉地皆能召

佛說一切如來眞實攝大乘現證三昧大教王經卷第一

佛說一切如來眞實攝大乘現證三昧大教王經卷第二

*西天譯經三藏朝奉大夫試光祿卿傳法大師*賜紫沙門臣施護等奉詔譯

金剛界大曼拏羅廣大儀軌分第一之二

爾時世尊。復入摩囉大菩薩三昧。出生薩埵加持金剛三摩地。此名一切如來隨愛樂三昧。卽一切如來心。從自心出說是大明曰

嚩日囉(二合)囉誐(引)(一句)

纔出一切如來心時。卽彼如是具德持金剛者。成一切如來華器仗。爲出現已。卽入世尊大毘盧遮那如來心。合爲一體。從是出現大金剛箭相。住佛掌中。然後從彼金剛箭相中。出一切世界極微塵等如來像。作一切如來隨愛樂事。等以一切佛神通游戲。於一切世界廣施作已。彼摩囉性。於金剛薩埵三摩地。妙堅牢故合爲一體。出生摩囉大菩薩身。住世尊大毘盧遮那如來心。說此頌曰

大哉我本自性淨　一切隨染自然生
由本淸淨離諸染　是故以染而調伏

是時摩囉大菩薩身。從世尊心下。於一切如來左月輪中。如理而住復請敎示

爾時世尊。卽入一切如來隨愛樂金剛三摩地。以一切如來摧伏金剛三昧。於普盡無餘諸有情界。悉使愛樂。皆令獲得適悅快樂。乃至得一切如來摩囉事業最上悉地殊勝之

果。即以金剛箭。授與摩羅大菩薩雙手掌中。時諸如來。即爲立名號金剛弓。以金剛弓灌頂法而爲灌頂

爾時金剛弓菩薩摩訶薩。以彼金剛箭。向一切如來作摩羅事。說此頌曰

此是一切大覺尊　染智清淨無瑕穢
以彼染法害清淨　是故常施諸安樂

爾時世尊。復入歡喜王大菩薩三昧。出生薩埵加持金剛三摩地。此名一切如來極喜三昧。即一切如來心。從自心出說是大明曰

縛日囉(二合)娑(引)度(一句)

纔出一切如來心時。即彼如是具德持金剛者。成金剛善哉相。即入世尊大毘盧遮那如來心。合爲一體。從是出現金剛喜像。住佛掌中。然後從彼金剛喜像中。出一切世界極微塵量等如來像。旋作一切善哉等事。以一切如來神通游戲。於一切世界旋旋作已。彼極喜王性。於金剛薩埵三摩地。妙堅牢故合爲一體。出生極喜王大菩薩身。住世尊大毘盧遮那如來心。說此頌曰

大哉我此大善哉　是即一切諸勝智
若有能斷分別者　能生究竟大歡喜

是時極喜王大菩薩身。從世尊心下。於一切如來後月輪中。如理而住復請教示

爾時世尊。即入一切如來等喜金剛三摩地。以一切如來無上極喜智三昧。於普盡無餘諸有情界。等作一切利益歡喜。普令獲得適悅快樂。乃至得一切如來無上喜味勝悉地果。即以金剛喜像。授與極喜王大菩薩雙手掌中。時諸如來。即爲立名號金剛喜。以金剛喜灌頂法而爲灌頂

爾時金剛喜菩薩摩訶薩。即以所授金剛喜像。向一切如來。作金剛善哉歡喜之相。說此頌曰

此是一切大覺尊　能轉一切善哉相
善作一切喜金剛　金剛妙喜令增長

此是大菩提心。一切如來鉤召三昧。一切如來隨染智大歡喜。一切如來大三昧大士

爾時世尊。復入虛空藏大菩薩三昧。出生寶加持金剛三摩地。此名一切如來灌頂三昧。即一切如來心。從自心出說是大明曰

縛日囉(二合)囉怛那(二合一句)

纔出一切如來心時。以一切虛空平等性●智善通達故。金剛薩埵三摩地妙堅牢故。合爲一體。即彼如是具德持金剛者。成一切光明爲出現已。是彼光明周遍照耀一切世界。成一切虛空界

爾時一切如來。所加持一切虛空界。混入世尊大毘盧遮那如來心。妙遍修故。從金剛薩埵三摩地胎藏所成一切虛空界中。出現大金剛寶像等。一切世界周遍爲量。住佛掌中。然後從彼金剛寶像中。出一切世界極微塵量等如來像。作一切如來灌頂。等以一切如來神通游戲。於一切世界旋旋作已。彼一切虛空界性出生。於金剛薩埵三摩地。妙堅牢故合爲一體。出生虛空藏大菩薩身。住世尊大毘盧遮那如來心。說此頌曰

大哉我此妙灌頂　金剛大寶勝無上
由彼諸佛無所著　是故名爲三界主

是時虛空藏大菩薩身。從世尊心下。於一切如來前月輪中。如理而住復請教示

爾時世尊。即入一切如來大摩尼寶金剛三摩地。以一切如來圓滿意樂三昧。於普盡無餘諸有情界。悉令獲得一切義利。及得一切適悅快樂。乃至得一切如來成就勝義。最上悉地。即以金剛摩尼寶及金剛寶輪金剛寶牙灌頂。授與虛空藏大菩薩雙手掌中。時諸如來。即爲立名號金剛藏。以金剛藏灌頂法而爲灌頂

爾時金剛藏大菩薩。以彼金剛摩尼寶。安自灌頂處說此頌曰

此是一切大覺尊　灌頂一切有情界
今得授於我掌中　此即寶中安寶相

爾時世尊復入大威光大菩薩三昧。出生寶加持金剛三摩地。此名一切如來光明三昧。即一切如來心。從自心出說是大明曰

縛日囉(二合)帝(引)惹(一句)

纔出一切如來心時。即彼如是具德持金剛者。成衆多日輪。爲出現已。即入世尊大毘盧遮那如來心。合爲一體。從是出現金剛日輪之相。住佛掌中。然後從彼金剛日輪相中。出一切世界極微塵量等如來像。放一切如來大光明。等以一切如來神通游戲。於一切世界旋旋作已。彼大妙光性。於金剛薩埵三摩地。妙堅牢故合爲一體。出生大威光大菩薩身。住世尊大毘盧遮那如來心。說此頌曰

大哉無喩大妙光　遍照一切有情界

pp. 210-208

救世一切大覺尊　能淨一切情淨者

是●時無垢大威光大菩薩身。從世尊心下。於一切如來右月輪中。如理而住復請教示

爾時世尊。卽入一切如來大光明輪加持金剛三摩地。以一切如來光明三昧。令普盡無餘諸有情界。悉獲無礙光明照觸。及得一切適悅快樂。乃至得一切如來自心光明最上悉地。卽以金剛日相。授與大威光大菩薩雙手掌中。時諸如來。卽爲立名號金剛光。以金剛光灌頂法而爲灌頂

爾時金剛光菩薩摩訶薩。卽以所授金剛日相。普遍照耀一切如來。說此頌曰

此是一切大覺尊　能破一切無智闇
於微塵數日光中　此日光明勝增●上

爾時世尊復入寶幢大菩薩三昧。出生寶加持金剛三摩地。此名一切如來圓滿意願●三昧。卽一切如來心。從自心出說是大明曰

嚩日囉二合計引覩一句

纔出一切如來心時。卽彼如是具德持金剛者。成彼種種巧妙色相莊嚴幢幡爲出現已。卽入世尊大毘盧遮那如來心。合爲一體從是出現金剛幢相。住佛掌中。然後從彼金剛幢相中。出一切世界極微塵量等如來像。建立一切如來妙寶幢。等以一切佛神通遊戲。於一切世界廣施作已。彼大寶幢性。於金剛薩埵三摩地。妙堅牢故合爲一體。出生寶幢大菩薩身。住世尊大毘盧遮那如來心。說此頌曰

大哉無等妙寶幢　我作一切義成就
若欲諸願圓滿者　令彼一切事圓滿

是時寶幢大菩薩身。從世尊心下。於一切如來左月輪中。如理而住復請教示

爾時世尊。卽●入一切如來建立加持金剛三摩地。以一切如來如意王大摩尼幢建立三昧。於普盡無餘諸有情界。悉令圓滿一切意願。獲得一切適悅快樂。乃至得一切如來廣大義利最上悉地之果。卽以金剛幢。授與寶幢大菩薩雙手掌中。時諸如來。卽爲立名號金剛幢。以金剛幢灌頂法而爲灌頂

爾時金剛幢菩薩摩訶薩。以彼金剛幢。安立一切如來施波羅蜜多。說此頌曰

此是一切大覺尊　能滿一切諸意願
此名如意大寶幢　布施波羅蜜多法

爾時世尊復入常歡喜根大菩薩三昧。出生寶加持金剛三摩地。此名一切如來歡喜三昧。卽一切如來心。從自心出說是大明曰

嚩日囉二合賀引娑一句

纔出一切如來心時。卽彼如是具德持金剛者。成一切如來大笑相。爲出現已。卽入世尊大毘盧遮那如來心。合爲一體。從是出現金剛笑像。住佛掌中。然後從彼金剛笑像中。出一切世界極微塵量等如來像。作一切如來希有事。等以一切如來神通遊戲。於一切世界廣施作已。彼歡喜性。於金剛薩埵三摩地。妙堅牢故合爲一體。出生常歡喜根大菩薩身。住世尊大毘盧遮那如來心。說此頌曰

大哉我此大喜笑　一切最上大希有
安立諸佛來利益　是故常住妙等引

是時常歡喜根大菩薩身。從世尊心下。於一切如來後月輪中。如理而住。復請教示

爾時世尊。卽入一切如來希有加持金剛三摩地。以一切如來希有出生三昧。於普盡無餘諸有情界。悉令圓滿無上諸根。獲得一切適悅快樂。乃至得一切如來諸根清淨智神通果等。卽以金剛笑相。授與常歡喜根大菩薩雙手掌中。時諸如來。卽爲立名號金剛喜。以金剛喜灌頂法而爲灌頂

爾時金剛喜菩薩摩訶薩。以彼金剛笑相。於一切如來作大歡喜。說此頌曰

此是一切大覺尊　希有示現所出生
此大歡喜智善作　而彼他師不能知

此是大灌頂尊光輪。大利有情金剛大笑。一切如來灌頂大士

爾時世尊復入觀自在大菩薩三昧。出生法加持金剛三摩地。此名一切如來大法三昧。卽一切如來心。從自心出說是大明曰

嚩日囉二合達哩摩二合一句

纔出一切如來心時。卽彼如是●具德持金剛者。以自性清淨法平等智●普通達故。於金剛薩埵三摩地中。成正法●光明。爲出現已。是光遍照一切世界。混然成一淨妙法界。而彼普盡廣大法界。乃入世尊大毘盧遮那如來心。合爲一體。周遍一切虛空界量。從是出現大金剛蓮華相。住佛掌中。然後從彼金剛蓮華相中。出一切世界極微塵量等如來像。施作一切如來三摩地智神境通。等以一切佛神通遊戲。於一切世界廣施作已。彼觀自在

●時=持㊞　●上=三㊟㊣㊌　●三=上㊐　●入=又㊟　●具=六㊟㊟　●普=已㊐　●光=生㊟㊟

pp. 208-214

性。於金剛薩埵三摩地。妙堅牢故合爲一體。出生觀自在大菩薩身。住世尊大毘盧遮那如來心。說此頌曰

大哉我此第一義　本來淸淨自然生
所有諸法如筏喩　是故淸淨而可得

是時觀自在大菩薩身。從世尊心下。於一切如來前月輪中。如理而住。復請敎示

爾時世尊。卽入一切如來三摩地智金剛三摩地。以一切如來淸淨三昧。令普盡無餘諸有情界。自他淸淨成諸利益。及得一切適悅快樂。乃至得一切如來法智神通果等。(引)則以金剛蓮華及正法轉輪一切如來法身灌頂。授與觀自在菩薩摩訶薩雙手掌中。時諸如來。卽爲立名號金剛眼。以金剛眼灌頂法而爲灌頂

爾時金剛眼菩薩摩訶薩。以彼金剛蓮華妙開敷故。卽貪淸淨。以自性無染善觀察故。乃遍觀察說此頌曰

此是一切大覺尊　覺悟貪染眞實性
今得授於我掌中　是卽法中安於法

佛說一切如來眞實攝大乘現證三昧大敎王經卷第二

佛說一切如來眞實攝大乘現證三昧大敎王經卷第三

*西天譯經三藏朝奉大夫試光祿卿
傳法大師*賜紫沙門臣　施護　等
奉　　詔譯

金剛界大曼拏羅廣大儀軌分第一之三

爾時世尊。復入妙吉祥大菩薩三昧。出生法加持金剛三摩地。此名一切如來大智慧三昧。卽一切如來心。從自心出。說是大明曰

嚩日囉(二合)底(引)剎拏(二合一句)

纔出一切如來心時。卽彼如是具德持金剛者。成大慧劍。爲出現已。卽入世尊大毘盧遮那如來心。合爲一體。從是出現金剛劍相。住佛掌中。然後從彼彼金剛劍相中。出一切世界極微塵量等如來像。起一切如來大智慧。等以一切佛神通遊戲。於一切世界旋旋作已。彼妙吉祥性。於金剛薩埵三摩地。妙堅牢故合爲一體。出生妙吉祥大菩薩身。住世尊大毘盧遮那如來心。說此頌曰

大哉一切大覺尊　卽我名爲妙音聲
由彼正慧無色故　是故音聲而可得

是時妙吉祥大菩薩身。從世尊心下。於一切如來右月輪中。如理而住。復請敎示

爾時世尊卽入一切如來大智慧金剛三摩地。以一切如來斷結使三昧。於普盡無餘諸有情界。令斷諸苦悉獲利益。及得一切適悅快樂。乃至得一切如來隨順音聲大慧則滿最上悉地。卽以金剛劍。授與妙吉祥大菩薩雙手掌中。時諸如來。卽爲立名號金剛慧。以金剛慧灌頂法而爲灌頂

爾時金剛慧菩薩摩訶薩。卽以所授彼金剛劍。向一切如來作揮斫相。說此頌曰

此是一切大覺尊　般若波羅蜜多理
能斷一切諸怨敵　滅除一切諸罪垢

爾時世尊。復入起平等心轉法輪大菩薩三昧。出生法加持金剛三摩地。此名一切如來大輪三昧。卽一切如來心。從自心出。說是大明曰

嚩日囉(二合)呬(引)覩(一句)

纔出一切如來心時。卽彼如是具德持金剛者。成金剛界大曼拏羅等一切如來曼拏羅。爲出現已。卽入世尊大毘盧遮那如來心。合爲一體。從是出現金剛輪相。住佛掌中。然後從彼金剛輪相中。出一切世界極微塵量等如來像。乃起平等心轉妙法輪。等以一切佛神通遊戲。於一切世界旋旋作已。而彼起平等心轉法輪性。於金剛薩埵三摩地。妙堅牢故合爲一體。出生起平等心轉法輪大菩薩身。住世尊大毘盧遮那如來心。說此頌曰

大哉金剛所成輪　卽我金剛最上法
由纔發起平等心　卽轉無上妙法輪

是時起平等心轉法輪大菩薩身。從世尊心下。於一切如來左月輪中如理而住。復請敎示

爾時世尊。卽入一切如來大輪金剛三摩地。以一切如來大曼拏羅三昧。於普盡無餘諸

pp. 214-221

有情界。悉令入於不退轉輪菩提利益。及得一切適悅快樂。乃至得一切如來轉正法輪最上悉地勝妙之相。即以金剛輪。授與起平等心轉法輪大菩薩雙手掌中。時諸如來。即爲立名號金剛場。以金剛場灌頂法而爲灌頂

爾時金剛場菩薩摩訶薩。以彼金剛輪。安立一切如來不退轉性。說此頌曰

此是一切大覺尊　一切諸法清淨者
金剛不退轉大輪　此即名爲菩提場

爾時世尊。復入無言大菩薩三昧。出生法加持金剛三摩地。即一切如來心。從自心出。說是大明曰

曩日囉二合婆引沙一句

纔出一切如來心時。即彼如是具德金剛手。成一切如來法文字。爲出現已。即入世尊大毘盧遮那如來心。合爲一體。從是出現金剛念誦之像。住佛掌中。然後從彼金剛念誦像中。出一切世界極微塵量等如來像。放一切如來法光明。等以一切佛神通遊戲。於一切世界廣施作已。彼法自性性。於金剛薩埵三摩地。妙堅牢故合爲一體。出生無言大菩薩身。住世尊大毘盧遮那如來心。說此頌曰

大哉自然大祕密　我說此爲祕密語
如理宜說正法門　所說語言離戲論

是時無言大菩薩身。從世尊心下。於一切如來後月輪中。如理而住。復請教示

爾時世尊。即入一切如來祕密語金剛三摩地。以一切如來語念誦三昧。於普盡無餘諸有情界。悉令獲得語密成就。及得一切適悅快樂。乃至得一切如來語祕密性最上悉地。即以金剛念誦像。授與無言大菩薩雙手掌中。時諸如來。即爲立名號金剛語。以金剛語灌頂法而爲灌頂

爾時金剛語菩薩摩訶薩。即以金剛念誦像。與一切如來談論。說此頌曰

此是一切大覺尊　名爲金剛真念誦
而彼一切佛如來　是速成就大明者

此是金剛大法性智。一切如來轉大輪智。一切如來隨轉。論輪戲論之智。一切如來大智大士

爾時世尊。復入一切如來巧業大菩薩三昧。出生羯磨加持金剛三摩地。此名一切如來羯磨三昧。即一切如來心。從自心出。說是大明曰

曩日囉二合羯哩摩二合一句

纔出一切如來心時。以一切羯磨平等智。於金剛薩埵三摩地善通達故。即彼如是具德持金剛者。成一切如來羯磨光明。爲出現已。以是光明遍照一切世界。混成一切如來大羯磨界。而彼普盡一切如來大羯磨界。即入世尊大毘盧遮那如來心。合爲一體。從是出生大羯磨金剛像。周遍一切虛空界量。住佛掌中。然後從彼大羯磨金剛像中。出一切世界極微塵量等如來像。廣作一切勝事業。等以一切佛神通遊戲。於一切世界廣施作已。彼一切如來無邊事業性。於金剛薩埵三摩地。妙堅牢故合爲一體。出生一切如來巧業大菩薩身。住世尊大毘盧遮那如來心。說此頌曰

大哉諸佛妙不空　而我一切事業多
無功用心作佛事　此即能轉金剛業

是時一切如來巧業大菩薩身。從世尊心下。於一切如來前月輪中。如理而住。復請教示

爾時世尊即入一切如來不空金剛三摩地。以一切如來轉大供養無盡不空一切事業廣大儀軌。於普盡無餘諸有情界。令得一切事業成就。及得一切適悅快樂。乃至得一切如來金剛事業性神境智通最上悉地殊勝之果。即以彼羯磨金剛杵一切羯磨轉輪一切如來金剛羯磨灌頂。授與一切如來金剛巧業大菩薩雙手掌中。時諸如來。即爲立名號金剛尾濕嚩。以金剛尾濕嚩灌頂法而爲灌頂」

爾時金剛尾濕嚩菩薩摩訶薩。以彼羯磨金剛杵安自心已。即安立一切如來住巧業性。說此頌曰

此是一切大覺尊　善作最上妙巧業
今得授於我掌中　於巧業中安巧業

爾時世尊。復入極難敵精進大菩薩三昧。出生羯磨加持金剛三摩地。此名一切如來善護三昧。即一切如來心。從自心出說是大明曰

曩日囉二合犖力角切下同叉一句

纔出一切如來心時。即彼如是具德金剛手。成堅固甲冑。爲出現已。即入世尊大毘盧遮那如來心。合爲一體。從是出生大金剛甲冑像。住佛掌中。然後從彼金剛甲冑像中。出

一切世界極微塵量等如來像。作一切如來
普賢廣大儀軌事業。等以一切佛神通游戲。
廣施作已。彼極難敵精進性。於金剛薩埵三
摩⊙地。妙堅牢故合爲一體。出生極難敵精
進大菩薩身。住世尊大毘盧遮那如來心。說
此頌曰
　大哉我此精進鎧　極堅固我堅固身
　由堅固性本無身　故金剛身勝所作
是時極難敵精進大菩薩身。從世尊心下。於
一切如來右月輪中。如理而住。復請敎示
爾時世尊。卽入一切如來堅固金剛三摩地。
以一切如來精進波羅蜜多三昧。於普盡無
餘諸有情界。救拔利益。悉令獲得適悅快樂。
乃至得一切如來妙金剛身最上悉地殊勝之
果。卽以金剛甲冑。授與極難敵精進大菩薩
雙手掌中。時諸如來。卽爲立名號金剛慈友。
以金剛慈友灌頂法而爲灌頂
爾時金剛慈友菩薩摩訶薩。卽以金剛甲冑。
於一切如來作勝被甲。說此頌曰
　此是一切大覺尊　最上大慈勝甲冑
　堅固精進大護身　此卽名爲大慈友
爾時世尊。復入摧諸魔大菩薩三昧。出生羯
磨加持金剛三摩地。此名一切如來方便三
昧。卽一切如來心。從自心出。說是大明曰
　嚩日囉二合藥叉一句
纔出一切如來心時。卽彼如是具德持金剛
者。成金剛大牙器仗。爲出現已。卽入世尊大
毘盧遮那如來心。合爲一體。從是出生金剛
牙像。住佛掌中。然後從彼金剛牙像中。出一
切世界極微塵量等如來像。作一切如來暴
怒調伏等事。以一切佛神通游戲。廣施作已。
彼摧諸魔性。於金剛薩埵三摩地。妙堅牢故
合爲一體。出生摧諸魔大菩薩身。住世尊大
毘盧遮那如來心。說此頌曰
　大哉我此大方便　是卽諸佛悲愍者
　由衆生利寂靜故　乃現暴怒諸所作
是時摧諸魔大菩薩身。從世尊心下。於一切
如來左月輪中。如理而住。復請敎示
爾時世尊卽入一切如來極忿金剛三摩地。
以一切如來能調難調三昧。於普盡無餘諸有
情界。施大無畏。悉令獲得適悅快樂。乃至得
一切如來大方便智通最上悉地殊勝之
果。卽以金剛大牙器仗。授與摧諸魔大菩薩
雙手掌中。時諸如來。卽爲立名號金剛暴怒。
以金剛暴怒灌頂法而爲灌頂
爾時金剛暴怒菩薩摩訶薩。卽以所授金剛
大牙器仗安自口中。向一切如來作恐怖相。
說此頌曰
　此是一切大覺尊　能調一切極難調
　大利金剛牙器仗　大悲方便心所生
爾時世尊。復入一切如來拳大菩薩三昧。出
生羯磨加持金剛三摩地。此名一切如來身
語心金剛縛三昧。卽一切如來心。從自心出
說是大明曰
　嚩日囉二合散提引一句
纔出一切如來心時。卽彼如是具德持金剛
者。成一切如來一切印縛。爲出現已。卽入
世尊大毘盧遮那如來心。合爲一體。從是出
生金剛縛像。住佛掌中。然後從彼金剛縛像
中。出一切世界極微塵量等如來像。於一切
世界普印一切如來智等及一切如來神通游
戲。廣施作已。彼一切如來拳妙縛性。於金剛
薩埵三摩地。妙堅牢故合爲一體。出生一切
如來拳大菩薩身。住世尊大毘盧遮那如來
心。說此頌曰
　大哉我妙堅固縛　卽我三昧堅固身
　以一切願悉成就　彼解脫者乃爲縛
是時一切如來拳大菩薩身。從世尊心下。於
一切如來後月輪中。如理而住。復請敎示
爾時世尊卽入一切如來縛三昧金剛三摩
地。以一切如來印縛三昧。於普盡無餘諸有
情界悉令獲得一切如來賢聖加持一切願成
就。及得一切適悅快樂。乃至得一切如來一
切智。智印主最上悉地殊勝之果。卽作金剛
縛相。授與一切如來拳大菩薩雙手掌中。時
諸如來。卽爲立名號金剛拳。以金剛拳灌頂
法而爲灌頂
爾時金剛拳菩薩摩訶薩。卽以金剛縛。於一
切如來作妙縛相。說此頌曰
　此是一切大覺尊　祕密印縛大堅固
　以一切佛速成就　不越金剛大三昧
此是一切如來供養廣大羯磨儀軌大精進堅
固甲冑。一切如來大方便一切⊙卽智。一切
如來大羯磨大士
爾時世尊阿閦如來。以世尊大毘盧遮那如
來及一切如來智所成已。印一切如來智故。
卽入金剛婆羅蜜多三昧。出生金剛加持三

㊂印=卽⊙　㊄陀=地⊙

pp. 221-229

摩地。此名一切如來金剛三昧。即一切如來
印。從自心出。說是大明曰
薩●埵嚩日哩(二合一句)
纔出一切如來心時。即現種種金剛光明具
德持金剛者。於是金剛光明門中。成一切世
界極微塵量等如來像。以一切如來金剛波
羅蜜多智印已。復聚為一體。從是出現周遍
一切世界為量大金剛像。於世尊大毘盧遮
那如來前月輪中。如理而住說此頌曰
大哉一切正覺尊　薩埵金剛我堅固
由堅固性本無身　是故金剛身出現
爾時世尊寶生如來。印世尊大毘盧遮那如
來及一切如來智故。即入寶波羅蜜多三昧。
出生金剛加持三摩地。此名金剛寶三昧即
自印。從自心出。說是大明曰
囉怛那(二合)嚩日哩(二合一句)
纔出一切如來心時。即現大寶光明具德持
金剛者。於是寶光明中。成一切世界極微塵
量等如來像。遍印一切如來智已。復聚為一
體。從是出現周遍一切世界為量大金剛寶
像。於世尊大毘盧遮那如來右月輪中。如理
而住。說此頌曰
大哉一切正覺尊　我即名為寶金剛
彼一切印一切願　是即灌頂堅固理
爾時世尊觀自在王如來。印世尊大毘盧遮
那如來及一切如來智故。即入法波羅蜜多
三昧。出生金剛加持三摩地。此名大法三昧。
即自印。從自心出。說是大明曰
達哩摩(二合)嚩日哩(二合一句)
纔出一切如來心時。即現蓮華光明具德持
金剛者。於是蓮華光明中成一切世界極微
塵量等如來像。遍印一切如來智已。復聚為
一體。從是出現周遍一切世界為量大金剛
蓮華像。於世尊大毘盧遮那如來後月輪中。
如理而住。說此頌曰
大哉一切正覺尊　大法金剛我清淨
由本自性清淨故　令諸貪染悉無垢
佛說一切如來真實攝大乘現證三昧大教王
經卷第三

佛說一切如來真實攝大乘現證三昧大教王經卷第四

*西天譯經三藏朝奉大夫試光祿卿
傳法大師*賜紫沙門臣施●護
奉　詔譯

金剛界大曼拏羅廣大儀軌分第一之四

爾時世尊不空成就如來。印世尊大毘盧遮
那如來及一切如來智故。即入一切波羅蜜
多三昧。出生金剛加持三摩地。此名一切如
來羯磨三昧即自印。從自心出。說是大明曰」
羯哩摩(二合)嚩日哩(二合一句)
纔出一切如來心時。即現一切羯磨光明具
德持金剛者。於是羯磨光明中。成一切世界
極微塵量等如來像。遍印一切如來智已。復
聚為一體。從是出現大金剛羯磨像。周遍一
切世界為量隨向方面。於世尊大毘盧遮那
如來左月輪中。如理而住。說此頌曰
大哉一切正覺尊　多業金剛即我是
由一成於無盡故　於有情界普作業
此是一切如來智三昧。大灌頂金剛法性一
切供養。一切如來大波羅蜜多法門
爾時世尊大毘盧遮那如來。復入一切如來
悅樂供養三昧。出生金剛三摩地。即一切如
來部大明●妃。從自心出。說是大明曰
嚩日囉(二合)邏(引)細(引一句)
纔出一切如來心時。即出大金剛印具德持
金剛者。於是金剛印門中。成一切世界極微
塵量等如來像。復聚為一體。出現金剛嬉戲
大明妃像。如金剛薩埵身相無異。具種種形
色妙好威儀。衆莊嚴具而為莊嚴。總攝一切
如來部金剛薩埵明妃。於世尊阿閦如來曼
拏羅左月輪中。如理而住。說此頌曰
大哉我有無等比　諸佛上妙之供養
由知欲樂供養故　乃能轉彼諸供養
爾時世尊。復入一切如來寶鬘灌頂三昧。出
生金剛三摩地。即一切如來部大明妃。從自
心出。說是大明曰
嚩日囉(二合)摩(引)梨(引一句)
纔出一切如來心時。即出大寶印具德持金
剛者。於是大寶印中。成一切世界極微塵量
等如來像。復聚為一體。出現金剛鬘大明妃
像。色相莊嚴如前無異。於世尊寶生如來曼
拏羅左月輪中。如理而住。說此頌曰
大哉我此無等比　是即稱為寶供養
而彼三界最勝王　受教令故作供養

◎如＝妃◎　◎（等）十譯◎　◎注（引）十增◎

pp. 240-250

爾時世尊。復入一切如來妙歌三昧。出生金
剛三摩地。即一切如來部大明妃。從自心出。
說是大明曰
嚩日囉(二合)詣(引)帝(引一句)
纔出一切如來心時。即出一切如來法印具
德持金剛者。於是一切如來法印中。成一切
世界極微塵數等如來像。復聚爲一體。出現
金剛妙歌大明妃像。於世尊觀自在王如來
曼拏羅左月輪中。如理而住。說此頌曰
大哉莊嚴大妙歌　我當供養諸見者
由彼適悅供養故　即一切法如響應
爾時世尊。復入一切如來舞供養三昧。出生
金剛三摩地。即一切如來部大明妃。從自心
出。說是大明曰
嚩日囉(二合)涅哩(二合)帝(引呼一句)
纔出一切如來心時。即現一切如來舞供養
廣大法用事具德持金剛者。於是一切如來
舞供養廣大法用事中。成一切世界極微塵
量等如來像。復聚爲一體。出現金剛舞大明
妃像。於世尊不空成就如來曼拏羅左月輪
中。如理而住說此頌曰
大哉廣大我供養　廣作一切供養事
以金剛舞法用故　安立諸佛妙供養
此名一切如來無上悅樂三昧。一切如來鬘。
一切如來歌詠。一切如來作無上事業。即一
切如來祕密供養
復次世尊阿閦如來。以對世尊大毘盧遮那
如來供養事故。即入一切如來大笑三昧。出
生金剛三摩地。即一切如來識尼迦大明妃。
從自心出。說是大明曰
嚩日囉(二合)度閉(引一句)
纔出一切如來心時。即現種種香供養雲海
莊嚴周遍一切金剛界量具德持金剛者。於
是種種香供養雲海莊嚴中。出一切世界極
微塵量等如來像。復聚爲一體。出現金剛香
大明妃像。於世尊金剛摩尼寶峯樓閣隅左
月輪中。如理而住說此頌曰
大哉我此大供養　金剛大笑具端嚴
由彼衆生遍入故　速得無上菩提果
爾時世尊寶生如來。以對世尊大毘盧遮那
如來供養事故。即入一切如來寶莊嚴供養
三昧。出生金剛三摩地。即一切如來鉢囉帝
訶陵大明妃。從自心出。說是大明曰
嚩日囉(二合)布瑟閉(二合引一句)
纔出一切如來心時。即現一切華供養莊嚴
周遍一切虛空界量具德持金剛者。於是一
切華供養莊嚴中出。一切世界極微塵量等
如來像。復聚爲一體。出現金剛華大明妃像。
於世尊金剛摩尼寶峯樓閣隅左月輪中。如
理而住說此頌曰
大哉我此華供養　一切莊嚴妙所作
由諸如來寶性故　速得成就諸供養
爾時世尊觀自在王如來。以對世尊大毘盧
遮那如來供養事故。即入一切如來燈供養
三昧。出生金剛三摩地。即一切如來訥頂大
明妃。從自心出。說是大明曰
嚩日囉(二合)路(引)計(引一句)
纔出一切如來心時。即現一切燈供養莊嚴
周遍法界具德持金剛者。於是一切燈供養
莊嚴中。出一切世界極微塵量等如來像。復
聚爲一體。出現金剛燈大明妃像。於世尊金
剛摩尼寶峯樓閣隅左月輪中。如理而住。說
此頌曰
大哉我此妙廣大　所成供養燈端嚴
由是速具光明故　即得見彼一切佛
爾時世尊不空成就如來。以對世尊大毘盧
遮那如來供養事故。即入一切如來塗香供
養三昧。出生金剛三摩地。即一切如來際微
大明妃。從自心出。說是大明曰
嚩日囉(二合)巘提(引一句)
纔出一切如來心時。即現一切塗香供養莊
嚴周遍一切世界爲量具德持金剛者。於是
一切塗香供養莊嚴中。出一切世界極微塵
量等如來像。復聚爲一體。出現金剛塗香大
明妃像。於世尊金剛摩尼寶峯樓閣隅左月
輪中。如理而住。說此頌曰
大哉塗香成供養　我此微妙大悅意
由諸如來遍塗香　普熏一切清淨身
此名一切如來遍入智大菩提分三昧。一切
如來法光明。戒定慧解脫解脫知見勝妙之
香。是即一切如來教令事業
爾時世尊大毘盧遮那如來。復入一切如來
三昧鉤大士三昧。出生薩埵金剛三摩地。即
一切如來印衆生。從自心出。說是大明曰
嚩日嚕(二合)酤舍(引一句)
纔出一切如來心時。具德持金剛者。成一切
如來鉤召三昧金剛印衆。爲出現已。於是一

主＝生　芯＝儀　如＝也

pp. 250-259

切如來鉤召三昧金剛印衆中。出一切世界
極微塵量等如來像。復聚爲一體。出生金剛
鉤菩薩身。於世尊金剛摩尼寶峯樓閣金剛
門月輪中。如理而住。作一切如來鉤召三昧。
說此頌曰
大哉一切正覺尊　平等鉤召我堅固
由我普遍鉤召故　即得集會曼拏羅
爾時世尊。復入一切如來三昧引入大士三
昧。出生金剛三摩地。即引入一切如來印鉢
囉帝訶囉。從自心出說是大明曰
嚩日囉(二合)播(引)舍(一句)
從出一切如來心時。具德持金剛者。成一切
如來引入三昧大印衆。爲出現已。於是一切
如來引入三昧大印衆中。出一切世界極微
塵量等如來像。復聚爲一體。出生金剛索菩
薩身。於世尊金剛摩尼寶峯樓閣寶門月輪
中。如理而住。即引入一切如來。說此頌曰
大哉一切正覺尊　我金剛索妙堅固
設入一切極微中　亦復引入此三昧
爾時世尊復入一切如來三昧鎖大士三昧。
出生金剛三摩地。即一切如來三昧。縛一切
如來納多從自心出。說是大明曰
嚩日囉(二合)娑普(二合引)吒(一句)
從出一切如來心時。具德持金剛者。成一切
如來三昧縛大印衆。爲出現已。於是一切如
來三昧縛大印衆中。出一切世界極微塵量
等如來像。復聚爲一體。出生金剛鎖菩薩身。
於世尊金剛摩尼寶峯樓閣法門月輪中。如
理而住。於一切如來催滲縛相。說此頌曰

大哉一切正覺尊　我金剛鎖妙堅固
由縛一切解脫者　爲衆生利還作縛
爾時世尊。復入一切如來遍入大士三昧。出
生金剛三摩地。即一切如來一切印際吒。從
自心出。說是大明曰
嚩日囉(二合)吠(引)舍(一句)
從出一切如來心時。具德持金剛者。成一切
如來普遍警覺印衆。爲出現已。於是一切如
來普遍警覺印衆中。出一切世界極微塵量
等如來像。復聚爲一體。出生金剛鈴菩薩身。
於世尊金剛摩尼寶峯樓閣羯●摩門月輪中。
如理而住。普遍警覺一切如來。說此頌曰
大哉一切正覺尊　此金剛鈴我堅固
由爲一切主宰故　亦復作彼諸僕使
此名一切如來三昧鉤召。一切如來引入。一
切如來妙縛。一切如來敬愛。如是等依一切
如來教令所作
復次世尊大毘盧遮那如來。以加持力作彈
指相。普遍召集一切如來。說●此召集加持
心明曰
嚩日囉(二合)三摩(引)惹(一句)●
由是羅嚩刹那牟呼栗多中。即一切如來互
警覺已。普遍一切世界雲海。一切世界極微
塵量等。諸如來并菩薩衆。悉來集此大曼拏
羅金剛摩尼寶峯樓閣。至世尊大毘盧遮那
如來所。說是普禮大明曰
唵(引)薩哩嚩(二合)怛他(引)誐多播(引)捺滿捺喃(引)迦
嚕(引)彌(引一句)
以如是自性成就大明。隨所樂誦普禮一切

如來足已。說此頌曰
大哉諸佛大普賢　是諸菩薩妙敬議
一切如來大輪壇　影現一切如來像
作是說已。是時十方世界所來集會一切如
來并諸菩薩。以彼一切如來加持力故。混入
世尊大毘盧遮那如來心。復從一切如來心。
各各出自菩薩衆會。於世尊金剛摩尼寶峯
樓閣。周匝闌楯同住三摩地中。說此頌曰
大哉一切正覺尊　廣大無始本來生
由是一切微塵數　同證清淨一佛性
爾時十方一切世界所來集會一切如來。咸
悉於此金剛界大曼拏羅中。以加持力。於普
盡無餘諸有情界。廣作救護。悉令獲得利益
安樂。乃至得一切如來平等智通最上悉地
殊勝果等。時諸如來。咸共勸請具德一切如
來增上主宰自金剛薩埵無始無終大持金剛
者。以是一百八名勸請稱讚。頌曰
金剛勇猛大正士　是即金剛諸如來
由普賢性金剛初　堅金剛手我頂禮
彼金剛王妙勝覺　金剛鉤即諸如來
金剛最上不空王　金剛鉤召我頂禮
金剛敬愛大妙樂　而金剛箭菩調伏
魔欲最勝大金剛　彼金剛弓我頂禮
金剛善哉妙生勝　金剛極喜即大樂
最上金剛歡喜王　彼金剛喜我頂禮
金剛妙寶堅固利　金剛虛空大摩尼
金剛豐盛虛空藏　彼金剛藏我頂禮
金剛妙光大熾焰　金剛聖日即佛光
金剛圓光大照明　大金剛光我頂禮

●摩＝摩訶㊂　●比＝比㊂　●一＝三㊂

金剛寶積善利生　金剛表剎妙歡喜
妙寶幢相即金剛　彼金剛剎我頂禮
金剛喜笑大適悅　金剛笑即大希有
大喜大樂金剛初　金剛妙悅我頂禮
金剛妙法眞實理　金剛蓮華妙清淨
觀照自在金剛眼　彼金剛眼我頂禮
金剛利即大乘法　而金剛劍大器仗
金剛甚深妙吉祥　彼金剛慧我頂禮
金剛因即金剛場　金剛妙輪大理趣
如然善轉金剛起　彼金剛場我頂禮
最上妙明金剛語　金剛持誦善成就
無言金剛勝悉地　彼金剛語我頂禮
金剛事業妙教令　如金剛業善遍行
金剛不空極廣大　金剛巧業我頂禮
金剛守護大精進　金剛甲冑大堅固
最勝勤勇極難敵　金剛精進我頂禮
金剛藥叉大方便　金剛利牙大恐怖
摧伏魔力勝金剛　金剛暴怒我頂禮
妙金剛拳大威力　而金剛拳善解脫
金剛堅固勝三昧　彼金剛拳我頂禮
如是百八寂靜名　若有常能受持者
彼於金剛灌頂等　一切所作勝成就
如是最上祕密名　大持金剛此稱讚
若有常伸歌詠者　得與金剛手無異
我所稱讚如是等　持金剛者百八名
大乘現證三昧門　此即流布妙理趣
我所勸請汝聖等　願說最上自儀軌
謂一切佛大智輪　最勝金剛曼拏羅

佛說一切如來眞實攝大乘現證三昧大教王經卷第四

佛說一切如來眞實攝大乘現證三昧大教王經卷第五

*西天譯經三藏朝奉大夫試光祿卿傳法大師*賜紫沙門臣施護等奉　詔譯

金剛界大曼拏羅廣大儀軌分第一之五

爾時具德持金剛者，聞諸如來勸請語已，即入一切如來三昧，出生金剛加持三摩地，說此金剛界大曼拏羅頌曰

復次我今當演說　最上廣大曼拏羅
其相猶如金剛界　是故名爲金剛界
如教次第應安立　曼拏羅中諸相分
先以大薩埵大印　普遍加持作觀想
於前印處即當起　如理觀視於諸方
以高舉相次第行　金剛薩埵應念誦
應取新線堅妙合　稱其分量而善用
行人持線以拼量　隨力應作曼拏羅
其壇四方及四門　復以四剎而嚴飾
及以四線而交絡　繒帛妙線等莊嚴
於其四隅諸分位　及諸門戶相合處
各各鈿飾金剛寶　次第拼外曼拏羅
外壇中心如輪相　復次漸入於中宮
以金剛線善拼量　設以八柱而間飾
於彼金剛勝住處　而復飾以五輪壇
於是所立輪壇中　如教安立佛形像
於彼中心曼拏羅　佛像周匝當安布
四勝三昧●邪印契　如其次第應圖畫
以金剛步而漸進　次第安四曼拏羅
所謂阿閦佛等四　一切佛像皆安立
先畫阿閦曼拏羅　持金剛等衆齊等
次畫寶生曼拏羅　金剛藏等衆圓滿
次無量壽曼拏羅　金剛眼等衆清淨
不空成就曼拏羅　金剛巧業等應畫
於內輪壇諸隅分　當畫金剛明妃衆
其外輪壇四隅處　應畫佛供養等四
然後於彼四門中　安四護門大明王
次復於外輪壇處　各應安立大薩埵
然後如其本部儀　結勝三昧*邪印契
金剛阿闍梨入已　開印普遍爲◎驚覺
次誦金剛警覺心　阿字是爲所教令
作自加持稱自名　然後金剛作成就
金剛阿闍梨次結　薩埵金剛鉤召印
復作彈指遍警覺　召請一切佛菩薩
即剎那間一切佛　金剛薩埵同集會
遍滿一切曼拏羅　普遍召請咸來集
然後次應結大印　金剛薩埵乃親近
一遍應誦百八名　依法次第而稱讚
既集會已施歡喜　一切如來悉堅固
金剛薩埵本法成　作大悲友而安住
然後於其四門處　金剛鉤等應作法
勝大羯磨印等作　以三昧法而安立
勝三昧*邪等諸印　薩埵金剛等亦然
應誦惹吽鑁呼明　求大薩埵法成就
然後佛等一切衆　并大薩埵咸集會

●邪＝耶〔宋〕、◎驚＝警〔宋〕〔元〕

pp. 269-278

依法鉤召印迴入　悉得相應而敬愛
然作秘密供養事　諸大我者悉歡喜
如教利益諸衆生　能作一切成就事
如是一切曼拏羅　於中所有諸法用
是即金剛阿闍梨　如教所作諸事業

復次宜說金剛界中諸曼拏羅。所有弟子入壇法等廣大儀軌。今先說彼弟子入曼拏羅儀。諸欲入者。謂應先於普遍無餘諸有情界起救護心。悉令獲得適悅快樂。及得一切最上悉地。諸有入此大曼拏羅者。不應揀擇是器非器。何以故。世尊謂有有情造大罪業。彼或於此大曼拏羅見已入已。即得當離一切惡趣。世尊或有有情。受諸飲食五欲娛樂。世間義利堅著不捨。即以此世間之法而爲先行。但能於此曼拏羅中隨欲所作。亦得一切意願圓滿。世尊或有有情。愛樂戲笑歌舞飲食快樂等事。又復於此一切如來大乘現證三昧法性不了知故。入餘天族壇中。爲求一切意願圓滿。取著彼中愛樂快樂戲笑等事。乃於一切如來曼拏羅中受學法等。妄生怖畏而不能入。於彼惡趣壇路門中。生住著心。如是等類。若能於此金剛界大曼拏羅相應而入。爲求一切適悅快樂勝愛樂事最上悉地者。亦得成就。即能轉彼入諸惡趣現前道等。世尊或有有情。修正法者。愛樂一切如來戒定慧法最上方便悉地果等。爲求無上佛菩提故。修習一切禪定解脫地位等法。遍歷無量無邊苦者。如是等類。入此金剛界大曼拏羅中。如來之果即能速證。不爲難得。況餘一切成就法等

復次宜說禮敬儀軌。謂先普禮四方一切如來。先作金剛合掌。全身委地禮東方如來。大明曰

唵(引)薩哩嚩(二合)怛他(引)誐多(引)(一句)布儒(仁麗切)波塞他(二合)那(引)野(引)怛摩(引二合)喃儞哩夜(引二合)怛夜(引)彌薩哩嚩(二合)怛他(引)誐多(二)嚩日囉(二合)薩埵(引)提瑟姹(二合)莎給(引切身下同)(三)

如前金剛合掌安於心間。即以額禮南方如來。大明曰

唵(引)薩哩嚩(二合)怛他(引)誐多(引)(一句)布惹(引)毘尸(引)哥(引)夜(引)怛摩(引二合)喃儞哩夜(引二合)怛夜(引)彌薩哩嚩(二合)怛他(引)誐多(二)嚩日囉(二合)囉怛那(二合)阿毘詵左給(引)(三)

如前金剛合掌復安於頂。即以口禮西方如來。大明曰

唵(引)薩哩嚩(二合)怛他(引)誐多(引)(一句)布惹(引)鉢囉(二合)嚩哩多(二合)那(引)夜(引)怛摩(引二合)喃儞哩夜(引二合)怛夜(引)彌薩哩嚩(二合)怛他(引)誐多(二)嚩日囉(二合)達哩摩(二合)(引)鉢囉(二合)嚩哩多(二合)野給(引)(三)

如前金剛合掌。從頂漸下安於心間。即以頂禮北方如來。大明曰

唵(引)薩哩嚩(二合)怛他(引)誐多(一句)布惹(引)葛哩摩(二合)尼(引)怛摩(引二合)喃儞哩夜(引二合)怛夜(引)彌薩哩嚩(二合)怛他(引)誐多(二)嚩日囉(二合)葛哩摩(二合)酤嚕(引)給(引)(三)

然後金剛阿闍梨。令金剛弟子以緋帛覆面。結薩埵金剛印。誦此大明曰

三摩野薩怛鑁(三合)(一句)

然後以二中指持於華鬘成印。即入曼拏羅。誦此大明曰

三摩野吽(引)(一句)

入曼拏羅已。然後授此誓誡言。汝今已得入一切如來曼拏羅中。當觀我即從彼金剛智所生。由是金剛智故。汝即當得一切如來一切悉地。況餘所有悉地法耶。若有不見大曼拏羅者。汝不應爲說此三昧法。若爲說者違越三昧。然後金剛阿闍梨。自結薩埵金剛印。安於金剛弟子頂。安已作是言。諸不應說人。汝爲說者。以此三昧金剛摧碎汝頂。次以三昧。印水誦是心明加持。一遍然後授與弟子。令飲說此誓心大明曰

嚩日囉(二合)薩埵娑傷帝(引)嚩(切身下同一句)紇哩(二合)捺曳(引)三摩嚩悉體(二合)多(二)儞哩毘(二合)怛怛刹(二合)掖夜(引)夜(引)(三)覩爾突嚕(引二合)夜(引)爾給那野(四)嚩日嚕(引二合)捺迦姹(五)

然以誓誡告弟子言。汝從今已後。想我即同金剛手尊。如我所作汝亦應作。汝當於我勿生輕慢。無令於汝返招殃咎。命終之後墮大地獄。復授誓誡心曰

薩哩嚩(二合)怛他(引)誐多(引)室左(引二合)提底瑟姹(二合)當(引一句)嚩日囉(二合)薩都(引)彌(引)阿(引)尾舍覩(二)

然後金剛阿闍梨。即結薩埵金剛印。說是大明曰

阿(引)傷多怛(三合)摩蹉(引)嚩日嚕(二合一句)嚩日囉(二合)薩埵彌帝三室哩(三合)多(二)阿(引)尾舍野覩帝捺

二=引二　二=二　上=二一　成=成鬘　引切身=切身引　句=二　(句)一

pp. 278-285

曳引二合嚩三嚩日囉合二夜引那末儞多嚶四嚩日
囉引二合尾引舍耶五
然後開前薩埵金剛印。復結忿怒拳。如大乘現證三昧等*法。以金剛語隨其所樂應當持誦。然作召入法。當召入時。從微妙智生。以是智故。即能如應覺了他心。知過去未來等事得心堅固。能於一切如來教中。息除諸苦。及得遠離一切怖畏。得一切薩埵一切如來威力加持。得一切悉地現前成辦。得未曾有歡喜適悅妙樂出生。於彼妙樂中。或得成就諸三摩地。或得成就諸陀羅尼。或得圓滿一切意願。或復得成一切如來。然後即用彼印。安於自心以解弟子。誦是大明曰
唵引底瑟姹合二嚩日囉二合一*句捺哩合二廚引彌引婆嚩二除引說都引彌引婆嚩三紇哩合二捺野彌引提底瑟姹四合二薩哩嚩合二悉亭左彌引鉢囉合二野蹉五吽引六訶訶訶訶呼引七
次令弟子以所持華鬘●拋於曼拏羅中。誦是大明曰
鉢囉合二底引蹉嚩日囉合二呬引句一
然後華所墮處。即是本尊成就。次復以其華鬘。繫弟子頭上。誦是大明曰
唵引鉢囉合二帝乾哩合二恨拏合二埵*句一彌襜薩埵摩賀引末羅●二怛夜引末馱夜引底●引那摩賀引薩怛吠引二合那三鉢囉合二底渠覩引婆嚩帝四尸引嫣嚶合二左引寫悉報●切身下同底五
然後阿闍梨。爲其弟子除去面帛。誦是大明曰
唵引嚩日囉合二薩埵莎*傷底覲*句一作鍐納伽合二引吒那怛怛鉢合二囉二烏納伽引二合吒野底薩哩嚩引二合鍐三引嚩日囉合二●作鍐囉寫多嚶四嚩日囉合二播舍五
然令弟子於大曼拏羅中次第觀視。弟子於曼拏羅中纔觀視時。即得一切如來威力加持。金剛薩埵安住自心。即見曼拏羅中。有其種種光明輪等諸神通事。入一切如來妙加持性。或見具德大持金剛者爲現本身。或見如來等。從是已後。所有一切義利一切意願。隨欲所作皆得成就。乃至得成持金剛尊。及成一切如來。如是大曼拏羅遍觀視已。然後金剛阿闍梨。以金剛加持寶瓶香水。灌弟子頂。誦是大明曰
嚩日囉引二合毘詵左句一
然後阿闍梨。隨以一印而爲繫鬘。作自●標●幟安彼手中。如是告言。汝今已受諸佛如來金剛灌頂。得一切佛攝受於汝。汝當善得金剛成就。說是大明曰
唵引嚩日囉引二合提鉢底埵●引一*句阿毘詵左引彌底瑟姹二二合嚩日囉合二三摩野薩怛鑁●三合三
次當授與弟子金剛●灌名。說是大明曰
唵引嚩日囉合二薩埵埵●句引摩毘詵左引彌嚩日囉合二那引摩引毘尸引哥多二四引嚩日囉合二那引摩三
若爲弟子授金剛名。應加係字隨用而呼。如上說入一切曼拏羅廣大儀軌
復次同弟子言。汝受義利出生悉地智●邪。神通成辦悉地智*邪。持明成辦悉地智*邪。乃至一切如來最上成辦悉地智*邪。然後隨其所樂如應爲說。應先教示義利成辦悉地印智。頌曰

金剛影像先安立　如應觀想在心中
隨方觀想彼地形　是處即當見伏藏
金剛影像遍圖畫　如應觀想在空中
隨所墮處乃應觀　是處即當見伏藏
金剛影像住於舌　智者隨應如理觀
自言是處有伏藏　如言隨現即眞實
金剛影像遍所成　如應觀想於己身
觀其遍入隨墮處　是處即當見伏藏

彼等心大明曰
嚩日囉合二儞提句一
囉怛那合二儞提句一
達哩摩合二儞提句一
迦哩摩合二儞提句一
次當教示金剛神通成辦悉地印智。頌曰

金剛遍入所生已　金剛水成金剛形
如應觀想速成就　即能於其水上行
金剛遍入所生已　隨其所宜自色形
如應觀想彼相應　即得自身同佛色
如前遍入己身已　自身即同於虛空
如應觀想隨所欲　即得隱身而自在
金剛遍入自生性　觀想自身如金剛
然後騰踊而高升　即能隨意虛空行

彼等心大明曰
嚩日囉合二紇羅句一

●一 ●機二幟 ●標二標 ●二二四 ●[下同]一 ●引十(二)細注 ●引三本宮本俱作夾注 ●二十(合)細注 ●遍二幾
二二 ●三二二 ●灌十(頂) ●(一)十句, 句二一 ●邪二耶

pp. 285-296

馹日羅二合嚕引波一句
馹日羅引二合哥引舍一句
馹日羅二合摩放一句呼郎切
次當教示金剛持明成辦悉地印智。頌曰
妙月影像遍圓晝　上踊空中隨意行
觀想雙手持金剛　金剛持明得成就
妙月影像淨周遍　金剛大寶如應繼
隨其所欲清淨身　於剎那中即騰踊
升於淨月輪相中　手持金剛妙蓮華
觀想金剛眼清淨　即得持明法成就
次於淨妙月輪中　翔翶金剛當觀想
速持金剛妙巧業　一切持明得成就
彼等心大明曰
馹日羅二合達羅一句
羅怛那二合達羅一句
達哩摩二合達羅一句
迦哩摩二合達羅一句
次當教示一切如來最上成辦悉地印智。頌曰
巧業金剛三摩地　思惟遍滿虛空界
隨其所欲金剛身　於剎那中即騰踊
薩埵清淨三摩地　觀想最上亦復然
獲得自在五神通　速疾大智得成就
金剛薩埵眾所成　猶如虛空極廣大
堅固隨念速疾成　自身即得持金剛
諸佛影像眾所成　離障寂廓等空界
於一切佛等持門　是中證得諸佛果
彼等心大明曰

馹日羅二合馹日羅二合一句
成馱成馱一句
薩埵薩●埵
沒馱沒馱一句
如是一切悉地智成辦已
復次宜說祕密總持堪忍●法門。先為宜說誓心明曰
唵引馹日羅二合薩埵莎*燐帝毘●一句紇哩二合捺曳
三摩馹悉體引二合多二合彌哩毘引二合轉怛怛剎
二合披夜引夜引三引轉爾沒嚕引二合夜爾摩那埸四
次說誓誡言。汝今不應違越於此誓心三昧。無令於汝返招殃咎。勿使此身命終之後墮大地獄。然後教示祕密印智。頌曰
金剛遍入發生已　以金剛掌微細指
一切等攝而齊拍　山石尚能作敬愛
金剛遍入法相應　金剛妙縛能摧壞
彼微細指和合時　山石亦能遍警●振
即以如前遍入法　彼金剛縛悉展舒
而復諸指使遍開　剎那能壞於百族
微細遍入法相應　所有諸指皆等攝
以金剛縛而作解　能壞一切極惡苦
復次宜說祕密成就。若男子若女人。謂應遍入於婆惹中。彼遍入已。想彼諸身普遍展舒
彼心大明曰
馹日羅二合馹舍一句
馹日羅引二合吠舍一句
馹日羅二合訶那一句
馹日羅二合訶羅一句

授彼心已。然後教示本尊四種印智。復說此誓誡言。諸餘未知此一印者。汝當慎勿為其指示。何以故是彼有情。以不見大曼拏羅故。輒結是印者不得成就。彼即生疑返招殃咎。速趣命終隨於無間大地獄中。復墮惡趣。復次宜說一切如來薩埵成就大印智。是即一切如來現證菩提印。頌曰
先從心智發生已　次應觀想金剛月
自身即是諸佛形　復當觀想金剛界
由此總獲成就間　即得智壽及力年
一切隨意悉能行　乃至佛果不難得
次說結金剛薩埵成就大印。頌曰
以高舉相戲擲杵　作金剛慢自在勢
安住身語心金剛　金剛薩埵即已是
由此一切能遍行　一切欲主獲妙樂
壽力勝色及神通　金剛薩埵等無異
而彼身語心金剛　如其圖畫順修習
具足所有●標幟印　即作大薩埵成就
復次宜說於諸教　能成及彼所成法
諸成就者大事業　今當次第而宜說
日日先當依時分　如應作自加持等
諸成就法善作已　然後隨欲而自在
復說大印成就廣大儀軌。頌曰
金剛遍入發生已　大印所作如儀軌
其印如前法所結　隨應觀想大薩埵
彼智薩埵得見已　即應觀想於自身
結印鉤召遍入已　作敬愛已得成就
彼心大明曰
馹日羅二合薩埵●惡

●成字元本空白 ●壇十(一句)夾註㊁ ⁶一句二切身一㊁ ⁸擬二實㊁ ●詞二說㊁ ●五十(一句)剛註㊀

此是金剛遍入心
瞬日羅(二合)薩埵摻哩(二合)(合一句)
此是大士隨念心
惹吽(引)鑁●呼●(引)
此是大薩埵鉤召遍入妙縛敬愛心。●復次頌
日
此三摩*邪薩怛鑁　遍入於彼後月輪
觀自身即薩埵故　稱三摩*邪薩怛鑁
由彼薩埵大印故　觀想己身即彼身
以金剛語妙成就　即一切印皆能成
若誦惹吽鑁呼明　即能遍入一切佛
起如善意妙相應　即得廣大勝成就
復次我說羯磨法　金剛羯磨勝無上
諸佛隨念妙悉地　速疾得成正覺尊
薩埵金剛妙成就　獲得一切印主宰
大寶金剛成就故　即為一切寶主宰
妙法金剛由成就　即能任持諸佛法
羯磨金剛印相應　能辦金剛衆事業
金剛薩埵法成就　由結薩埵大智印
金剛鉤召法相應　持金剛者悉能召
金剛妙愛大印智　即能善愛一切佛
金剛善哉法相應　即得諸佛皆歡喜
金剛寶印如儀軌　即得諸佛授灌頂
金剛妙光法相應　金剛光明悉獲得
持智金剛幢相應　即得一切願圓滿
金剛大笑法相應　得與諸佛同喜笑
金剛妙法理相應　即能●任持金剛法
由金剛利法相應　即得諸佛勝妙慧
持智金剛輪因故　即能轉彼大法輪

金剛妙語若相應　即得諸佛語成就
金剛勝業成就故　速得金剛勝事業
金剛甲冑若被身　得金剛身妙堅固
金剛藥叉由成就　金剛藥叉等無異
以金剛拳妙縛成　得一切印皆成就
金剛嬉戲成就故　即得金剛妙樂事
金剛寶鬘法相應　得一切佛施灌頂
金剛妙歌相應故　即得金剛妙歌詠
金剛旋舞法相應　普能供養一切佛
金剛燒香法相應　普施世間大適悅
金剛妙華法相應　能作世間敬愛事
金剛燈明大●印契　以供養故得淨眼
金剛塗香妙相應　能除一切諸苦惱
金剛鉤召法相應　能作鉤召諸勝業
以金剛索相應故　普令一切遍引入
金剛鎖法相應故　即能堪任一切縛
由金剛鈴遍警覺　一切遍入令歡喜
佛說一切●如來眞實攝大乘現證三昧大教
王經卷第五

佛說一切如來眞實攝大乘現證三昧大教王經卷第六

*西天譯經三藏朝奉大夫試光祿卿
傳法大師*賜紫沙門臣　施護　等
奉　詔譯

金剛界大曼拏羅廣大儀軌分第一之六

復次今說一切如來金剛三昧印智法門。頌
日
先作堅固金剛掌　謂以十指互相交
即此所說金剛掌　不改便結金剛縛
所有一切三昧印　皆從金剛縛所生
我今宣說成結儀　彼金剛結為最上
薩埵金剛堅固作　豎二中指如牙相
二中指間復微屈　此名阿閦佛勝印
大指中指如寶形　復屈中指如蓮相
即以此印屈頭指　三佛之印應如次
我今次第當演說　中方最勝如來部
所有三昧●邪勝印　成結事業皆成就
先以二手如月相　離二中指如金剛
餘諸指面皆不著　此名薩埵金剛印
頭指如鉤頭指交　復作善哉彈指相
金剛薩埵此四印　能成一切諸印衆
寶金剛印豎大指　復以頭指面相合
不改前印以中指　無名小指皆展舒
豎無名指如幢相　復以二小指相合
即以此印作旋轉　而復安置於笑處
復次展舒二大指　彼二頭指而微屈
即此中指面相合　是為金剛利劍印
即此豎二無名指　及二小指交如輪
復次解彼大指縛　然後展舒從口起
小指大指面相合　集會羯磨金剛印
即以此印豎頭指　復次展舒於心住
屈二頭指如牙相　二小指合而復解
小指大指二中間　屈二頭指而相附
豎二大指於心中　即復展舒成鬘印
即以勝掌從口散　然後旋舞頂上合

●呼＝吽 ●引＝引一句 ●復＝彼 ●任＝住 ●印＝摩 ●〔如〕－ ●邪＝耶*

pp. 304-315

以金剛掌而下於 復金剛掌而上獻
堅二大指而相附 然後展舒如塗勢
由一頭指先微屈 復二大指而結縛
大指頭指二如鎖 然後金剛勝拳合
次當說彼印成就 金剛成就爲最上
先以自印安於心 是爲薩埵金剛定
我今次說彼事業 金剛事業爲最上
金剛界等諸勝印 普遍集會諸如來
曼拏羅中阿闍梨 刹那加持於弟子
由結薩埵金剛印 得如執金剛無異
由結金剛鉤妙印 卽能普召一切佛
妙愛金剛相應故 尙能隨愛等覺者
由結金剛善哉印 卽得諸佛施歡喜
以金剛喜妙相應 諸佛咸讚善哉語
由結寶金剛印故 卽獲諸佛妙灌頂
以結金剛日妙印 得與佛光等無異
由成金剛幢印故 卽能圓滿一切願
金剛大笑法相應 得與諸佛同喜笑
還持金剛法相應 卽得金剛法無異
金剛利劍還持故 卽能斷除諸煩惱
堅結金剛輪印故 諸曼拏羅爲主宰
金剛◦結印相應故 成就最上金剛語
羯磨金剛印和合 得同金剛羯磨事
堅結金剛甲胄印 卽獲金剛所成身
由結金剛牙勝印 能破一切魔惡者
堅結金剛拳印故 能令一切印順伏
由金剛戲得妙樂 金剛鬘得勝莊嚴
金剛歌得語威肅 金剛舞得諸供養
金剛香得大悅澤 金剛華得妙端嚴

●世情淨由金剛燈 金剛塗香獲妙香
金剛鉤能普鉤召 以金剛索能引入
由金剛鎖能善縛 金剛鈴故遍警悟
復次宜說一切法印
金剛智攝一切佛 能作堅固金剛界
我今次第當演說 彼諸法印如儀軌
誦三昧*邪薩怛鑁 得爲一切印主宰
若誦阿那野薩°嚩 卽能普召於諸佛
阿呼蘇佉若稱誦 能令諸佛生妙愛
娑度娑度稱念時 悉得善哉咸歡喜
若誦蘇摩賀怛鑁 諸佛卽爲授灌頂
嚕布儞度多誦時 獲得勝妙法光明
阿哩他鉢囉必帝 稱誦卽能滿諸願
訶訶吽訶此笑聲 得與諸佛同喜笑
若誦薩哩嚩迦哩 所有非法皆清淨
訥佉砌那稱誦時 速能斷除一切苦
沒馱冒地如是誦 得爲曼拏羅主宰
誦鉢囉帝攝沒那 能與諸佛同語論
若誦蘇嚩始怛鑁 得一切處皆自在
儞哩婆野薩怛鑁 稱誦刹那離怖畏
若誦設咄嚕薄叉 而能吞伏諸怨敵
若誦薩哩嚩悉提 圓滿一切成就法
若誦摩賀囉帝語 能得微妙最上樂
嚕波輸婆稱誦時 卽具莊嚴妙色相
率嚕怛囉燥契野 稱誦卽能獲妙樂
若誦薩哩嚩布惹 而得最上妙供養
鉢囉賀羅儞儞語 隨誦能生適悅心
頻羅誐摩稱誦時 隨應獲得諸勝果
若誦蘇帝惹屹哩 而能得彼大妙光

蘇嚕唐儞稱誦時 得妙諸香常清淨
阿*邪四婆普鉤召 阿四吽吽能引入
四薩普吒鑁能縛 健吒惡惡能警動
今說如上諸法印 所有清淨成就法
於舌觀想彼金剛 一切事業皆成就
復次今說諸羯磨印成結儀則
先作堅固金剛拳 二羽等引而兩分
由此成二金剛印 然後當說結儀則
左金剛指而平受 右手起立以成印
此印名爲覺最勝 由此卽成佛菩提
阿閦如來觸地印 寶生如來施願相
無量壽尊勝定儀 不空成就施無畏
復次如應今演說 所有羯磨印次第
金剛薩埵等大士 金剛事業皆隨轉
高擧勢擲金剛杵 二手復如持鉤相
然後相應如射法 次善哉相住於心
二手金剛灌頂相 於心復示月輪形
左手持箭右射勢 復次旋轉向口散
二手開蓮右邊住 左劍安心揮斫相
又復旋轉如火輪 二羽金剛從口散
以金剛舞旋復解 次從兩頰於頂住
小指甲胄頭指牙 二金剛拳復相附
次作金剛高擧相 合掌頂禮心戰慄
先作繫鬘次口散 後金剛舞而旋轉
次以金剛拳儀則 香等供養應如次
此卽一切佛供養 如數分別供養印
復以二頭指如鉤 次二小指如大鉤
後復如索二如鎖 又二手背相還附
復次說上成就法 金剛事業平等作

pp. 315-322

求金剛成妙金剛　於自心中應觀想
次說羯磨印事業　金剛事業具種種
是中由結智拳故　即能遍入諸佛智
由結阿閦佛印故　獲得堅固意無動
以結寶生佛印故　即能攝受他所作
由結正法輪印故　而善轉彼大法輪
以無畏印得勝速　能與求生施無畏
堅結金剛羯磨印　即得金剛薩埵業
以金剛鉤能普召　刹那集會諸如來
金剛箭印妙愛故　金剛眷屬尙能成
由彼金剛大喜印　諸佛咸施善哉聲
以結金剛大寶印　即能從師受灌頂
遍持金剛大日故　得與金剛日無異
由堅金剛勝妙幢　即能普雨諸寶雨
遍持金剛大笑故　速與諸佛同喜笑
金剛妙華遍持故　即能善觀金剛法
堅結金剛利劍印　速能斷除一切苦
遍持金剛輪印故　即能轉彼妙法輪
由彼諸佛離語言　金剛念誦即成就
金剛舞印供養故　諸佛尙能生妙愛
以結金剛甲冑印　乃獲金剛具實性
金剛利牙遍持故　即彼金剛尙能壞
以金剛拳摧一切　善得諸印皆成就
由金剛戲得妙樂　金剛鬘故獲妙色
金剛歌得妙歌音　金剛舞故生善愛
金剛香得大悅澤　金剛華威淨莊嚴
金剛燈供得妙光、　金剛塗香獲香體
彼金剛鉤能普召　而金剛索能引入
由金剛鎖善縛門　金剛鈴故遍警動

復次今說一切印相都結儀則

所謂先應結金剛縛。次以諸指擢拍自心。誦此心明曰

嚩日囉二合滿馱怛囉二合吒半音一句

然後乃可結一切印。即能於自身語心金剛中。而得自在

次結金剛遍入印。誦此心明曰

嚩日囉引二合吠引舍惡一句

由是心明。即能遍入。皆同親友和合而住。然後即得密印三昧。誦此大士隨念心明曰

摩賀引三摩*邪薩都引旼引句

由是心明。於一切印悉得成就。此即都結一切印儀軌

復次宜說都成就儀

謂彼最先應結自印。以是自印觀自身薩埵。誦此心明曰

三摩踰引旼一句

如是觀自身薩埵已復用此大明加持

三摩*邪薩埵阿提底瑟姹二合莎鑁一句

復次宜說諸成就儀

若欲求彼義利成就者。誦此心明曰

阿哩他二合悉提一句

由是心明。得印成就。獲大義利

又若欲求神通成就者。誦此心明曰

哩提悉提一句

又若欲求金剛持明成就者。誦此心明曰

嚩日囉二合尾睇引切身達囉一句

由是心明。隨其所樂即得最上持明成就

又若欲求最上成就者。當以自印心明如理加持。即得成就

復次宜說一切印求通用法儀

謂即如應堅固所作。乃能於自身語心金剛中。得如金剛諸所作用。若所用印加持經停。或自欲解散。亦應堅固所作。誦此心明曰

唵引嚩日囉二合薩埵三摩*邪一句摩弩播引羅野二嚩日囉二合薩埵堆奴引波底瑟姹二合捺哩二合屣引彌引婆嚩三蘇都引沙踰二合彌引婆嚩四阿努囉訖都引二合彌引婆嚩五蘇補引沙踰引二合彌引婆嚩六薩哩嚩二合悉提孕二合彌引鉢囉二合野蹉七薩哩嚩二合葛哩摩二合蘇左彌唧多室哩二合野酤唵入吽引訶訶訶訶呼引九婆誐鑁薩哩嚩二合怛他引誐多嚩日囉二合摩引彌引抳左嚩日哩二合婆嚩十摩賀引三摩邪薩埵惡引十一

由是心明故。設有違背如來。毀謗正法。造是五無間業。及餘一切惡作之人。於一切如來密印欲求成就者。於現生中亦得金剛薩埵堅固體性。隨其所樂。若最上成就。若金剛成就。若金剛薩埵成就。乃至一切如來勝上成就等。一切成就皆悉獲得。此即具德一切如來金剛薩埵。作如是說

謂彼等如是　彼彼所生印
隨彼彼處解　應誦是心明

復次宜說彼一切印都解儀則

嚩日囉二合穆一句

然後從自心起結金剛寶印。安自灌頂處。以二頭指作灌頂相。分手纏頭。復作鬘鬘。即以此印成甲冑印、誦此心明曰

pp. 323-332

唵引嚩日囉合二羅怛那合二阿毘詵左薩哩嚩合二母
捺嚕引二合彌引捺哩合二湛引黠𤙖●一句嚩羅萬嚩際
引那𠰒二
然後解此甲胄鬘印已。次當齊掌而拍。成
金剛歡喜。印隨此心明曰
嚩日囉合二覩沙野合二呼引一句
以是印明解灌頂縛。作歡喜已。即得金剛堅
固之體。與金剛薩埵等無有異
復次頌曰
一稱金剛薩埵名　隨其所欲得妙樂
纔稱念間悉能成　如金剛手之所說
此印具德普賢菩薩。作如是說
復次頌曰
金剛薩埵等大士　普作一切成就事
隨意持誦於此中　一切教法得成就
密句心印及諸明　隨其所樂諸理趣
依教所說及自作　於一切處皆成就
復次宣說四種祕密勝供養事。以金剛歌而
爲歌詠。彼彼大明曰
唵引嚩日囉合二薩埵僧訖囉合二賀引一句　嚩日
囉合二羅怛那合二摩努多嚂●一句　嚩日囉合二達哩
摩合二誐引野迺一句　嚩日囉合二葛哩摩合二葛嚕
婆嚩句一
然後若欲入曼拏羅者。先於內曼拏羅中。以
是四明作金剛歌詠及金剛舞等。以二手掌
結彼祕密四供養印。作供養事。次於外曼拏
羅。作金剛香等四種供養。各安本處。次當啓
白一切如來。隨所樂欲獻香等供養已。復獻
上味諸飮食等一切樂具。後如其儀軌引弟
子入。即授弟子一切如來成就金剛禁戒
此是一切佛體性　金剛薩埵手中住
汝今應當常受持　金剛薩埵堅固禁
復授是大明曰
唵引薩哩嚩合二怛他引誐多*●一句　悉提嚩日囉合二
三摩*邪底瑟姹二合二伊沙怛網引二合馱引囉野引
彌三嚩日囉合二薩埵呬四呬四呬四呬四吽引四
然後告弟子言。汝於一切時。不應以此祕密
法門說示他人。即爲隨應授誓心明。後於一
切時。如應入曼拏羅。隨力獻諸供養。啓白一
切如來。作用事已。當結薩埵金剛印。從下向
上次第而解。誦此心明曰
唵引訖哩合二都引嚩薩哩嚩合二薩埵引哩他合二悉
提哩捺合二多*句引一野他引耨誐引二引嗏𨁝特網合二沒
馱尾沙焰三布那囉引誐摩那引野覩四嚩日囉
合二薩埵穆五
以是心明。於一切曼拏羅中應如是作。及以
三昧*邪勝印。如應而解

金剛祕密曼拏羅廣大儀軌分第●二

爾時世尊大毘盧遮那如來。入一切如來金
剛總持三昧。出生金剛加持三摩地。於是三
摩地中。從一切如來心。成具德金剛手大執
金剛者殊妙色相。及普遍熾盛藏金剛總持三
昧印。諸賢聖衆爲出現已。所有一切世界諸
佛如來。金剛總持智悉成辦已。乃現一切如
來智印影像。安立一切如來金剛界大曼拏
羅法用。於淨月輪中依止而住。說此頌曰
大哉無上菩提心　而諸衆生悉歡喜
爲令無畏順伏故　由斯示作明妃相
是時世尊大毘盧遮那如來。復入一切如來
智印三昧金剛界加持三摩地。說此最上自
心明曰
唵引嚩日囉合二馱引堆說哩吽引嚩日哩合二尼句一
爾時世尊阿閦如來。即入一切如來金剛薩
埵三昧智印曼拏羅加持三摩地。說此最上
自心明曰
唵引嚩日囉合二嚩日哩合二尼吽引一句
爾時世尊寶生如來。即入一切如來金剛寶
三昧智印曼拏●羅加持三摩地。說此最上自
心明曰
唵引囉怛那合二嚩日哩合二尼吽引一句
爾時世尊無量壽如來。即入一切如來金剛
法三昧智印曼拏羅加持三摩地。說此最上
自心明曰
唵引達哩摩合二嚩日哩合二尼吽引一句
爾時世尊不空成就如來。即入一切如來金
剛羯磨三昧智印曼拏羅加持三摩地。說此
最上自心明曰
唵引葛哩摩合二嚩日哩合二尼吽引一句
爾時金剛手菩薩摩訶薩。即說一切如來大
總持三昧印四大明曰
唵引嚩日囉合二薩埵玉呬野合二三摩曳引吽引一句
此明即是普賢
唵引玉呬野合二嚩日嚟引二合黠尸吽引一句
此明即是如來鉤
唵引玉呬野合二嚩日囉合二囉引誐引囉引誐野吽引一句

●〔句〕一●*　●〔句〕一●●*　●一二二●　●二十(之一)●　●三摩●

此明卽是欲樂
唵引玉四野二合嚩日囉二合馱引埵引設哩吽引一句
此明卽是大善哉
是等名爲金剛總持門
復次四明曰
唵引嚩日囉二合玉四野二合囉怛那二合三摩曳引吽引一句
此明卽是寶上
唵引嚩日囉二合玉四野二合鉢囉二合毘引吽●引一句
此明卽是寶光明
唵引嚩日囉二合特嚩二合惹引乾囉二合玉四曳引二合吽引一句
此明卽是勝幡瓔珞
唵引玉四野二合賀引娑嚩日哩二合尼吽引一句
此明卽是大笑
是等名爲寶總持門
復次四明曰
唵引嚩日囉二合達哩摩二合玉四野三摩曳引●吽引一句
此明卽是金剛靈生
唵引嚩日囉二合酤引舍玉四野二合吽引一句
此明卽是阿陀囉尼
唵引嚩日囉二合玉四野二合曼拏梨引吽引一句
此明卽是一切輪
唵引嚩日囉二合玉四野二合惹引波三摩曳引吽引一句
此明卽是轉大千
是等名爲法總持門
復次四明曰

唵引嚩日囉二合玉四野二合葛哩摩二合三摩曳引吽引一句
此明卽是勝成就
唵引嚩日嚩二合玉四野二合葛嚩際引吽引一句
此明卽是一切護
唵引嚩日囉二合玉四野二合能瑟吒囉●三合馱引哩尼吽引一句
此明卽是伏威光
唵引嚩日囉二合玉四野二合母瑟致二合吽引一句
此明卽是總持印
是等名爲衆總持門
爾時金剛手菩薩摩訶薩復說一切如來金剛秘密三昧印四大明曰
唵引玉四野二合薩埵嚩日哩引二合吽引一句
唵引玉四野二合囉怛那二合嚩日哩引二合吽●引一句
唵引玉四野二合達哩摩二合嚩日哩引二合吽*引一句
唵引玉四野二合葛哩摩●二合嚩日哩引二合吽*引一句
如是金剛波羅蜜等四秘密明。卽彼一切如來秘密三昧大總持門三昧印攝。於金剛界主宰大曼拏羅熾盛月輪中。依止而住
復次金剛手菩薩摩訶薩。宣說一切如來秘密供養三昧四大明曰
唵引嚩日囉二合玉四野二合囉底布引惹引三摩曳*引一句薩哩嚩二合布引惹引鉢囉二合嚩哩多二合野吽引二
唵引嚩日囉二合玉四野引二合毘試引葛布引惹引三摩曳*引一句薩哩嚩二合布引惹引鉢囉二合嚩哩多二合野吽引二

唵引嚩日囉二合玉四野二合誐引多布引惹引三摩曳*引一句薩哩嚩二合布引惹引鉢囉二合嚩哩多二合野吽引二
唵引嚩日囉二合玉四野二合涅哩二合多布引惹引三摩曳*引一句薩哩嚩二合布引惹引鉢囉二合嚩哩多二合野吽引二
如是金剛嬉戲等四大明。各各本部標幟。具有光明。及彼自印。於金剛曼拏羅四隅而住
佛說一切如來眞實攝大乘現證三昧大敎王經卷第六

佛說一切如來眞實攝大乘現證三昧大敎王經卷第七

*西天譯經三藏朝奉大夫試光祿卿傳法大師*賜紫沙門臣施護等奉詔譯

金剛秘密曼拏羅廣大儀軌分第二之二
爾時具德金剛手菩薩摩訶薩復說秘密大曼拏羅頌曰

我今次第當演說　最上金剛曼拏羅
其相同彼金剛界　此說名爲金剛密
大曼拏羅法相應　諸曼拏羅亦然盡
諸曼拏羅中依法　應當悉畫於佛印
中方安處●加趺相　此名金剛界主宰
金剛*加趺金剛相　此卽金剛部金剛
彼金剛寶*加趺相　如是名爲自灌頂

●加二脚●* ●二二一● ●[引]一●* ●三二二● ●[吽引一句]一● ●引二一句● ●[引]一●

pp. 334-338

金剛蓮華。加趺相　此說名爲持吉會
羯磨金剛。加趺相　是爲巧業金剛法
應當運畫蓮華位　又復悉畫圓光相
座中應畫金剛杵　及金剛鉤而起立
畫二金剛相相合　二手作拳善哉相
復畫寶聚有燄焰　日光輪印亦復然
勝幢熾盛光圍繞　諸齒行列金剛笑
金剛中畫蓮華相　利劍燄焰亦復然
復畫金剛大火輪　及畫舌相具光焰
諸處運畫金剛杵　應畫金剛甲冑相
依法次畫金剛牙　二手拳印如應畫
薩埵金剛等隨畫　如大壇中所說儀
悉畫本印及標幟　金剛戲等壇中畫
於外壇中如儀軌　悉畫本部自標幟
慈氏菩薩等亦然　隨其所樂咸應畫

復次宜說入金剛祕密曼拏羅儀

所謂金剛阿闍梨。先應自結薩埵金剛印。依教入曼拏羅中。作右旋繞。以所結印獻金剛手尊。如其所說。於壇四門觸自心明。作解散已。復結金剛鉤羯磨印。如教所說作事業已。即應順向出曼拏羅。乃令金剛弟子。依金剛界大曼拏羅法用。如次而入。入已然後依法解拳。次當授與祕密成就金剛標幟教授金剛。祕密印智等法

復次於中。應教授金剛祕密身印智

淨月曼拏羅中住　觀想金剛作奮迅
手足指面悉動搖　金剛明妃尙生愛
屈臂猶如持鉤勢　觀想金剛在頭上
手掌相擊使振鉟　想金剛鉤作鉤召

又復應作射箭法　起奮迅相射心中
如應殺彼諸惡魔　妙樂金剛自當得
又應作縛緊於臂　從自心。至遍自身
彼金剛法用相應　自得諸佛常衛護

即說如是等心明曰

嚩日囉(二合)囉(引)誐野呼(引一句)
嚩日囉(引二合)酤舍嚩(一句)
摩(引)囉。摩(引)囉野發吒(半音一句)
滿馱犖(力角切)又放(一句)

復次教授金剛祕密觀視印智

諸金剛視生妙愛　所謂歡喜開華眼
以其觀視明妃故　即能得彼常順愛
又復極惡動搖眼　眼睫照明鉤召相
此說名爲光明視　一切世間悉鉤召
又復顰眉破壞相　刹那能現忿怒勢
此名遍持忿怒視　乃至三世尙降伏
又作堅固慈愛眼　猶如須彌諸山石
此說名爲慈愛視　能破病苦及執魅

即說如是等心明曰

嚩日囉(二合)捺哩(二合)瑟致(二合)末吒(半音一句)
韈(引)鉢多(二合)捺哩(二合)瑟唱(引二合)酤尸嚩(一句)
骨嚕(引二合)馱捺哩(二合)瑟致(二合)係(引一句)
捺哩(二合)。茶捺哩(二合)瑟致(二合)怛囉(二合)吒(半音一句)

復次教授金剛祕密語印智

呼呼呼呼此稱時　刹那即得離語言
令諸衆生普愛與　得金剛語悉明煥
嚩嚩嚩嚩此稱時　一切聲語得明煥
普能鉤召諸世間　即得執金剛無異

吽吽吽吽遍持故　諸忿怒語得明煥
殺害一切惡有情　等同須彌諸山石
放放放放此稱時　諸微妙語悉明煥
而能普護諸世間　即得同佛金剛身

即說如是等心明曰

嚩日囉(二合)呼(引一句)
嚩日囉(二合)嚩(一句)
嚩日囉(二合)吽(引一句)
嚩日囉(二合)放(一句)

復次教授金剛祕密心印智

如應觀想於自身　所有諸相皆具足
自身即是金剛手　得彼諸佛生妙愛
如應觀想於自身　所有諸相皆具足
自身即是金剛藏　而能鉤召金剛手
如應觀想於自身　所有諸相皆具足
自身即是金剛眼　以諸正法摧魔惡
如應觀想於自身　所有諸相皆具足
自身即是巧金剛　得衆金剛常衛護

即說如是等心明曰

嚩日囉(二合)播(引)尼嚩(合一句)摩(引)那野薩哩。嚩(二合)沒馱(引)呼。(引二)
嚩日囉(二合)誐哩婆(二合一句)嚩日囉(二合)播(引)尼孕(二合)尸竭囉(二合)摩(引)萬哩沙(二合)野吽(引)嚩。(二)
嚩日囉(二合)泥(引)怛囉(二合)薩哩嚩(二合)達哩舍(二合一句)摩囉野吽(引)發吒。(半音二)
(一句)
嚩日囉(二合)尼說犖叉薩哩嚩(二合)嚩日囉。(引二合)放

復次教授金剛祕密印智

●中十(如)⑨　●巫二中⑩　●荼二荼⑪　●[嚩]一⑫　●二二二句⊜,一句⑬　●二十(句)⊝　●二十(句)⊜⑭　●[引]一⑮⑯

薩埵金剛遍持故　於自心中觀自身
作金剛視普遍觀　一切世間遍警悟
大寶金剛遍持故　於自心中觀自身
作光明●視普遍觀　鉤召一切令順愛
妙法金剛遍持故　於自心中觀自身
作忿怒視普遍觀　殺諸世間魔惡者
羯●磨金剛遍持故　於自心中觀自身
作慈愛眼普遍觀　一切世間善作[illegible]
即說如是等心明曰
嚩日囉(二合)玉呬野(二合)三摩野阿(一句)
嚩日囉(二合)玉呬野(二合)三摩野呼(引一句)
嚩日囉(二合)玉呬野(二合)三摩野吽(引一句)
嚩日囉(二合)玉呬野(二合)三摩野斛(一句)
復次教授金剛秘密大印成結儀則
從金剛掌所生印　此說名爲大秘密
彼諸大印如次第　成結之儀我今說
二手大指相鉤結　復屈頭指頭相拄
竪二中指而向上　此金剛界主宰印
即此中指金剛相　又復中指如寶形
中指無名指如蓮　舒掌四印應如次
一二頭指如金剛　又二大指皆[illegible]攝
彈指及頭指如寶　即復頭指寶光相
竪二無名指如寶　即以此印向口轉
復以諸指頭展舒　竪二大指於中住
展舒諸指如輪相　即以此印從口散
並竪大指如金剛　竪二頭指中間住
開二大指復如牙　後入掌中成拳印
而復金剛秘密法　從彼金剛縛所生
復次法秘密標幟　觀想內心自相合

羯磨秘密亦中住　羯磨標幟應表示
今說法印次第。所謂最上秘密彼彼種子
阿(引)[illegible]呼(引)●索
唵(引)盎(引)怛囉(二合)●郝
紇哩(引二合)訖哈●嚧
斛吽(引)●鑁
二羽應結秘密印　如教分別羯磨印
乃至三昧●邪勝印　二羽所成亦如是
次當宜說成就儀　稱三昧*邪薩怛鑁
若結自印即能成　得一切欲勝妙樂
若一若多諸密印　一切餘時不應結
或成大事或密中　智者和合如應作
常時身住於此中　金剛眷屬自然生
行人堅固妙愛心　乃至[illegible]不應捨
復次宜說彼一切印成結等事業
金剛遍入發生已　是中或自或他人
若結諸印若解時　隨應誦是心明曰
嚩日囉(二合)吽(引)滿馱(一句)
次說解印儀則
由彼彼所生　一切印次第
於彼彼處解　應誦是心明
唵(引)嚩日囉(二合)穆(一句)
次說堅固護身所作法儀
結寶金剛堅固拳　二頭指結甲冑印
從心至頂次第解　隨應誦是心明曰
唵(引)捺哩(二合)茶嚩日囉(二合)葛嚩左特哩(二合)吒(半音一句)
次說三昧縛儀
隨處如應遍解已　當結堅固護身印
解縛齊掌作[illegible]拍　即誦如是心明曰

唵(引)玉呬野(二合)三摩野多(引)羅薩(一句)
金剛密句隨意誦　善修一切遍事業
此中三昧法相應　能作最上諸成就
金剛智法曼拏羅廣大儀軌分第三
爾時具德金剛手菩薩摩訶薩。復入一切如來微妙金剛智印三昧曼拏羅加持三摩地。說此最上自心明曰
唵(引)速(引)叉摩(二合)嚩日囉(二合)倪也(二合引)那三摩野吽(引一句)
爾時世尊阿閦如來。即入一切如來金剛薩埵微妙金剛智印三昧曼拏羅加持三摩地。說此最上自心明曰
唵(引)嚩日囉(二合)薩埵速(引)叉摩(二合)倪也(二合引)那三摩野吽(引一句)
爾時世尊寶生如來。即入一切如來金剛寶微妙智金剛印三昧曼拏羅加持三摩地。說此最上自心明曰
唵(引)嚩日囉(二合)囉怛那(二合)速(引)叉摩(二合)倪也(二合引)那三摩野吽(引一句)
爾時世尊無量壽如來。即入一切如來金剛法微妙金剛智印三昧曼拏羅加持三摩地。說此最上自心明曰
唵(引)嚩日囉(二合)達哩摩(二合)速(引)叉摩(二合)倪也(二合引)那三摩野吽(引一句)
爾時世尊不空成就如來。即入一切如來金剛羯磨微妙智印三昧曼拏羅加持三摩地。說此最上自心明曰
唵(引)嚩日囉(二合)葛哩摩(二合)速(引)叉摩(二合)倪也(二合引)

●二 ●邪＝耶* ●註(一句)十殺 ●註(一句)十費 ●註(一句)十部 ●註(一句)十索 ●言＝摩 ●現＝觀 ●一＝三

pp. 342-346

那三摩野吽(引一句)
爾時世尊大毘盧遮那如來。 即入一切如來
微妙智金剛三摩地。於是三摩地中。從一切
如來心。成具德執金剛者。微妙智金剛光明。
爲出現已。普照一切世界。於一切如來衆及
一切如來微妙智金剛三摩地三摩鉢底中。
堅固作已。復成一聚三摩地智妙金剛身遍
觀察已。合爲一體。出生如來智身。於世尊大
毘盧遮那如來心中。如理而住
是時具德金剛手菩薩摩訶薩。 即入一切如
來智心。如是入已。說此一切如來微妙智大
三昧金剛大明曰
遮(引)又摩(二合)嚩日囉(二合一句)
說是大明時。從一切如來心中。出現具德金
剛手菩薩摩訶薩。 以一切如來微妙智金剛
加持影像身。於一切如來鼻端而住。說此頌
曰
大哉一切正覺尊　　微妙金剛我廣大
由廣大性微妙故　　普能舒遍於三界
時具德金剛手菩薩摩訶薩。作是說已。即於
一切如來鼻端。以微妙金剛智相。舒遍一切
如來身。如是舒遍已。又復遍周法界與虛空
界合。 由是微妙金剛智相舒遍普盡虛空界
故。即於一切如來智金剛加持影像身中。如
理而住。如是影像身。於剎那間。混入一切如
來智金剛中。觀察金剛法性已。即於一切如
來及一切如來微妙智金剛三摩地中。 如理
而住。然後從一切如來金剛中說。一切如來
三摩地智心明曰

嚩日囉(二合)那(引)毘怛他(引)誐多吽(引一句)
說是心明時。具德金剛手菩薩摩訶薩。復入
自心微妙智。與一切如來身合。如是入已。於
自心中成金剛影像。如理而住
是時一切如來。 即說薩埵金剛等四大智心
明曰
嚩日囉(引二合)怛摩(二合)萬(一句)
此即金剛薩埵智印
紇哩(二合)捺嚩(二合)日囉(引二合)酤舍(一)
此即一切如來集會加持智印
底瑟姹(二合)囉(引)祇嚩日囉(二合)鉢囉(二合)尾舍紇哩(二合)
捺爍(一句)
此即一切如來隨愛樂智印
阿呼(引)嚩日囉(二合)覩瑟致(二合一句)
此即大歡喜智印
是等名爲一切如來大金剛等持門
爾時具德金剛手菩薩摩訶薩。 復入一切如
來心微妙智。與自心合。如是入已。於自心中。
以金剛加持影像身。如理而住。即此金剛影
像相。說四心明曰
嚩日囉(二合)囉怛那(引二合)怛摩(二合)萬紇哩(二合)捺野(一句)
此即一切如來灌頂智印
嚩日囉(二合)達(引)哩野(二合)底瑟姹(二合一句)
此即大光明曼拏羅莊嚴智印
嚩日囉(二合)特嚩(二合)惹(引)祇囉(二合)孃(一句)
此即一切如來意願圓滿智印
紇哩(二合)捺野嚩日囉(二合)賀(引)薩(一句)
此即一切如來大喜出生智印
是等名爲一切如來寶等持門

爾時具德金剛手菩薩摩訶薩。 復入自微妙
智。與自心合。 如是入已。以金剛加持影像
身。如理而住。 即此金剛影像相。說四心明
曰
嚩日囉(二合)鉢訥摩(引二合)怛摩(二合)萬(一句)
此即一切法平等性智印
紇哩(二合)捺嚩(二合)日囉(二合)酤(引)舍(一句)
此即一切如來智慧印
底瑟姹(二合)嚩日囉(二合)作訖囉(二合)紇哩(二合)捺●爍鉢
囉(二合)尾舍(一句)
此即入大輪智印
嚩日囉(二合)嚩賀嚩(引二合)祇囉(二合)紇哩(二合)捺野(一句)
此即一切如來法語離戲論智印
是等名爲一切如來法等持門
爾時具德金剛手菩薩摩訶薩。 復從自心金
剛心。入金剛微妙智。 與金剛心合。 如是入
已。復以極微妙金剛影像身。加持而住。說此
極微妙金剛影像等四心明曰
薩哩嚩(二合)嚩日囉(引二合)怛摩(二合)萬(一句)
此即一切如來巧業智印
紇哩(二合)捺嚩(二合)日囉(二合)葛嚩左(一句)
此即極難敵精進智印
底瑟姹(二合)嚩日囉(二合)藥叉紇哩(二合)捺野(一句)
此即破一切魔境界智印
嚩日囉(二合)母瑟恥(二合)紇哩(二合)捺野(一句)
此即一切如來縛智印
是等名爲一切如來羯磨等持門
爾時具德金剛手菩薩摩訶薩。 又復舒遍微
妙智相。與一切如來身合。 從是出已。 即現

pp. 346-351

金剛手大菩薩身。復成金剛薩埵等大菩薩
像。各各標幟安自心已。即復安立金剛界大
曼拏羅相應法用。於淨月曼拏羅自心等持
等至中。依止而住
復次具德金剛手菩薩摩訶薩。爲欲成辦一
切如來三摩地智神通事等。說此金剛智微
妙智曼拏羅
我今次第當演說　最上妙月曼拏羅
其相猶如金剛界　金剛微妙故此說
大曼拏羅法相應　如教安立大薩埵
金剛壇中畫佛相　佛曼拏羅如是立
壇中遍畫大薩埵　自印安心如教說
應作三摩地坐相　二手當結金剛縛
復次宣說金剛微妙法曼拏羅鉤召等儀軌。
謂於大曼拏羅中依相應法。所有入等儀軌
隨應作已。然後授與大智標幟。當隨自心所
作事業
復次教授大印智法
從舌及齶漸出已　次復繫想於鼻端
微妙金剛樂觸生　即得心住於等引
微妙金剛樂觸中　從是出生殊勝相
是相廣大舒遍故　心亦廣大遍一切
隨心所樂而舒遍　廣大即遍於三界
復次漸略應旋復　乃至鼻端而攝入
從是已後諸所有　常應觀想妙等引
堅固所作遍一切　三摩地智即安立
即說如是等心明曰
達引又摩二合嚩日囉二合句一
囉頭二合囉嚩日囉二合句一

僧阿囉嚩日囉二合句一
嚩日囉二合捺哩二合茶底瑟姹二合引句一
若於有情起悲心　與大堅固應同起
由心廣大法相應　一切有情亦廣大
由慈廣大相應故　所起悲心亦復然
一切有情利相應　遍諸所行悉廣大
自性光明遍一切　本來清淨虛空等
是中若法若非法　普觀清淨悉歡喜
所有一切極惡者　彼等非佛菩提器
以大捨心平等觀　亦爲彼等皆攝受
即說如是等心明曰
摩賀引梅引怛哩野三合娑頗二合囉句一　摩賀引葛嚕
拏引娑頗二合囉引句一
薩哩嚩二合成馱鉢羅二合摸引捺娑頗二合囉句一
薩哩嚩二合薩埵引三冒引馱野句一
復次教授一切如來隨念智
若處虛空若餘方　微妙金剛應和合
若坐若起威儀中　金剛影像常觀想
於一切處亦如是　微妙金剛常和合
而諸佛薩心金剛　觀想常住妙等引
彼金剛手大影像　於一切處常觀想
微妙金剛法相應　如其所說依次第
觀佛影像遍一切　所有諸相皆具足
如其所說依次第　隨應觀想妙等引
即說如是等心明曰
嚩日囉二合引目契引娑嚩句一　摩賀引冒引地薩
埵引尾舍句一
嚩日囉二合舞引尼捺哩舍二合野莎嚩牟句一

沒馱引努塞普哩三合爹引尾舍句一
微妙金剛相應故　即當觀想於自身
自身現月影像中　淨菩提心應觀想
復於淨妙月輪中　如應觀想於自身
自身即是金剛像　薩埵金剛想無異
微妙金剛法相應　如應觀想於自身
自身薩埵金剛心　薩埵金剛想無異
如應觀想於自身　所有諸相皆具足
自身即是佛影像　諸佛菩提應觀想
即說如是等心明曰
三滿多跋捺囉引二合尾舍句一　薩埵嚩日囉引二合尾
舍句一
嚩日囉二合薩埵三摩引提俱也引二合那引尾舍句一
怛他引誐都引放句一
復次教授一切如來法性祕密印智
我即等同於諸佛　一稱金剛祕密語
金剛蓮華二相合　令諸有情同妙愛
我即等同大金剛　一稱金剛祕密語
金剛蓮華二相合　決定鉤召諸世間
我即等同金剛法　一稱金剛祕密語
金剛蓮華二相合　普遍世間悉調伏
我即等同巧金剛　一稱金剛祕密語
金剛蓮華二洎合　即能成就諸事業
復次教授一切如來智金剛加持三摩地印智
微妙金剛法相應　觀想金剛住心中
自身即是佛影像　由是觀故即成佛
復次教授金剛薩埵三摩地印智
微妙金剛相應故　心金剛等彼諸來
金剛薩埵等應觀　能施一切自成就

●復次教授一切如來部三摩地三昧印智
從彼金剛持出生　等持三昧。邪勝印
十六大士應如次　彼等持印今當說
所謂。加趺相。高起勢。拯衞勢。向心住相。頭
額處。背間。肩上。笑處。持口門心。劍心。開敷。
從口散頂。胸處。面處。大指磨。心前等
復次教授最上法印次第
吒計引一句
瀰囉二合瀰囉二合一句
末吒半音一句
阿屹囉二合一句
怛囕二合怛囕二合一句
坌坌一句
唐唐一句
怛哩引二合吒一句
特哩二合吒一句
勃哩二合吒一句
黠引含一句
鄔都一句
嚩嚩一句
鑁鑁一句
發吒半音一句
屹囉二合薩一句

pp. 351-354

復次教授最上法羯磨
所謂諸欲作者。依三昧法。應結微妙金剛智
拳。皆從二羽和合而作

佛說一切如來真實攝大乘現證三昧大教王
經卷第七

佛說一切如來真實攝大乘現證
三昧大教王經卷第●八

*西天譯經三藏朝奉大夫試光祿卿
傳法大師*賜紫沙門臣　施護　等
奉　　詔譯

金剛事業曼拏羅廣大儀軌分第四

爾時具德金剛手菩薩摩訶薩。復入一切如
來無上供養廣大儀軌舒遍羯磨三昧金剛加
持三摩地。說此最上自心明曰
唵引薩哩嚩二合怛他引誐多◎一句嚩日囉二合馱引埵
嚩多囉布引惹引颯頗二合囉拏◎二葛哩摩二合三
摩曳引吽◎引三
爾時世尊阿閦如來。入一切如來金剛薩埵
無上供養廣大儀軌舒遍羯磨三昧金剛加持
三摩地。說此最上自心明曰
唵引薩哩嚩二合怛他引誐多*一句嚩日囉二合薩埵引
嚩多囉布引惹引颯頗二合囉拏二葛哩摩二合三摩
曳引吽引三
爾時世尊寶生如來。入一切如來金剛寶無
上供養廣大儀軌舒遍羯磨三昧金剛加持三
摩地。說此最上自心明曰
唵引薩哩嚩二合怛他引誐多*一句嚩日囉二合囉怛
那引二合嚩多囉布引惹引二葛哩摩二合颯頗二合囉拏
三摩曳引吽引三
爾時世尊無量壽如來。入一切如來金剛法
無上供養廣大儀軌舒遍羯磨三昧金剛加持
三摩地。說此最上自心明曰
唵引薩哩嚩二合怛他引誐多*一句嚩日囉二合達哩
摩引二合嚩多囉布引惹引颯頗二合囉拏二葛哩摩
二合三摩曳引吽引三
爾時世尊不空成就如來。入一切如來金剛
羯磨無上供養廣大儀軌舒遍羯磨三昧金剛
加持三摩地。說此最上自心明曰
唵引薩哩嚩二合怛他引誐多*一句嚩日囉二合葛哩
摩引二合嚩多囉布引惹引颯頗二合囉拏◎三葛哩摩
二合三摩曳引吽引三
爾時世尊大毘盧遮那如來。復入一切如來
供養廣大儀軌普盡法界舒遍羯磨三昧金剛
三摩地。於是三摩地中從一切如來心。出現
具德金剛手菩薩摩訶薩。普盡法界舒遍一
切虛空界互相涉入故。即成一切衆妙供養
莊嚴廣大儀軌流遍雲海一切寶聚。是諸寶
聚。從一切世界流遍雲海。悉集一切如來大
會曼拏羅中。從一切如來無上大菩提心。出
生一切如來部隨愛樂智成辦普賢最上勝
行。詣大菩提場。降伏諸魔軍。以一切如來平
等性。現成正覺一切如來大曼拏羅所生普
遍三界最勝轉正法輪。於普盡無餘諸有情
界。廣作一切利益等事。示現諸佛神通遊戲。
時彼供養雲海一切寶聚。依一切如來儀軌
所說。各結本印作供養已。於金剛界大曼拏

●復字以下百五十四字宮本斷缺 ●八十(第九同卷)細註◎ ●〔句〕一◎* ●二十(句)◎◎* ●三十(句)◎◎* ●二二一◎◎

pp. 354-357

羅相應月輪中。依止而住。說此頌曰

　大哉諸佛我供養　我作轉諸供養者
　由諸佛性廣大故　即一切佛施成就

爾時具德金剛手菩薩摩訶薩。復說一切如來供養等羯磨廣大儀軌。金剛羯磨曼拏羅大明曰

唵(引)薩哩嚩(二合)怛他(引)誐多(句一)❶薩哩嚩(二合引)怛摩(二合)倆哩也(二合引)怛那布(引)惹(引)娑頗(二合)囉拏(二)葛哩摩(二合)嚩日哩(二合引)阿(引三)

此即一切如來極妙樂

唵(引)薩哩嚩(二合)怛他(引)誐多(句一)薩哩嚩(二合引)怛摩(二合)倆哩也(二合引)悅那(引)葛哩沙(二合)拏布(引)惹(引)娑頗(二合)囉拏(二)葛哩摩(二合引)乾哩(二合)啊(三)

此即一切如來鉤召

唵(引)薩哩嚩(二合)怛他(引)誐多(句一)薩哩嚩(二合引)怛摩(二合)倆哩也(二合引)怛那(引)褥囉(引)誐拏布(引)惹(引)娑頗(二合)囉拏(二)葛哩摩(二合)嚩(引)尼(引)吽(引)呼(引三)

此即一切如來隨愛樂

唵(引)薩哩嚩(二合)怛他(引)誐多(句一)薩哩嚩(二合引)怛摩(二合)倆哩也(二合引)怛那娑(引)度葛(引)囉布(引)惹(引)娑頗(二合)囉拏(二)葛哩摩(二合)覩瑟致(二合)惡(三)

此即一切如來遍歡喜

是等名為一切如來大供養

復次大明曰

唵(引)那莫薩哩嚩(二合)怛他(引)誐多(句一)葛(引)野(引)毘(引)葛囉怛泥(引)毘踰(引二合)嚩日囉(二合)摩尼唵(引二)

此即大主宰

唵(引)那莫薩哩嚩(二合)怛他(引)誐底(句引一)蘇(引)哩曳(引二合)毘踰(引二合)嚩日囉(二合)帝(引)爾儞入嚩(引二合)囉(四)(二引)

此即大光明

唵(引)那莫薩哩嚩(二合)怛他(引)誐多(句一)阿賒(引)波哩布(引)囉拏進多(引)摩尼特嚩(二合)惹(引)乾哩(引二合)毘踰(引二合)嚩日囉(二合)特嚩(二合)惹(引)乾哩(引二合)怛嚂(二合三)

此即大寶雨

唵(引)那莫薩哩嚩(二合)怛他(引)誐多(句一)摩賀(引)必哩(引二合)底鉢囉(引二合)謨(引)䭾葛哩(引)毘踰(引二❷合)嚩日囉(❸二合)賀(引)細(引)郝(三)

此即大喜悅

是等名為一切如來灌頂供養

復次大明曰

唵(引)薩哩嚩(二合)怛他(引)誐多(句一)嚩日囉(二合)迦哩摩(二合)多(引)三摩(引)提毘窣覩(二合)奴(引)彌(二)摩賀(引)迦哩摩(引二合)乾哩(二合)乾哩(引二合三)

此即大智歌

唵(引)薩哩嚩(二合)怛他(引)誐多(句一)鉢囉(二合)倪也(二合引)播(引)囉彌多(引)儞哩賀(引二合)賴窣覩(二合)奴(引)彌(二)摩賀(引)瞿(引)沙(引)耨誐(引)鼓(三)

此即大音聲

唵(引)薩哩嚩(二合)怛他(引)誐多(句一)作訖囉(引二合)又囉波哩嚩哩多(引二合)薩哩嚩(二合)蘇(引)怛嚕(引二合)多那拽窣覩(二合)奴(引)彌(三)薩哩嚩(二合)曼拏梨(引)吽(引四)

此即遍入一切曼拏羅

唵(引)薩哩嚩(二合)怛他(引)誐多(句一)散馱(引)❹娑(引)沙沒馱僧倪(引)底毘哩誐(引二合)焰窣覩(二合)奴(引)彌(二)嚩日囉(二合)嚩(引)際(引)鑁(三)

此即密句行

是等名為一切如來法供養

復次大明曰

唵(引)薩哩嚩(二合)怛他(引)誐多(句一)度(引)波彌(引)伽娑頗(二合)囉拏布(引)惹(引)葛哩彌(引二合)葛❺囉葛囉(三)

此即大勇猛

唵(引)薩哩嚩(二合)怛他(引)誐多(句一)補瑟波(二合)鉢囉(二合)薩囉拏頗(二合)囉拏布(引)惹(引)葛哩彌❻(引二合)吉哩(三)

此即大覺分

唵(引)薩哩嚩(二合)怛他(引)誐多(句一)阿路(引)葛入嚩(二合)囉拏頗(二合)囉拏布(引)惹(引)葛哩彌(引二合)娑囉婆囉(三)

此即大明照

唵(引)薩哩嚩(二合)怛他(引)誐多(句一)巘馱三母捺囉(二合)娑頗(二合)囉拏布(引)惹(引)葛哩彌(引二合)酤嚕酤嚕(三)

此即大塗香

是等名為一切如來羯磨供養

復次宜說金剛事業曼拏羅。謂轉普盡無餘

　一切如來諸供養事　我今次第當演說　最上羯磨曼拏羅
　其相猶如金剛界　金剛事業故此說
　大曼拏羅法相應　依彼安布佛影像
　金剛薩埵等相應　彼實聖印依法畫

次說金剛事業曼拏羅入等儀軌。謂依金剛

❶一句＝二合一㊂　❷〔二〕－㊂　❸二合＝一句㊂㊄㊁，二㊂　❹娑＝[illegible]　❺[illegible]　❻[illegible]　❼二＝一[illegible]

pp. 357-360

界大曼拏羅法用。隨應當入。如是入已。謂弟子言。此一切如來供養三昧。汝日日中。常應供養十六大士。然當隨力作諸事業。如是言已。乃爲弟子除去面帛。即令觀視曼拏羅中。授與羯磨本部標幟。尚得一切如來爲作供養。況復餘◦邪

復次敎授大菩提心成辦供養印智

堅固菩提心出生 我此觀想於諸佛
我以嬉戲供養故 即得諸佛勝妙樂
堅固菩提心出生 我此觀想於諸佛
我以寶鬘供養故 普供養已得灌頂
堅固菩提心出生 我此觀想於諸佛
歌音妙樂供養故 由音供養得妙愛
堅固菩提心出生 我此觀想於諸佛
我以旋舞供養故 尚得諸佛爲供養

即說如是等大明曰

沒馱(引)怛麼(引二合)散(一句)
沒馱麼毘說左(引)彌(一句)
沒馱窣覩(二合)底哆嚕(引)彌(一句)
沒馱布(引)惹(引)葛嚕(引)彌(一句)

復次敎授一切佛供養印智

最上身語心金剛 應作頂禮相應相
以此供養一切佛 定得一切常信禮
彼一切佛大福聚 從身語心金剛生
我以隨喜供養故 由是即得速成佛
彼身語心金剛體 奉獻如是微妙身
諸佛一切供養中 以此供養而供養
所有一切勝善行 從身語心金剛生
以此迴向供養故 得與諸佛等無異

即說如是等大明曰

鉢囉(二合)拏麼(引)彌(一句)
阿耨謨(引)儞(引一句)
沒馱布(引)惹(引一句)
沒哩拏(引)麼(一句)

復次敎授法供養印智

諸法自性悉明亮 自性本來皆清淨
以如是法供養故 即得諸佛勝妙樂
相門施設言說已 即一切法皆合集
謂由如是法印門 而能斷除一切苦
如是諸法遍一切 因中此法即如來
以正法輪供養故 供養得成持法者
於一切法自性中 所說諸法如響應
即以此法供養故 而能速獲正覺音

即說如是等大明曰

薩哩嚩(二合)成馱(一句)
三滿多跋捺囉(二合一句)
達哩麼(二合)作訖囉(二合一句)
儞惡鉢囉(三合)乍左(一句)

復次敎授三摩地印智

彼身語心金剛中 自身猶如微塵量
悉想金剛影像相 而能速得金剛身
彼身語心金剛中 自身猶如微塵量
觀想即遍一切佛 而能速得妙法身
彼身語心金剛中 自身猶如微塵量
觀想金剛薩埵身 金剛薩埵得無異
彼身語心金剛中 自身猶如微塵量
觀想即佛影像相 速得成佛眞實體

即說如是等大明曰

嚩日囉(二合)葛(引)野(一句)
達哩摩(二合)葛(引)野(一句)
薩埵葛(引)野(一句)
沒馱葛(引)野(一句)

復次敎授祕密印智

彼一切身悉和合 自然妙樂成供養
以此奉獻速能獲 金剛薩埵等無異
眞實妙愛相應故 隨應所向樂觸生
以此奉獻於諸佛 得金剛寶等無異
堅固喜樂常相續 隨觸隨應勝樂生
以此奉獻於諸佛 得金剛法等無異
金剛適悅杵相合 相應妙樂遍一切
以此奉獻作供養 得金剛業等無異

即說如是等大明曰

囉底嚩日囉(二合一句)
囉(引)祇嚩日囉(二合一句)
必哩(引二合)底嚩日囉(二合一句)
葛(引)摩嚩日囉(二合一句)

復次敎授一切如來供養羯磨大印智

所謂心兩膊及背 兩乳兩肩喉與額
兩耳頭頂至腰間 如是十六處依法

復次敎授一切如來供養羯磨三昧◦邪印智

所謂堅結金剛縛 是即大印相應法
心等諸處如本儀 安布供養於諸佛

復次敎授一切如來供養羯磨法印智。所謂

◦邪＝耶 ◦邪＝耶

pp. 360-366

唵引乾哩野三合藥炎❶引
帝哩二合引曳炎❷諾
亢商吽引❸呬
舍摩室桑
次說羯磨印，所謂依法如其次第，應以二羽作羯磨拳，隨成諸印

現證三昧大儀軌分第五

爾時世尊大毘盧遮那如來，以一切如來加持力故，宣說一切如來部所生，一切如來族大儀軌，廣大法用攝一切成就事，一切如來印大明曰
唵引薩哩嚩二合怛他引誐多母瑟致二合鑁句一
爾時世尊阿閦如來，以一切如來加持力故，宣說一切如來部所生，一切如來族大儀軌，廣大法用攝一切成就事，一切如來印大明曰
唵引嚩日囉二合薩埵母瑟致二合阿句一
爾時世尊寶生如來，以一切如來加持力故，宣說一切如來部所生，一切如來族大儀軌，廣大法用攝一切成就事，一切如來印大明曰
唵引嚩日囉二合囉怛那二合母瑟致二合怛嚂❹二合句一
爾時世尊無量壽如來，以一切如來加持力故，宣說一切如來部所生，一切如來族大儀軌，廣大法用攝一切成就事，一切如來印大明曰
唵引嚩日囉二合達哩摩二合母瑟致二合❺亢句一
爾時世尊不空成就如來，以一切如來加持力故，宣說一切如來部所生，一切如來族大儀軌，廣大法用攝一切成就事，一切如來印大明曰
唵引嚩日囉二合葛哩摩二合母瑟致二合欲句一
爾時具德金剛手菩薩摩訶薩，以自加持及世尊毘盧遮那如來加持力故，宣說一切如來部所生，一切如來族大儀軌，廣大法用攝一切成就事，金剛悉地四印曼拏羅

我今次第當演說　最上四印曼拏羅
其相猶如金剛界　金剛悉地故此說
如大曼拏羅法用　智者隨應當抨線
依法安佛影像等　及畫四印曼拏羅
當於淨妙月輪中　金剛印等依法畫

次說金剛成就四印曼拏羅中鉤召等儀軌，謂當隨應依法作，已入曼拏羅，誡弟子言，汝愼勿以此祕密法門，輒爲他人開示教授，何以故，謂有有情，具諸惡見，復造罪業無善方便，不能了知衆妙事業，以下劣精進故，於一切如來部曼拏羅中，雖復作已，返起恐怖不能入，彼等於是金剛成就曼拏羅一切如來印契曼拏羅一切如來部三昧眞實曼拏羅中，不能廣爲普雜無餘諸有情界，作彼救度利益安樂，乃至一切如來金剛最上成就建立事相，悉不能作，是故汝今勿得於此一切如來部三昧印契諸祕密中，不生淨信，斯爲破壞天喪其命，無令當墮三惡道中，如是言已，即爲弟子除去面帛，乃令觀視曼拏羅中，然後爲說一切如來部印契三昧

所有所有結諸印　隨應隨應大主宰
依法持誦於心明　觀想自身亦如教
若於如是智相應　即得大士勝成就
一切印於一切處　如金剛手之所說

復次爲說一切印祕密法

欲攝調伏自諸根　次應執持金剛拳
是印若有隨觸者　刹那得彼生妙愛

復次爲說一切印法性

微妙金剛所用法　是中應結於智印
如是儀軌若相應　此印智印妙愛法

復次爲說一切印羯磨法

若歌若舞若飲食　諸所行等諸樂法
以此獻佛及聖賢　即羯磨印妙愛理

復次教授一切曼拏羅成就祕密印智

先當安固於自身　居座凝然而寂住
狀同塔廟不傾搖　觀想成自金剛界
次結堅固金剛縛　二手中指竪如牙
小指頭指面皆仰　三昧中勝三昧印
微妙金剛勝法用　是中觀想妙等引
微妙金剛曼拏羅　即三摩地自在理
二羽應結金剛印　執持金剛二堅固
小指頭指皆結縛　即金剛身勝壞印

然後如金剛薩埵等所結四大印，依金剛界大曼拏羅中廣大法用，所有阿閦如來曼拏羅等，一切曼拏羅四印法用，並如金剛成就四印曼拏羅畫，各各應用本部印契，即得一切所作成就，若畫諸體像，先於壇面畫如盛空色，然於諸處依法而畫，如教安布彼曼拏羅，即得一切所作成就，從是已後，隨所樂欲或入大曼拏羅作成就事，或於一日中起首修習，或復四日或十六日，隨應所作，設有違

❶引十(一句)細註⑯ ❷諾十(一句)細註⑰ ❸呬十(一句)細註⑱ ❹〔二合〕一⑲ ❺九二欣⑳ ❻叩二印㉑

pp. 366-368

五無間罪。隨其所欲。一切受樂飲食受用所行所作受諸快樂者。若求成就。於一年中尚能獲得最勝成就。此即具德金剛手菩薩所說

爾時世尊大毘盧遮那如來。復入一切如來最上成就三昧金剛三摩地。於是三摩地中。以一切如來心。從自心出。說是一切如來大乘現證三昧大明曰

嚩日囉(二合)薩埵(一句)

爾時具德金剛手菩薩摩訶薩。廣為救度利樂普盡無餘諸有情界。乃至令得一切如來無上成就故。說此大乘現證三昧曼拏羅

我今次第當演說　最上薩埵曼拏羅
其相猶如金剛界　金剛薩埵故此說
依大曼拏羅法用　如次抨外曼拏羅
應於淨妙月輪中　安布金剛薩埵相

然後如教所說。此中鉤召入等儀軌。皆從一切如來智所出生。依法作已。誡弟子言。若有不見三昧。不能了知此諸祕密法者。不應為說。若為說者。極為破壞夭喪其命。無令當墮諸惡趣中

復次教授金剛薩埵最上悉地成就智印

安處滿月曼拏羅　皆於大印中所攝
金剛薩埵即自身　如應觀想速成就

復次教授一切曼拏羅祕密三昧印智

應知三界中無別　見貪可離斯為罪
是故染淨性眞常　此中知者無餘事

如是大明曰

摩賀(引)三摩野喝那發吒(半音一句)

然後乃為授誓心明。及一切如來部曼拏羅廣大儀軌三昧禁戒

復次教授金剛薩埵四大印等。如是成就法。如是賢像等。一切聖像隨意所樂。依法而作。即得一切所求成就。如是皆依金剛界大曼拏羅廣大儀軌

爾時一切如來又復雲集。稱讚具德一切如來增上主宰大菩提心金剛界金剛手菩薩摩訶薩言。善哉善哉。即說如是金剛歎喜大明曰

唵(引)

復次頌曰

善哉金剛大勇猛　金剛大寶復善哉
金剛妙法善難思　善哉金剛衆羯磨
善能宣說此正法　無上廣大金剛乘
如來所有祕密門　大乘現證法中攝
若聞金剛薩埵名　尚得一切勝成就
若以淨心作法時　即得諸佛勝妙樂
所有相應金剛法　即諸欲樂中妙樂
求成就者於現生　得樂無盡而無滅

佛說一切如來眞實攝大乘現證三昧大教王經卷第八

佛說一切如來眞實攝大乘現證三昧大教王經卷第九

西天譯經三藏朝奉大夫試光祿卿傳法大師賜紫沙門臣施護等　奉　詔譯

降三世曼拏羅廣大儀軌分第六之一

爾時世尊一切如來又復雲集。以一百八名。稱讚金剛手菩薩摩訶薩大轉輪王。頌曰

金剛薩埵大金剛　妙金剛尊善哉者
金剛灌頂金剛光　金剛勝幢我頂禮
喜笑金剛大妙法　金剛利劍大執持
諸曼拏羅最上王　遠離戲論我頂禮
金剛羯磨大作護　忿怒藥叉大摧伏
堅固大印金剛拳　一切印契我頂禮
妙菩提心大菩提　清淨妙覺諸如來
金剛智起大智門　最上大乘我頂禮
一切義利諸寶義　大勇猛義過一切
遍作自在一切智　一切示現我頂禮
金剛身妙勝金剛　金剛精進金剛主
大三昧那寶義生　摩訶薩埵我頂禮
金剛大鉤大妙欲　極妙勝樂大妙光
金剛光明現光明　佛大光照我頂禮
勝金剛主金剛上　勝大明上人中尊
上首金剛大勝上　無極大明我頂禮
大金剛界大祕密　金剛祕密妙祕心
金剛微妙大福那　金剛事業我頂禮
佛金剛勝佛中勝　三佛菩提大智悟

APPENDIX V

Ennin's view of the *Kongōchōkyō* and his Synthesis of Tendai and Shingon: A Summary

Much has been written on Ennin's attempt to synthesize the new esoteric philosophy and practices introduced by Kūkai with Tendai teachings and praxis.[1] His views on this topic are found primarily in the *Kongōchōkyōsho* (T. 61, No. 2223) and *Soshicchijikarakyō ryakusho*[2] (T. 61, No. 2227) and to a lesser extent in his *Shingonshoryūsanjimmondō* (T. 75, No. 2389). In the former two works his remarks are found scattered throughout his commentary and he often refers to what ācārya Yüan ching said thereby acknowledging his indebtedness to his master for his views. The major points Ennin makes in these commentaries are as follows:

1) From an absolute point of view all teachings are esoteric and taught by Vairocana who has the two aspects of principle and knowledge. This is the one great round teaching. From a relative point of view there are distinctions between exoteric and esoteric teachings (this viewpoint is exactly the same as Kūkai's as argued

---

[1]This account is based on the following works: Shimizutani Kyōjun 清水谷恭順, *Tendai Mikkyō no Seiritsu ni Kansuru Kenkyū* 天台密教の成立に関する研究 (Tōkyō: Bunichi shuppan, 1972), pp. 157-75; Shimaji Daitō 島地大等 "Tendai Kyōgakushi," 天台教学史 in Gendai Bukkyō Meicho Zenshū, Vol. 9, Bukkyō Ippan (1) (Tōkyō: Ryūbunkan, 1972), pp. 359-367 (most of the quotations given below are from Daitō's work); Katsumata Shunkyō 勝又俊教, *Mikkyō no Nihonteki Tenkai* 密教の日本的展開 (Tōkyō: Shunjūsha, 1970); Shirakawa Zenryu, "The Esotericizarion of Tendai in Early Heian Japan"(unpublished Ph.D. thesis, Harvard, 1981).

[2]Ennin also wrote a commentary on the *Vajradhātu* recitation entitled *Kongōkaijōjiki* (T. 75, No. 2386). His commentary on the *Soshicchijikarakyō* is the first by a Japanese.

in his Jūjūshinron). The distinguishing features of exoteric Buddhism are: 1) it does not advocate the attainment of enlightenment in this life; esoteric Buddhism does; 2) it speaks of the shallow and simple meaning of sūtras and not the profound (i.e., the three mysteries, adhiṣṭhana, etc.); 3) it is geared to the capacities of listeners to understand the Buddha's teaching and does not directly speak about the absolute, esoteric teaching; 4) it speaks of three vehicles and not one.

2) The Dainichikyō, Kongōchōkyō, Soshicchijikarakyō as well as the Kegonkyō, Hokekyō, Yuimakyō and Hannyakyō are all esoteric. (Ennin goes as far as to admit that the eternal Buddha of the Hokekyō is the same as Vairocana in the Kongōchōkyō.) However, among these, only the former possess both a noumenal 理 and phenomenal 事 aspect, i.e., a systematic philosophy and praxis leading to the attainment of enlightenment. The Kegonkyō, Hokekyō, etc. only possess a noumenal aspect and not the superior practices of full-fledged esoteric texts and thus are relatively inferior as esoteric texts.

The following quotations from the Kongōchōkyōsho and Soshicchijikarakyō ryakusho will illustrate Ennin's viewpoint.

> "The ācārya (Yüan ching) of the Ta hsing chan temple said: 'If one establishes teachings in terms of mantras, then one should say they are the one great round teaching since that explained by the Tathāgata in none other than the Shingon esoteric path.'"[1]

> "...The body of this text (Kongōchōkyō) first explains the pañcābhisaṃbodhi practice and mantras. The first four stages are the cause and the last is the result...Thus this sūtra has for its teaching a cause and effect.
> Question: The exoteric teachings also clarify cause

---

[1]T. 61, No. 2223, p. 16b, 1.7.

and effect. How do they differ from the teachings of this sūtra?
Answer: Those speak of cause and effect in terms of aeons of practice leading to enlightenment. This (sūtra) does not speak of cause and effect in terms of aeons of practice leading to enlightenment."[1]

"The exoteric teachings are established in accomodation to others; the esoteric teachings that are discussed are explained in accord with Mahāvairocana's own will."[2]

"This sūtra contains the explanation of (Vairocana's) inner realized state.
Question: The Tathāgata's inner realization is quiescent, without speech and beyond conception. How, now, can you say he preached this sūtra in this state of inner realization?
Answer: It is just as you say. In the state of this inner realization (the Tathāgata) is beyond sounds and conception. Why? Because this is not the realm of ignorant living beings. But to say the Tathāgata in this state of inner realization is quiescent and without speech is the exoteric teaching. That teaching does not know the profound meaning of the Tathāgata's inner realization. The import of this secret teaching is different since silent illumination implies silence and the Dharmadhātu implies silent illumination. The Dharmadhātu likewise is in a state of flux. Flux does not preclude illumination; serenity does not preclude flux. The inner realization of the Tathāgata is like this.
Question: All Buddha's explain the Buddhist teachings always for the benefit of others. Now for whose benefit is this teaching explained by the inner retinue who are Tathāgata's inner realization?
Answer: This is for their pleasure of receiving the teaching."[3]

"The ācārya of the Ta hsing chan temple who transmitted the teaching said: 'All the teachings that are established are all preached in accord with the capacities of others to understand the Buddhist teaching. If we acknowledge the true meaning of this phrase (one time; at the beginning of the Kongōchōkyō), the time when Vairocana Tathāgata explains the Buddhist teachings should be called 'at all times.'"[4]

"The ācārya of the Ta hsing chan temple of the great

---

[1]T. 61, No. 2223, p. 12a, 1.10ff. [2]Ibid., p. 14a, i.10ff.

[3]Ibid., p. 15a, 1.16ff. [4]Ibid., p. 16a, 1.1ff.

T'ang said that the eternal Buddha of the Hokekyō is precisely the Buddha Vairocana of this sūtra."[1]

"Question: Why are the teachings of three vehicles called exoteric teachings?
Answer: Because they do not preach noumenal and phenomenal esotericism.
Question: What is the meaning of noumenal and phenomenal esotericism?
Answer: Worldly truth and absolute truth are interpenetrating and not two. This is noumenal esotericism. The mysteries of body, speech and mind of the Tathāgatas of the past, present and future are phenomenal esotericism.
Question: Are the teachings of Mahāyāna sūtras such as the Kegon, Yuima, Hannya and Hokke exoteric or esoteric?
Answer: The teachings of Mahāyāna sūtras such as the Kegon and Yuima are all esoteric.
Question: If so, then how do they differ from the secret mantra teachings?
Answer: Although sūtras such as the Kegon are esoteric, they do not exhaust the secret meaning of the Tathāgata. Therefore, they differ from the mantra teachings. They may speak of mantras to some extent, but they do not completely penetrate the hidden meaning of the Tathāgata. But the new esoteric sūtras such as the Dainichi and the Kongōchō all completely penetrate the meaning of both noumenal and phenomenal esotericism. That is where they differ."[2]

Ennin's synthesis of esoteric Buddhism and Tendai was based on principles of esoteric Buddhism. By admitting that Vairocana preaches and is not static and accepting the identification of the eternal Buddha of the Hokekyō with the Buddha Vairocana he at once made the Hokekyō an esoteric scripture. However, by not evaluating the Hokekyō as a full-fledged esoteric scripture complete in both practices and a philosophical system Ennin could no longer assert as Saicho did that the Hokekyō was superior to the esoteric sūtras. Also, Ennin did not discard the Tendai scheme of sūtra

---

[1]Ibid., p. 39b, 1.15b.

[2]T. 61, No. 2227, p. 393b, 1.14.

classification but by accepting the esoteric sūtras as superior in the realm of practice and adopting the above esoteric philosophical position Ennin deviated from Saicho's views and the T'ien-t'ai tradition.

Unlike Saicho Ennin spent many months in Ch'ang-an[1] where he received initiations into the Dainichikyō, Kongōchōkyō, Soshitsuji karakyō and gained mastery of many esoteric rituals. These activities are clear evidence of Ennin's belief in the importance of the esoteric ritual tradition. When he returned to the Heian capital in 848, after a nine-year stay, he brought back with him 559 fascicles of esoteric scriptures and numerous ritual objects, including copies of the Vajradhātu and Garbha maṇḍalas. Only three months after his return he obtained the permission of the court to perform the first consecration rite at the Enryakuji for the benefit of the emperor and nation. In the seventh month he was appointed court chaplain. In 856 he personally initiated Emperor Montoku into both the above maṇḍalas. Previously, in 854, he was appointed the Tendai zasu, the first appointement to that office in eighteen years.[2] These activities indicate the political patronage Ennin received at least in part because of his ability to perform the esoteric rituals which were in vogue at the court. More to the point, these activities reveal Ennin's acceptance of

---

[1]The most reliable biography of Ennin is the Jikaku Daishi den 慈覚大師伝, composed at the latest by 938 by Minamoto no Hideakira 源英明 and found in Zoku gunsho ruijū 続群書類従, CCXI (Tōkyō: Naigai shoseki, 1923), pp. 683-699.

[2]McMullin, Neil, "The Sanmon-Jimon Schism in the Tendai School of Buddhism," The Journal of the International Association of Buddhist Studies, Vol. 7, No. 1, 1984, p. 86.

the new esoteric rituals as an integral part of Tendai practice. In fact in 866, just two years after Ennin's death and due to his synthesis of esoteric and Tendai systems, the court issued an edict which established as a permanent policy the requirement that the office of Tendai *zasu* be filled only by monks who had studied *both* the *shikan* and *shana* courses.